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1. 2022

1.1 January

Happy New Year 2022 (2022-01-01 00:01)

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1935 6 March LECTURE 7 Zarathustra Seminar (2022-01-01 04:31)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

1935 6 March LECTURE 7

Prof. Jung:

I think we can today go on to the next chapter, ”Joys and Passions.”

My brother, when thou hast a virtue, and it is thine own virtue, thou hast it in common with no one. To be sure, thou wouldst call it by name and caress it; thou wouldst pull its ears and amuse thyself with it. And lo! Then hast thou its name in common with the people, and hast become one of the people and the herd with thy virtue. Better for thee to say: ”Ineffable is it, and nameless, that which is pain and sweetness to my soul, and also the hunger of my bowels.”

What does he mean by that first sentence?

If I have a virtue, justice for instance, then surely I have it in common with other people; I cannot assume that I am the only one who has the virtue of justice.

Miss Hannah: Does he mean by that the virtue of being yourself? Because a long way back (Prologue, sec. 4) he uses virtue in that sense.

Prof. Jung: Yes, in those passages he means by ”virtue” the value of personality, or one can say the self.

For the real value of a personality is always symbolized by a jewel, a treasure or some-

thing of the sort, because everything is centered round that central value which would be the self.

And that value can be called ”virtue” because ”virtue” has almost the meaning of magic power.

Therefore, the Latin word virtus was used to designate specific magic qualities, like the virtus of a medicine, or a metal, or a stone, for instance.

The virtus of the amethyst is that it protects one against intoxication, and the virtus of the horn of the rhinoceros is that, when made into a goblet, it protects one against

poison.

That is a Chinese idea; they imported rhinoceros horn from Africa for that purpose.

There was the same idea in Europe in the Middle Ages-you have probably seen those horn drinking cups.

Then virtus later on became simply the same mana quality of a brave and courageous warrior.

And later still it was supposed that people who followed a certain way, who observed certain laws or rules, acquired a virtue; for instance, if one lived an ascetic life, or performed certain ceremonies, one acquired the virtue or the man or the magic quality of a saint or a sorcerer; that was a new significance of the ”virtue.”

Nietzsche takes it more in that sense, as effect, mana.

You see, another definition of mana is the idea of the quite uncommonly efficacious, and virtue would be an excellence or an efficacy of uncommon nature.

A man with virtus is an outstanding man, who has quality, value-one cannot say what it is exactly.

It is simply mana.

So Nietzsche’s idea would be that virtue is the thing which one has in common with none, because the highest virtue or virtus of a man is that he is himself.

Individuality, self-ness-not selfishness-is the one quality which he has in common with none, because the self is utterly unique, and inasmuch as the self is realized in an individual it means uniqueness.

And uniqueness means isolation, and it means also loneliness looked at from a human point of view, for it is differentiation, and a thing which is different is all by itself and not in any sort of participation; it is not connected by underground channels where the real life comes from.

It is really and properly isolated, and therefore comparable to none.

Now the passage: ”To be sure, thou wouldst call it by name and caress it.” What about

that?

Mrs. Adler: Is it not the rationalizing action of consciousness? He brings it to the ego.

Prof. Jung: You mean he would make it a conscious quality and thus a quality of the ego?

Mrs. Adler: A rational quality, just that, and not something he has to do.

Prof Fierz: He says, ”When thou hast a virtue” he does not say ”virtues.” It might be justice or any other virtue, and that is not what you mean by ”personality.”

Prof Jung: Not exactly; that is the interesting thing.

Mrs. Leon: You spoke of the principle of justice as being a virtue, but if that is formulated in laws it would have a collective aspect and lose its mana.

Prof Jung: Well, that is something else. You see, when I speak of a virtue and call it ’justice,” I simply take one example, and by that I am giving you the name.

Nietzsche starts with the idea that one has a virtue usually when one speaks of a virtue one means a specific one and then he goes on, ”And it is thine own virtue”-which means specific to yourself.

You must realize that this is a virtue which you have in common with nobody else; it is an individual belonging, and he implies that you had better not give it a name.

He says, ”To be sure, thou wouldst call it by a name”-meaning, naturally, that you are inclined to speak of a specific virtue, but as soon as you call it by a name, ”Then hast thou its name in common with the people, and hast become one of the people and the herd with thy virtue.”

So don’t designate your virtue by a name, for you thus make it specific: it becomes just one of the virtues.

Mrs. Fierz: It is making it exoteric instead of esoteric.

Prof. Jung: You can put it like that.

For if you bring a thing which is nameless down into the sphere of the collective, you become part of collectivity, a herd particle; you have impoverished or reduced a uniqueness to a collective thing.

Then the highest value has sunk to the level of a coin that can be found in anybody’s pocket.

So this idea, as he expresses it, is, ”Better for thee to say: ’Ineffable is it, and nameless, that which is pain and sweetness to my soul, and also the hunger of my bowels.’”

Let thy virtue be too high for the familiarity of names, and if thou must speak of it, be not ashamed to stammer about it.

By giving a name to your virtue, you will disenchant it, lower it, deteriorate it to a collective level; and then it would not be your individual accomplishment.

It would be just a character quality and no longer the excellence of your uniqueness.

Miss Wolff: I think he explains also in the second sentence that giving a name and displaying an interest is to be on too intimate terms with it, and that can have the same effect upon himself. For if he is familiar, then it is a possession which he can put in his pocket, no longer a thing greater than himself. He becomes it.

Prof. Jung: That would be practically what Mrs. Adler said: it would be assimilating it to the ego.

If one can call it by a name and put it in one's pocket, the ego would be on top-! have a virtue.

Giving a name to a thing generally has the peculiar effect of familiarizing it.

It is as if it were depotentiated; as by giving a name to a demon, one has power over the demon.

Therefore, one reads in the Book of the Dead that the Egyptians always put a book in the coffin of a dead king, containing the names of the gates and doors of the underworld, for they were only opened if he could call them by the right name.

So in Grimm's fairy tale, that demon Rumpelstiltskin comes and works mischief until he is called by his name, and then he gets so angry that he immediately explodes and is finished because his real name is known.

Therefore, primitive kings or sorcerers have secret names: the name by which they are known generally is only a cover which conceals the real one.

If anybody should know their real name it might have an effect upon their life and welfare, so they hide it.

We have much the same custom.

As a rule we have two, and often three, names: first our family name and to be called by that is not injurious, but when you are called by your private or Christian name, you can be injured because that person has an immediate hand in your psyche.

For instance, if somebody suddenly calls out your Christian name in a crowd of apparent strangers, you will immediately be hit as if by an arrow.

Therefore, one has a family name and if possible a title, which is most protective; a family name is already a bit specific but you can hide any amount of God-knows-what vanities

behind a title and are not injured.

For ordinary people a family name is quite good enough, but with the Christian name, the devil begins, particularly when the other sex calls you by it.

This is not true in America where I was amazed to find that anybody called anybody by the Christian name, and it is even made into a belittling diminutive.

That simply proves that the individual has been too highly familiarized there.

A lot of trouble arises on account of it; one is secretly undermined by it.

Prof. Fierz: I remember when I was in a big powder factory in Wilmington, the man with a broom who opened the doors called, ”Hello, Charlie,” to the director, who was a very big man. It is as if one said to the President, ”Good morning, Otto.”

Mr. Baumann: You spoke of people bringing their virtue down to the collective level, and I think it also happens that people put it into their personas. For instance, a man thinks he is being frank when he always tells every nonsense without thinking.

Prof Jung: That would be the effect of the familiarization of a virtue; you call it by a name and then you talk of it-you paint yourself with that war paint.

A man who always insists that he is exceedingly truth loving and honest, lies at the slightest provocation because he had familiarized his virtue.

Nietzsche is quite right when he says one should consider a good thing in oneself as an excellence of one’s own, as one’s uniqueness; one should not call it by a name.

For it does not matter what name one gives to it; if there is an excellence, it will be shown in many forms.

A just man will have value in many different quarters, not only in exercising justice; but if he says his keynote is justice you can be sure he is lying. He says it in order to cover up injustice.

So it is quite right to say, ”Ineffable is it, and nameless”; it is something greater than oneself. It is one’s own uniqueness.

One reads in the Upanishads that when Prajapati is deliberating about the creation of certain parts of the world, he usually consults with his own greatness, as if his own greatness were something different from himself, some super-quality, not the quality which he can name and put into his pocket.

And that is the self.

So even Prajapati, the Atman of the world, has a self, something greater than himself; then his own greatness speaks to him.

Thus speak and stammer: ”That is my good, that do I love, thus doth it please me en-

tirely, thus only do I desire the good."

Here he expresses the idea that having a virtue means a general indescribable good, a value that presides, one could say, over the whole of oneself; and you should not name it in order not to create the wrong appearance-as if you could put that good into your pocket and use it when it pleases you.

It should appear, even in your formulation, as something which is in your being generally.

It is always there and it will act when it pleases.

You see, that is at the same time a formulation for the relation to the self, as an everlasting presence that cannot be disposed of and that cannot be named-that is there self-evidently, and will work by its own virtue.

Then he says, Not as the law of a God do I desire it, not as a human law or a human need do I desire it; it is not to be a guidepost for me to super earths and paradises.

An earthly virtue is it which I love: little prudence is therein, and the least everyday wisdom.

The only quality he gives to it is that earthly quality, which is, of course, analogous to his calling the self "the body"; he wants to include the body as the visible appearance of the self.

He wants to make a whole of it, not only "a guidepost for me to super earths and paradises."

Not only a soul meant for paradise, that is; he also means the body, the living unit.

And naturally if you take virtue as being a quality manifested in the whole of yourself, including the body, then there is little prudence in it and still less common sense.

You know, common sense always advises us to give names to things in order to control them; it is as if you could take a thing into your hands, make it small, and grasp it.

While if you deal with things to which you cannot give a name, you are confronted with an unknown quantity, and that always arouses your fear.

It is uncanny, particularly in insisting upon less prudence and common sense.

But prudence is an exclusion of certain ways.

It is our own foresight, and you know how far foresight leads us-not very far.

By prudence and common sense we might exclude a way which would lead us to the right place.

Of course on the other hand, if it is a matter of uncommon sense, then you need com-

mon sense.

Usually people with common sense are lacking in uncommon sense, and alas! people with uncommon sense lack common sense-and that is equally bad.

But that bird built its nest beside me: therefore, I love and cherish it-now sitteth it beside me on its golden eggs.

What kind of picture is this? What does it mean?

Mrs. Baumann: It is the uncommon sense idea.

Prof. Jung: This bird obviously means that earthly virtue which has so little prudence and common sense.

But I would like to know the meaning of this peculiar symbol. Why just such a funny picture?

Mrs. Stutz: It is sent by God, coming from heaven, but it develops out of nature itself.

Mrs. Adler: A bird is a spiritual fact, so this virtue does not come from the earth; it is an opposite conception.

Mr. Allemann: This earthly virtue has spiritual power in it, and it is a creative thing. It sits on golden eggs.

Mrs. Leon: But nesting also suggests that weaving quality of women; they sometimes weave nests instead of plots.

Mr. Baumann: Has it not the quality of a rebirth, a resurrection?

Prof. Jung: Now you are getting warmer!

Mrs. Sigg: It has something to do, perhaps, with the Holy Ghost and its motherly qualities.

Prof. Jung: Ah yes, it has very much to do with the Holy Ghost.

You see, when Nietzsche, a parson’s son, speaks of a bird with golden eggs, it has surely never the American meaning of ”business.”

Dr. Strong: There is also the idea of self-perpetuation-going from bird to egg and then the bird again.

Prof. Jung: Yes, and the gold itself suggests permanency and duration.

Miss Wolff: Quite simply, it shows again that it is absolutely not his own doing; the bird came to him and Nietzsche just waits until the eggs are hatched.

Prof. Jung: So the bird would mean what? You are speaking of Nietzsche himself.

Mrs. Fierz: Zarathustra. And in as far as he is the wise old man, he can also be depicted as bird. It would be the Hamsa.

Prof Jung: Well, the Hamsa is a miraculous bird sure enough, and it is also a sort of phoenix, because the old wise man knows of the elixir of life.

He can give himself rebirth, always rise again from his ashes.

He is a great sorcerer, and he is a bird because he is a spirit.

You see, we could say that this bird is quality, virtue-made visible in the figure of

Zarathustra, the greater one in Nietzsche.

So this is a symbol of the self appearing in the form of a wise old man; in other words, the idea of the fact of the self is still enveloped by the symbol of the wise old man, in this case by the wise old bird, the Hamsa.

Mrs. Fierz: Professor Zimmer quoted an Indian legend in his Berlin Seminar which I think illustrates this. Markandeya, who is a very great saint, is wandering all over the world, and at the same time the world is the body of the God, so that actually he is inside the God's body. Wandering thus through many countries and kingdoms and meditating about the marvels of the earth, the saint happens to arrive at the God's mouth and suddenly stands on the surface of his body.

But he cannot recognize this because of the God's maya.

What he sees instead is an endless ocean and in this ocean a mountain-like sleeping giant.

And just as Markandeya is going to ask the giant who he is, he is swallowed up again by the mouth of the god, and is wandering all over the world inside the god's body.

Then, after a long time, Markandeya without his knowing arrives again at the god's mouth and is again suddenly standing on the surface of his body.

This time he sees a baby playing under a tree, and the baby says: "Hello, Markandeya! Come here, my child, and be not afraid."

Markandeya is terribly angry that a mere baby should be allowed to call him "child" and by his first name, instead of respectfully giving him his saintly titles.

But then the baby says: "I am your father and creator"; it reveals its eternal godhead to

Markandeya, so that the saint now knows.

But again he is swallowed up by the god's mouth-and the interesting part of the story is

this: that being inside of the body of the god again, Markandeya remembers him not as the god, but as the swan, as Hamsa.

So, what on a super personal level is the god, on our everyday level seems to be the swan, the bird of the wise old man.

Prof Jung: That is very interesting.

Well, because that memory is wisdom, it is the wise old man who remembers back through the ages into the time before man, when there were only the gods; so it was a memory of a divine world.

Professor Levy-Bruhl alluded to that bugari world of the Central Australian aborigines, a mythical period in the past of mankind, a sort of heroic age when men were demigods and animals; and it was like a dream.

They call dreaming by the same name.

So in the dreams one is in that original divine world, the world which is eternal, which lasts during the transitory world in which we are actually living and forever after.

It is always the world outside time and the sage is supposed to have the memory of it, and it is interesting that this memory is represented by an animal.

You see, it is necessary to pass through the stage of the animal in order to reach the absolute memory, because the ancestors are animal-like; therefore, it is always

represented by a snake or a bird or another animal, according to circumstances.

Mr. Baumann: But has not the bird rather the special quality of pointing to the future? In other Seminars we talked about birds bringing new ideas to people, showing them what they have to do.

Prof. Jung: That is the bird considered as a messenger.

But this bird functions rather differently.

He says the bird has built a nest in him; it is now firmly rooted.

When a bird builds his nest in your room, it means to stay.

So this bird has established itself in Nietzsche; it is his other psyche.

This memory, or the wise old man, the connection with the world outside time, is now within him and is going to hatch the golden eggs. ”Gold” generally means value; also the virtue of gold is that it is in a way beyond time.

It does not oxidize, but remains the same.

That the eggs are golden, then, means highest value, greatest luck; and a number of

them would mean fertility, many golden possibilities for the future.

They have nothing to do with the well-known hen that lays the golden eggs, meaning riches-spiritual riches are meant here, quite obviously.

And it is interesting that he speaks of the earthly virtue, meaning the virtue of the body, yet in the next sentence uses this spiritual symbol, an air being, a bird that has built its nest.

It would denote a sort of intuition in Nietzsche that the body of which he speaks is not without spirit; it is not a contradiction between body or matter and spirit, but is a body that lives, a spiritual body.

You see, this is really the old idea of the breath body, the subtle body, which is always represented either as bird or ghost, because it is smoke-like and has no weight.

It rises out of our coarse body and floats in the air, like a flying bird or a wreath of smoke.

You can find all these ideas in the psychology of the primitives, that gives real substance for such a peculiar paradox.

We must respect the fact that when Nietzsche speaks of the body, he does not exactly mean what we understand by a substantial or material body, but something that is spirit as well, and there is also that middle thing which the primitives call ”the subtle body.”

Nietzsche was in a sort of trance condition when he wrote Zarathustra spoke of it in the beginning-and we have come across many places where such primitive images have simply welled up from the depths of the primitive unconscious.

Therefore, it is no wonder that entre autres we meet this most important concept of primitive psychology, the idea of the subtle body which is spirit as well as body.

It is the union of the two by this thing between.

And we cannot speak of psychical reality without remembering the fact that the psyche can also have very real effects which are performed through that something which is called ”the subtle body.”

Thus shouldst thou stammer, and praise thy virtue.

By that he means you cannot possibly talk clever words about virtue, the uncommon efficacy of the self; you cannot say anything definite about it because it is greater than you.

You can only stammer as if in the presence of a greater one.

And you are right if you stammer and are embarrassed, not finding suitable terms or analogies.

Then you do justice to it. Once hadst thou passions and calledst them evil.

But now hast thou only thy virtues; they grew out of thy passions.

This is rather unexpected; it is as if a new thought were beginning here.

The question obviously has occurred to him: But why virtue? Virtue is something very positive, but where is the shadow? Where is the negative side of virtue? Where is vice?

And he comes to passion, because passion is supposed to be the mother of all vice: evil passions are surely vices.

So he cannot consider the idea of virtue without considering at the same time its negation.

You see, he makes something very great of his conception of virtue, and I think we are perfectly right in assuming that he really means the self.

Now the self surely is the greatest borderline concept we possibly could invent.

It is a great symbol, and it includes also the darkness.

We would be quite wrong in assuming

that the self is what we would call ”wholly positive.”

It has its own negation, casting a shadow because it is also material, not only what we call ”spiritual.”

We usually associate beauty and all sorts of divine things with the spirit, and are inclined to assume that all the darkness,

the heaviness, and everything bad is associated with the body.

Also by historical tradition one is inclined to make all of the spirit and very little of the body.

Nietzsche feels that here, and therefore he suddenly remembers, ”Once hadst thou passions and calledst them evil.

But now hast thou only thy virtues; they grew out of passions.”

He is anticipating modern psychology when he sees virtue in connection with passions;

he understands that the self consists of pairs of opposites and that it is in a way a reconciliation of opposites.

But he does not say that here, so one must leave it out of consideration.

Thou implantedst thy highest aim into the heart of those passions: then became they thy virtues and joys.

And though thou wert of the race of the hot-tempered, or of the voluptuous, or of the

fanatical, or the vindictive;

All thy passions in the end became virtues, and all thy devils angels.

Once hadst thou wild dogs in thy cellar: but they changed at last into birds and charming songstresses.

Out of thy poisons brewedst thou balsam for thyself; thy cow, affliction, milkedst thou-now drinketh thou the sweet milk of her udder.

And nothing evil groweth in thee any longer, unless it be the evil that groweth out of the conflict of thy virtues.

In speaking here of passions, of the origin of virtues, he does not treat this problem in the way psychology would treat it, of course.

We would be conscious of the fact that our virtues possess a shadow and that the shadow is just as real as the virtues.

At least I hope you have given up such illusions as the notion, for instance, that you are completely converted, that you are now an absolutely new man, and that all the former

sins have vanished.

I am sorry: that is an infantile illusion.

We cannot get rid of ourselves; we carry our body, and our shadow and everything else is as it always has been.

We can only hope to become balanced between light and shadow-that is practically all we can hope for, no more.

It is a catastrophic illusion to think that one can jump out of one’s skin and be an angel from henceforth.

But Nietzsche deals here with a psychology that creates good out of evil, and the connection is good.

It is surely true that there is even a causal connection between evil passions and corresponding virtues.

But it is not exactly as he puts it, that we make a virtue out of our devil.

Of course, in a way one can create the appearance of having created a virtue out of a

devil-humility out of vanity, for instance, and generosity out of miserliness; but if one has really created generosity out of miserliness, then it will be a miserly generosity.

One’s cleanliness will be an impurity at the same time, and one’s frankness will be a lie

in a miraculous way, because one forgets that the shadow is still there.

One can create ten thousand angels but one's ten thousand evil passions are right behind those angels: it is a mere facade.

A facade is very real. It is the front side of the house and the house would collapse if it had not a facade, but there is something behind it.

Otherwise a facade makes no sense.

In this way we can understand it then-that one can even create the illusion to oneself that "Henceforth naught of evil groweth in myself except that one evil which comes from the conflict of virtues."

You see virtues, like all things which are named and specified, easily get into a quarrel; a virtue which is named has the disagreeable quality of being very imperious.

Justice, being named, wants to be nothing but justice, and of course it gets into conflict right away with compassion; one cannot be just and compassionate at the same time because justice must be hard and cruel, otherwise it is not justice.

Fiat justitia pereat mundus.

And true and essential compassion, compassion as it should be, from

the standpoint of man cannot be just. And so on.

So a man who really tries to be virtuous, having named his virtues that is, is always heading for tremendous moral difficulties, the so-called conflict of conscience, where the two goods clash.

Then he does not know whether he should be more compassionate or more just or more respectable or more moral,-or should he be more human?

The more he has all these marvelous virtues and the more he believes in them, the more he gets into a hell of a conflict between them; he will create one collision after the other between his own virtues.

So he says, My brother, if thou be fortunate, then wilt thou have one virtue and no more: thus goest thou easier over the bridge.

If you have only one virtue-provided you don't name it-you escape the conflict because that one virtue gives quality to your personality, and that will make itself felt in all quarters of your life, not only in the one which it would strike if you gave a name to it.

For instance, if you say your virtue is justice, then within the realm of justice you are just, but outside of it you can be anything else; where justice as you understand it does not enter the question, there your named virtue simply would not play a role.

But if you don't name it, then that valuable substance which produces justice can produce something else just as well-generosity or compassion, for instance. If you call it 'justice"

then it must produce nothing but justice, because you have caught it in the cage of your concept.

You see, a concept is what you have grasped in that particular form; you have stolen that value and put it into a cage and then it can only produce what you say it should produce.

It is no longer a general value of personality.

Illustrious is it to have many virtues, but a hard lot; and many a one hath gone into the wilderness and killed himself, because he was weary of being the battle and battlefield of virtues.

Here he refers to one who has sustained too many moral conflicts, not between good and evil but between two goods, which is worse.

A battle between good and evil is easily won.

You can slay the devil by the aid of all sorts of helpful ideas and institutions, public support.

Everybody will shake your hand and congratulate you on having slain the dragon.

But to slay another virtue is harder: there you gain no recognition.

The just will say you are just, but others will say you have not been compassionate; and others will say, yes, you have been frank and honest yet you were not generous or compassionate.

For if you are honest and believe in honesty you will speak the truth, and you will make a hell of a mistake: you will be cruel, tactless, unjust and you can have every vice under the sun.

Just because you believe in that one virtue, you will have offended against all others.

My brother, are war and battle evil?

Necessary, however, is the evil; necessary are the envy and the distrust and the backbiting among the virtues.

You see, he puts it very plainly here: each ideal claims the whole man, for provided one names the virtue, each virtue claims its own essence.

If one says it is justice then it must be the jus test justice, otherwise justice is not satisfied and will keep on grumbling; if you allow your compassion to make you deviate from the path of justice, then justice will begin to complain.

And if your justice violates your feeling of compassion, then it will be compassion that is wailing and lamenting.

Again somebody is not content, and finally you are in the situation of that famous old parable of the man, his son, and the ass.

Lo! how each of thy virtues is covetous of the highest place; it wanteth thy whole spirit to be its herald, it wanteth thy whole power, in wrath, hatred, and love.

Jealous is every virtue of the others, and a dreadful thing is jealousy.

Even virtues may succumb by jealousy.

He is quite right, jealousy is the real character of virtues, of all ideas.

He whom the flame of jealousy encompasseth, turneth at last, like the scorpion, the poisoned sting against himself.

People in conflict between good and evil as a rule don't undergo such a terrible battle as those in whom virtues are clashing, where two perfectly good things fight against each other.

That is the worst.

That is civil war where brothers are slaying each other.

It is a sort of poisonous war because you cannot deny that this idea is good and that idea is good and that they are irreconcilable.

Suicide may result from such a conflict more than from a case of clear good and evil; one would hardly commit suicide on account of the fact that one does not like to steal, but one might if one is in conflict between morality and compassion, say.

Mrs. Adler: That would only mean named virtues?

Prof. Jung: It is always under the supposition here that virtues are specified by names.

He says, "My brother, if thou be fortunate then wilt thou have one virtue and no more."

That means an indistinct virtue, not a named one.

Mrs. Adler: If those virtues were not named, then the conflict would not be possible?

Prof. Jung: Well, of course if they are not formulated, such conflicts cannot take place; then it is the one value that rules the whole thing and you have not assumed the power by giving it a name.

You see, we usurp something by giving it a name.

We say it is this and nothing else, and think we have the purest substance of the thing when we name it.

It is like qualifying a thing, as when one says that this is such and such a man.

How can we say what a man is?-or what man is in general?

He is millions of things.

By saying he is such and such a man, you have classified him and then he is no longer free.

If he allows it, he will be forced into that category.

Usually we defend ourselves against being put into cages.

But the State puts everybody into a category, and popular movements do it, and the church-those who belong to it are marvelous people and otherwise they belong to the devil.

Or one is a German and beloved by God, and the other is a Frenchman and Satan's own son.

You see, those are all names, and it is the same when you name or specify certain qualities.

I don't say that this is all wrong of course, or that we have to give names is simply a tragedy.

But don't forget that behind all names is the nameless and unutterable; beyond all our virtues there is one real virtue that has no name.

For virtues are gifts.

I may have the faculty of being kind as some one else has the faculty of playing the piano, and as others have the moral art: they just have the gift of being nice or being good.

Those are all gifts, and the poisonous thing is making a morality of it and imagining it to be a merit.

If you are musical it is no merit; if you are a red parrot it is no merit. It is just so.

So you see, if you don't give names, then it remains more or less a natural fact.

It is not differentiated and it will work as something in nature will work.

For instance, a dog is jealous, voracious; he hates his fellow dog and he tries to get his bone.

But he has justice and even a sort of compassion in the measure in which a dog should have such virtues.

If you have a big dog and a small one and put the bone between them, then the bone is considered to be in the middle when it is nearer to the small dog than to the big one: the distance between the big dog and the bone can be greater than the distance between the small dog and the bone.

I have made that experiment with my own dogs.

If it is right in the middle, they hesitate as to which should take it; but if I put it a bit to one side the small dog takes it.

If I throw a ball, they both jump at the same time, but they always consider that the one who is first must get the ball, and the other desists; and if the ball is rolling towards one of them, then the dog on the other side desists.

It is really natural politeness. So primitives have exquisite manners.

They have immense virtues and immense vices, but they work more or less smoothly together, so that a fairly round individual appears.

Of course, it is wholly unconscious because it is not named. If they said, ”Now I am compassionate, now I am just,” they would have an inflation and of course they would then be one-sided; they would be at once in conflict with their surroundings and with

themselves if they were capable of having a moral conflict at all.

Miss Kaufmann: I know that Nietzsche is right here, but I must say that to find a name for an experience is also a great experience.

What he means here perhaps only applies to people who have too much consciousness, and consciousness is a kind of imperative power.

But with the right kind of consciousness, to name it can be so beautiful; it has happened to me so many times that I got my balance just because I found a name which was just the right thing.

Prof Jung: Yes, there is a great merit in names.

It is tremendously important to give a name to a thing-it may really save you from demons and disintegration and chaos.

To be able to name things is man’s greatest prerogative.

But you can see what they made of it-having nothing but names.

And with a man like Nietzsche it is, of course, a different question.

We give too many names; we name things far too much, thereby killing possibilities which would otherwise function naturally.

We must be careful only to give names where we really know.

For instance, if you call a certain tendency or psychological movement in a man ”sexuality,” then it is just sexuality and you have spoiled the whole thing: it becomes absolutely unmanageable and you can do nothing at all with it.

You make the same mistake if you call it ”spiritual.”

If you give it a certain name you qualify it, put it into prison, into a drawer, or a cage, and you can no longer handle it because that name is all wrong.

But if you give the right name to a thing, ah, that is something else; there you have acquired a power over nature.

Science chiefly consists in an attempt of man to give the right names to things, and science is a great achievement of man.

Mr. Baumann: The Greek philosophical school made a great fuss about what they called the virtues, and it has a great influence upon the whole of science.

Was it partly because they had to put something up against Greek mythology?

Prof. Jung: That early philosophy was the great attempt of the human mind to free itself from the mythological level; as scholasticism was the heroic attempt of man to free his intellect from the evidences of facts, of immediate impressions, affects, and so on.

Therefore, that utterly detached manner in which they tried to think.

Dr. Escher: Can one call this process re-abstraction?

Prof Jung: Yes, one could designate it like that.

Giving a name to a thing creates a sort of abstraction, you remove a thing from life by having abstracted it; then in order to bring it back into life you have to undo the attempt, give up the name, and that would be re-abstraction.

Nietzsche is really trying that here.

He tries to dissolve the abstraction of differentiated concepts into nameless experiences.

He does so because he has been tremendously impressed by the utterly irrational experience of Zarathustra; he is filled with that experience and he believes in it, so he wants to convey it to everybody.

Therefore, this particular admonition: don’t name your virtue, in order that the virtue

may remain an unutterable value which will lead you in the right way.

Don’t use too much man’s prerogative of giving names, for thus you are not creating

life substance but killing it.

Now, the idea of this last sentence, ”He whom the flame of jealousy encompasseth, turneth at last, like the scorpion, the poisened sting against himself,” is that the one who is in a raging battle of ideas or moral duties will eventually kill himself.

He will go under in this fight .Ah! my brother, hast thou never seen a virtue backbite and stab itself?

This means again that those virtues which are named have a tendency to kill themselves.

If you overdo justice it is no longer justice; it is as if you jumped off the roof of your house: you fall dead.

You can kill each virtue by following up only its own tendency.

Compassion that goes beyond common sense one could say was no longer compassion; it simply becomes a vice and so it kills itself.

Now he says Man is something that hath to be surpassed: and therefore shalt thou love thy virtues,-for thou wilt succumb by them.

This is very interesting.

If you try to follow up your virtues, you cannot avoid naming them, and then you will get into that battle which will eventually destroy you.

And that is exactly what he wants: man ought to be surmounted.

This man must be killed in favor of the Superman; otherwise he cannot produce the Superman.

This, curiously enough, is a Christian idea, and I brought a picture which illustrates it.

It is a codex of the thirteenth century from the Bibliotheque de Besan con, Jesus-Christ crucifie par les vertus dont il avait ete le modele.

He is being crucified by all the named virtues; one is hammering the nails into his feet and his hands, another one is stabbing his side, and so on.

His virtues have really brought that painful death upon him-obviously a very Christian idea.

That is medieval philosophy, you see.

To that extent could they draw the conclusion that it was really the virtues, not the

devils, which brought Christ to his cross.

Now what does this symbolize?

Mrs. Fierz: Is it not the idea of the enantiodromia?-if you go to the very end of the thing then it must change.

Prof Jung: Oh yes, it is an enantiodromia, but more important here is the thought that it was not the evil people-those evil Jews or Romans or whoever they were-who crucified Christ.

It was his virtues, his greatness, that really led him to the cross; consciousness of those qualities, the named virtues, killed him, tore him to bits.

And the cross is, of course, the well-known individuation symbol, which means that individuation is the necessary outcome of moral development.

If you are consistent in the moral development you get into the moral conflict and into the role of Christ, namely, into the process of individuation.

That is not a weakness, it is strength-as it was not a weakness that Christ was crucified.

It was strength because it was voluntary; he made up his mind to the crucifixion.

And that is Nietzsche's idea: you should live your virtues because they lead to your destruction, and only through your destruction can you create the Superman, which is of course the highest man, the self.

The act of destruction is the nailing to the cross in the Christian mystery. The cross is the symbol of individuation. Carl Jung, Zarathustra Seminar, Page 424-440

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=J1FBIU6O39ZA&keywords=jung+zarathustra&qid=1637249627&sprefix=

The rose is a symbol of the beloved. **(2022-01-01 04:38)**

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[1]Symbols of Transformation CW 5

The following comments may be made on the imagery of this poem.

The rose is a symbol of the beloved.

So when the poet dreams that he and the rose are in the womb of nature, it means psychologically that he is still in the mother.

There he finds eternal germination and renewal, a potential life that has everything before it, containing in itself all possibilities of realization without his having to submit to the labour of giving them shape.

Plutarch records the same motif in the naive myth of Osiris and Isis mating in their mother’s womb.

Holderlin likewise feels that it is the enviable prerogative of the gods to enjoy everlasting infancy.

He says in ”Hyperion’s Song of Fate”:

Fateless, like the sleeping

Infant, breathe the heavenly ones,

Chastely guarded

In modest bud;

Their spirits

Blossom eternally,

And the quiet eyes

Gaze out in placid

Eternal serenity.

This quotation shows what he means by heavenly bliss.

Holderlin was never able to forget this first and greatest happiness whose haunting presence estranged him from real life.

The motif of the twins in the mother's womb is found in the African legend, recorded by Frobenius, of the Big Snake, which grew out of a little snake in a hollow tree ("stretching forth of the serpent"), and which devoured all human beings (devouring mother = death) until only one pregnant woman remained.

She dug a ditch, covered it with a stone, and there gave birth to twins who afterwards became dragon-killers.

The mating in the mother also occurs in the following West African legend:

"In the beginning, Obatala the Sky and Odudua the Earth, his wife, lay pressed close together in a calabash."

Being "guarded in modest bud" is an image that is found in Plutarch, where it is said that the sun is born at dawn from a flower bud.

Brahma, too, comes out of a bud (cf. pi. xlvia), and in Assam a bud gave birth to the first human pair.

Man

Scarcely had the ancient mountain tops

Sprouted from the waters, O earth,

And the first green islands, redolent

With young saplings, breathed delight

Through the May air over the ocean,

And the joyful eye of the sun-god

Looked down on his firstlings, the trees and flowers,

Laughing children of his youth, your offspring:

When, on the fairest of those islands,

Born after a warm night, in the dawn-light long ago,

Earth’s most beautiful child

Lay under clustering grapes. And the boy

Looked up to Father Helios, who knew him,

And tasting the sweet berries, he chose

The sacred vine for his nurse.

And soon he is grown; the beasts

Fear him, for he is other than they,

A Man. He is not like you and not

Like the father, for boldly the high

Soul of the father in him is united

With your joys and your sadness for always,

O earth. Rather would he resemble

Eternal nature, mother of gods, the terrible.

Therefore, O earth, his presumption

Drives him away from your breast, and your tender

Gifts are in vain; ever and ever too high

Does the proud heart beatl

Leaving the sweet meadow of his shores

Man must go out into flowerless waters,

And though his orchards shine like the starry night

With golden fruit, yet he digs

Caves for himself in the mountains and grubs in the pit

Far from the sacred ray of his father,

Faithless also to the sun-god, who

Loves not toilers and mocks at cares.

Ah! the birds of the wood breathe freer, and though

The breast of man more wildly and proudly heaves,

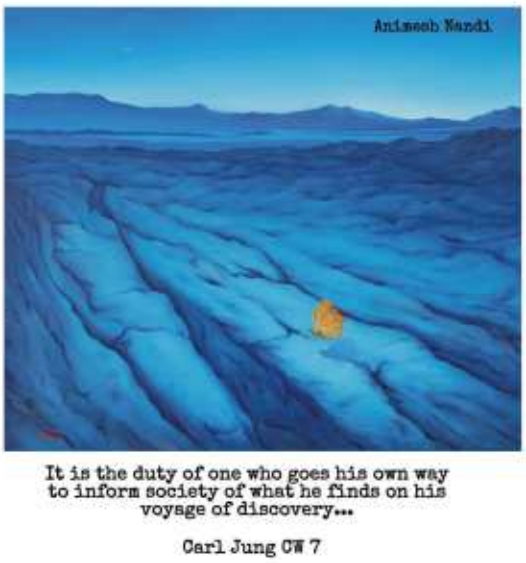
His arrogance turns to fear, and the delicate

Flowers of tranquillity bloom not for long. Carl Jung, CW 5, Para 619-620

1. https://smile.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?dchild=1&keywords=jung+vol+5&qid=1616236470&sr=8-1

A psychology that satisfies the intellect alone can never be practical, (2022-01-02 03:28)

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Animesh Nandi
It is the duty of one who goes his own way
to inform society of what he finds on his
voyage of discovery...
Carl Jung CW 7

[1]Two Essays on Analytical Psychology

In conclusion I must ask the reader to forgive me for having ventured to say in these

few pages so much that is new and perhaps hard to understand.

I expose myself to his critical judgment because I feel it is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error.

The one helps, the other warns.

Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations.

There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be.

So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers.

The peculiarity of the way here described is largely due to the fact that in psychology, which springs from and acts upon real life, we can no longer appeal to the narrowly intellectual, scientific standpoint, but are driven to take account of the standpoint of feeling, and consequently of everything that the psyche actually contains.

In practical psychology we are dealing not with any generalized human psyche, but with individual human beings and the multitudinous
problems that oppress them.

A psychology that satisfies the intellect alone can never be practical, for the totality of the psyche can never be grasped by intellect alone.

Whether we will or no, philosophy keeps breaking through, because the psyche seeks an expression that will embrace its total nature. Carl Jung, Two Essays on Analytical Psychology, Para 201

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?dchild=1&keywords=jung+vol+7&qid=1616153185&sr=8-1

1935 8 May LECTURE I Zarathustra Seminar (2022-01-02 04:03)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

1935 8 May LECTURE I Zarathustra Seminar

Prof Jung:

We had just begun last term, the chapter called ”The Pale Criminal”; I think we dealt with only the first two verses.

This is not a particularly engaging chapter-even disagreeable.

I will read it beginning with the third verse:

When he judged himself-that was his supreme moment; let not the exalted one relapse again into his low estate!

There is no salvation for him who thus suffereth from himself, unless it be speedy death.

Your slaying, ye judges, shall be pity, and not revenge; and in that ye slay, see to it that ye yourselves justify life!

It is not enough that ye should reconcile with him whom ye slay.

Let your sorrow be love to the Superman: thus will ye justify your own survival!

”Enemy” shall ye say but not ”villain,” ”invalid” shall ye say but not ”wretch,” ”fool”

shall ye say but not ”sinner.”

And thou, red judge, if thou would say audibly all thou hast done in thought, then would every one cry: ”Away with the nastiness and the virulent reptile!”

But one thing is the thought, another thing is the deed, and another thing is the idea of the deed.

The wheel of causality doth not roll between them. [That is an awful sentence!]

An idea made this man pale.

Adequate was he for his deed when he did it, but the idea of it, he could not endure when it was done.

Evermore did he now see himself as the doer of one deed.

Madness, I call this: the exception reversed itself to the rule in him.

The streak of chalk bewitcheth the hen; the stroke he struck bewitched his weak reason.

Madness after the deed, I call this.

Hearken, ye judges!

There is another madness besides, and it is before the deed.

Ah! ye have not gone deep enough into this soul!

Thus speaketh the red judge: ”Why did this criminal commit murder?

He meant to rob.” I tell you, however, that his soul wanted blood, not booty: he thirsted for the happiness of the knife!

But this weak reason understood not this madness, and it persuaded him, ”What matter about blood!” it said; ”wishest thou not, at least, to make booty thereby? Or take revenge?”

And he hearkened unto his weak reason: like lead lay its words upon him-thereupon he robbed when he murdered.

He did not mean to be ashamed of his madness.

And now once more lieth the lead of his guilt upon him, and once more is his weak reason so benumbed, so paralysed, and so dull.

Could he only shake his head, then would his burden roll off; but who shaketh that head?

What is this man?

A mass of diseases that reach out into the world through the spirit; there they want to get their prey.

What is this man?

A coil of wild serpents that are seldom at peace among themselves-so they go forth apart and seek prey in the world.

Look at that poor body!

What it suffered and craved, the poor soul interpreted to itself-it interpreted it as murderous desire, and eagerness for the happiness of the knife.

Him who now turneth sick, the evil overtaketh which is now the evil: he seeketh to cause pain with that which causeth him pain.

But there have been other ages, and another evil and good.

Once was doubt evil, and the will to Self.

Then the invalid became a heretic or sorcerer; as heretic or sorcerer he suffered, and

sought to cause suffering.

But this will not enter your ears; it hurteth your good people, ye tell me.

But what doth it matter to me about your good people!

Many things in your good people cause me disgust, and verily, not their evil.

I would that they had a madness by which they succumbed, like this pale criminal!

Verily, I would that their madness were called truth, or fidelity, or justice: but they have their virtue in order to live long, and in wretched self-complacency.

I am a railing alongside the torrent; whoever is able to grasp me may grasp me! Your crutch, however, I am not.- Thus spake Zarathustra.

What is your general impression of this chapter? Do you like it? Does your heart react to it?

Mrs. Sigg: It is very deep and interesting and extremely difficult.

Prof. Jung: You seem to be chiefly attracted by the intellectual intricacies, then. Is there no man here who has an opinion on this chapter-a man who realizes his feelings independently? Or perhaps an independent woman’s mind with a heart attached to it?

Mrs. Fierz: I don’t know whether I am independent, but I think it shows very much what I often feel about Zarathustra. I did not read it ahead, not a line, because I could not; this,

especially, is a chapter where I simply stop if you don’t do the whole work beforehand to help me to get into it a little.

Prof. Jung: Yes, exactly my feeling.

It is exceedingly disgusting to my feeling. Excuse me for talking of my feeling condition, but in this case you simply go astray if you don’t realize your feelings.

From an intellectual point of view, it is unspeakably intricate; a sort of intellectual devil is all over, which will come still more to the foreground in a chapter a bit further on.

Here Nietzsche really becomes an intellectual criminal.

That is the disgusting thing-he reaches here one of the prestages of his own madness.

It is not yet madness, but it becomes as sophisticated, as intricate, as madness when it first begins to insinuate itself.

Therefore, my idea is that a natural feeling function, as well as a natural untwisted mind, will be hurt by the special psychology here.

It is thoroughly evil from any aspect. You are stopped dead when you begin to read it.

Your feeling refuses to touch upon that thing because it is altogether too pathological.

No wonder that he speaks of the secret thoughts of the red judges as a poisonous worm, because a poisonous worm is at work here.

You see, you have to deal with a man who is doomed to madness, preparing himself for it; Zarathustra, under a certain aspect, is the preparation for madness, the way into it.

If a man is really going to be mad, in this way he will land there.

And if a sound man goes this way, he will learn what madness means, something of the

possibilities, because he will go very close to the edge.

Here, Nietzsche is flirting with it.

He reaches over into the forbidden land, and he is scorched, tainted all over, by touching upon that area.

So it is necessary to overcome a certain resistance in dealing with this material.

You see, each chapter of Zarathustra is a stage in a process of initiation, for whenever a man takes that way of the immediate experience of his inner condition, he gets more and

more under its influence and thus he becomes initiated.

That is the initiation process, as it always has been.

Of course later, as has happened in all traditional initiation processes, there comes a moment when the original experience is lost and then one is confronted only with ritual-with certain ideas that have become dogmatic or almost dogmatic.

One looks back and thinks of the experiences of the forefathers-the gurus, the teachers-and one naturally tries to pick up what they have left behind them.

One thinks if one imitates these relics that one is surely going to make the same way, forgetting altogether that they are now only shackles-what they used to call scoria.

We imagine, when we follow the words or images, the symbols left by others, that we are making a way.

But we are only imitating a way, and it is not the thing itself.

The thing itself is an immediate primordial experience, and therefore it is always individual.

We still have traditions or such initiation processes; they are to be found in no books of course, but one comes across series of individual symbols in the great libraries of Europe.

In the higher grades of Freemasonry, the so-called ancient and accepted rite of Scotland which has thirty-three degrees, the initiation process is codified, dogmatized; one is told what to do, what to think and believe, and the whole thing is just flat and empty.

It is most interesting, but it is too good to be true-well, it is true, but nobody is in it. It is quite hollow.

It is only form and as dead as a door-nail.

And this organization, which dates back probably to about the seventeenth century, was preceded by another stage of which we still have traces.

I myself have a series of manuscripts and books of symbolic representations copied from those in the Bibliotheque de Arsenal in Paris.

They came from noble families whose male members were officers in the army and belonged to secret societies where such initiations took place.

But these books date from a time when the initiations were not according to the rule.

They were individual, therefore they made books, like the symbolic series of visions of

the American woman which I produced in a former Seminar.

That was such a secret individual initiation process.

And those knights, or whatever they were, made very similar books; some of them consisted not even of words but were picture-books only, in which the processes of psychological transformation in an individual nature were depicted.

But no book is really understood, no book resembles any other; of course, they have the style of the time, as our symbolic books have the style of our time, but they are individual in themselves.

Later on, those things were replaced by codified dogma, and then the spirit was gone.

They were no longer alive.

Now, Nietzsche's Zamthustra is one of the first attempts in modern times to come back to the immediate, individual initiation.

But he did not seek that.

It took him, rather, by the neck: he was overcome by the process because the time was ripe and he was just the kind of man who was open to such a thing.

It really began at the height of that period of blooming materialism, and he, being an exceedingly sensitive individual, realized the need of the time, feeling that our traditional forms had become more or less empty.

He himself moved in those academic circles where spiritual life was utterly gone.

He naturally felt the need of something-there was nothing for him to stand on-so he was

forced to have individual experience, and this came about in the moment when he said to himself, "God is dead," as he says in Zarathustra.

The spirit gripped him in that moment when it was completely denied.

For it is just then that the spirit cannot be hidden any longer.

If you believe that there is spirit in a certain form, in a building or a saying for instance, then the spirit has an abode.

Then it is cut away from yourself because it is embodied in something.

But when you believe there is no such thing as spirit anywhere, you have disinfected the heavens and the whole world and found no God in it as that doctor said (whom I have told you about) who suffered from the same disease as Nietzsche.

You see, as soon as you make such a declaration, the spirit is liberated from its incarna-

tions and then it is in yourself: then your unconscious begins to stir.

That happened to Nietzsche.

His initiation process began, and he wrote it down as such a man would do.

When one has a vivid inner experience, one always feels tempted to write it down, give form to it and expression.

Therefore, painting and drawing have been discovered as a means for the symbolic purposes; one simply feels the need, and also has a peculiar satisfaction if one succeeds in giving expression to an inner experience.

Many people who are not usually poets begin to write verses, and they write in a peculiar hieratic style.

They become solemn and poetic and express themselves in a high passionate manner, using all sorts of means to emphasize it because they feel they are experiencing something which needs that expression.

So Nietzsche at once drops out of his intellectual, aphoristic way of expression.

Zarathustra is a most passionate confession from beginning to end, and moreover it is an experience: his life itself flows into these chapters.

Therefore, each chapter is a new image in the process of initiation.

You know, those ancient initiation processes consisted of symbolic passages.

First, one is confronted, say, with a certain threat, or one is put into a dark room perhaps; and then one is exposed to all sorts of dangers, tests of courage are made-one must endure cold and heat and all sorts of things.

Those are all symbolic stages, imitating the processes one would presumably go through in an individual initiation.

These were all individual in the beginning, and from the condensation of the original representations, slowly a ritual was made; and then it all became artificial.

The most ridiculous forms were invented which nobody could take seriously.

For instance, in the Freemason initiation, one is put through tests which look a bit

gruesome, but are not real at all. It is like a sort of child’s play.

Of course, one is serious, or tries to make it serious, but it is not: it doesn’t even touch your skin.

Wilhelm told me that when the Japanese bombarded Kian Tchau, a Masonic lodge was hit by a shell and eventre, the whole wall of the house came down, the intestines were laid

bare, and people went there to see the funny things inside.

Belonging to the initiation ceremonies, for example, was a sort of grating with most dangerous looking iron spikes upon which the initiant had to kneel, and then the marvel happened that when he believed in God those spikes did not hurt him.

But upon examination it was found that those spikes where he had to kneel looked exactly like the others but were made of rubber; they were nice and soft, so instead of having his flesh lacerated, the initiant thought, how marvelous that God had helped him!

So the initiation may degenerate into mere fraud.

The individual process on the other side is not a fraud, but a terrible thing.

Nietzsche is confronted with all the devils, the temptations of his own nature, all the lowest as well as the highest qualities of man, the greatest possibilities of the depths as well as the heights.

Now, there is a secret logic, a sort of Homeric chain, going through the whole thing: one chapter leads on to the other.

The last chapter before this was ”Joys and Passions.”

To follow the way of delights and passions is the way to the Superman; but it leads to the pale criminal, an inelegant, pale criminal who cannot commit his crime without having an idea of it at which he collapses.

That is the pale criminal and as such that term has entered the common speech; one reads it in books and papers, meaning a man who is not on the level of his deed.

Now you can be sure, if a man as unsound as Nietzsche comes into that layer of his personality which is meant to bring about his madness, that you will come into something which is surely not very engaging; it is something which hurts and cannot be accepted because it is against our sound instincts.

But this is just the chapter where a man of unsound mind, on the other hand, would be touched or tempted.

I remember a fellow student of mine who was an exceedingly gifted man, but the first thing I noticed about him was that, in reading Nietzsche, the chapter over which he fell down was ”The Pale Criminal.”

It was all the time on his mind and he never got away from it, ”What a wonderful chapter-that a man should sacrifice his life even for his crime!”

He identified with the pale criminal, and the result was that later on he became insane too-not of course because he had read Nietzsche, but because he himself was doomed to become insane.

He never succeeded in life because he was altogether too pathological.

But as a student, everybody expected him to have a rather remarkable career: he began in a more or less grand style.

Soon he made himself impossible, however, because his delights and passions carried him too far.

He lost sight of humanity and developed paranoia, which is the idea of persecution, the idea that everybody hates one, the reality being that one runs away from people.

But in the sound part of such a man there is still the yearning for connection with humanity, and those ideas of persecution develop as a compensation for the fact of running away from them.

All those people who feel persecuted and unrelated are suffering from a minor form of paranoia: to feel observed, to have the feeling of awkwardness and to be gene in society, but unable to give themselves because they are inhibited by other people.

This is the mildest form of it. Such people don't love others.

As a matter of fact they hate them and they try to avoid them, and if that thing grows

upon them, they will develop ideas of persecution.

Now, the fact that Nietzsche, after the chapter about "Delights and Passions," arrives at the chapter or the stage of "The Pale Criminal" is not abnormal in itself, but perfectly normal; for if one follows the path of passion one will surely come to the place where one's passion becomes abnormal, asocial or criminal, and that is a quality which is in everybody.

Therefore, one says, principiis obstas resist delights and passions, resist in the beginning before it is too late, don't have passions, it is not good taste, it is bad form.

The deeper reason is that if one slips too far into such flames, one is sure to land in criminality.

But how can you live and have no passion-for then you would escape suffering?

(Passio also means suffering. The German word is Leidenschaft; as a poet says: Leidenschaftistdas, was Leidenschafft.)

Nobody can escape suffering, and to try to escape passion is to try to escape suffering. But as you cannot escape suffering you cannot escape passion; you will suffer from passion either directly or indirectly, and it is much better to suffer directly because indirect suffering has no merit.

It is exactly as if nothing has happened.

So the indirect suffering in a neurosis has no moral merit.

Years lost in neurosis are just lost, without gain.

But if you suffer directly and you know for what you suffer, that is never lost.

Therefore, Christ said that if you know what you are doing you are blessed, but if you don't know you are cursed.?

For then it is a neurosis.

So, arriving at the Pale Criminal is perfectly normal, but the way in which one deals with the Pale Criminal is of course the test of soundness or unsoundness.

Now here, Nietzsche is dealing with it in his own very peculiar way.

I think we will go on through the different items and try to make sense of this chapter:

When he judged himself-that was his supreme moment; let not the exalted one relapse again into his low estate!

You see, in doing his deed, in committing his crime, he made himself a criminal, and that is what he meant to do because he was a criminal; he was meant to be a criminal.

Thus far that is perfectly sound, provided that he knows what he does.

But there is the difficulty.

If he is a criminal without knowing it, simply doing his deed like an animal, he has absolutely no chance of redemption; but if he knows what he does, there is a possibility, for he is then simply fulfilling his role.

For instance, a good man will do a good deed.

He will be forced to be good and feel utterly miserable if he isn't; so there is no merit in it.

He is just doing what he is, all quite natural, like an animal.

It is very good of the bees to make the honey we eat, one might say, and when they sting us it is very bad, but in either case they have done it unconsciously and there is no merit in it.

But if the man knows he is doing a good thing just because he cannot do otherwise, then there is merit because he is then conscious of that saying of wisdom: The king shall play the role of the king, the beggar the role of the beggar, and the thief the role of the thief, being conscious of the gods.

This means being conscious of their role, of Karma, the necessity that the one must play the role of the king because he is born a king, and the other the role of the beggar because he is born a beggar, and if another man is born the villain of the play, he needs must be that villain.

Yet if he knows that this is all from the gods, there must be redemption.

That is Hindu philosophy, which simply shows that the condition of redemption is in being conscious of what you do.

And from that point of view it is just as bad to be good without knowing it as to be bad without knowing it: neither way has merit; the only chance for redemption is in consciousness, for that is the point where one differs from what one does, where one differs from being a mere animal.

So it is a sublime moment here.

He should not fall below it by judging himself, provided he knows what he is doing.

There is no salvation for him who thus suffereth from himself, unless it be a speedy death.

That is not the salvation that I would designate as redemption, of course.

Nietzsche means here that he is committing his crime in order to reach death; the lust for murder, the greed for the blood, is simply the preparation for death.

Therefore, he says, it is the madness before the deed.

The murderer wants to see blood, as if he knew that committing murder meant his own death.

He is seeking to end his existence because-as the text afterwards says-he is nothing but a mass of

diseases, a coil of wild serpents which can only wind up in its own destruction.

So the Pale Criminal is in that respect the symbol for the man

who must end his existence because he is no good-in order to make

room for the Superman.

That was the point which caught my fellow student, but at the same time he was identified with the Superman, like Nietzsche. He was always talking about committing suicide.

He felt that if it were necessary in order to make room for the Superman, he would do so without hesitation.

He played with such ideas; he removed himself.

So he committed a moral suicide, becoming so much a Superman that he could no longer deal with ordinary mortals and the result was that fear of persecution.

You see, if the criminal knows in committing his crime that he really means his own undoing, that he commits

the crime in order to kill himself, then one can only agree; he most certainly will commit his crime, nobody can prevent him, and if he knows that he is thereby killing himself it is all right.

One judges a crime differently when the murderer immediately afterwards kills himself too:

one has the feeling that he has judged himself and sentenced himself to death.

If the murdered is also put out of life, it is satisfactory.

But if we begin to think it over and ask what is the use of putting him to death, we can make frightful mistakes, errors of justice.

To think of the moral side, that we should improve the criminal, is nonsense.

That is all trash, having nothing to do with justice.

It is just to put the criminal to death because we are in his crime too; everyone of us contains a criminal who wants to commit crimes though we don't know it.

Our

criminal is terribly disappointed. In sleepless nights he complains that

we don't give him a chance.

Then we read in the paper about somebody who has committed murder and we think, "What an insolent devil! He has smashed a man's head. He can do what I wanted to do, having taken the liberty to commit that crime."

Our criminal instincts are all roused and we must have our revenge, something must be done against him.

And as it is impossible for all the 35o,ooo inhabitants of the town of Zurich, for instance, to kill one man, we choose a judge, but we are so unreasonable that we don't even have a hangman in Zurich.

In England they are reasonable enough to choose a hangman who is entrusted with the public sentiment: he must take care of the criminal instincts of the whole town.

When he has put that man to death, we have had our share in the crime. And that is right.

Otherwise, we are simply frustrated. Instead of trying to improve that man, hang him.

Our criminal instinct is not satisfied by this damned reasonableness, so we get bitter and poisonous and more and more reasonable, but we are

really just waiting for the time when we can take a revolver and kill; we are waiting for an age of revolution, for an age of cruelty.

So it would be much better if we could begin at the beginning and put the criminal to death by public execution; it doesn't make us any more cruel than we are already.

Look at the things that happen in the world!

The amount of quite

open cruelty is incredible. One reads about in in the papers.

Yet we still go on believing that we are growing better and better every day and in every way until we shall arrive in heaven.

But we are in hell, and I tell you, if in our most reasonable town we had some juicy shooting, people would feel grand.

I saw a policeman a while ago in the country, a perfectly harmless fellow, who said. "But just wait till the next time I get at

a machine-gun!"

He promises himself a marvelous feast. And that is so everywhere.

Only a few fools believe that we are growing better and better every day, hoping that we are improved by improving a few criminals.

We are not improved by it and we shall not improve the criminals.

That is a bad mistake, because the murderer has murdered himself already long before we cut his head off.

Well, the good admonitions and good counsel here are not very important.

The only thing which is relevant would be that sentence, "Let your sorrow be love to the Superman: thus will ye justify your own survival."

He obviously means that our guiding or leading idea should be the Superman, and the criminal who is a mass of disease, etc., ought to be done away with, to make room for him.

The criminal simply has to perish: that man is no good, he is a bad mixture, and the judge will justify his own survival by having the courage to do away with him.

But

people say that should not be done! How awful!

Or, it should be done

in a moral way! But how can I say that somebody else ought to be improved?

I have absolutely no stand. I know what filth I am. I know my own thoughts. I have absolutely no point of view.

How can an ant say of another ant that it should be improved as an ant? They are all ants.

Mr. Baumann: From the biological aspect, every kind of animal, man or ant, has the tendency to make his own race strong and surviving over the others. So I think there is a certain instinct to improve man

for man and ant for ant.

Prof. Jung: But no animal has a tendency to improve another animal.

That is again a well-meaning raisonnement which we make from a biological point of view.

A biological justification for punishment is just as wrong as a moral idea about it, for if you follow your biological idea of punishment, you must punish a degenerate thief as much as a murderer

because he is a degenerate individual; you would cut off the heads of all sorts of little frauds, pickpockets, etc., and your feeling would not back you up in that at all.

You would say they needed a good thrashing, or to be put in a prison for a fortnight, or something else disagreeable, but not to be put to death.

But from a biological point of view, you have to put him to death, and with him, imbeciles and lunatics and people with bodily diseases or anybody equally incapacitated.

Mrs. Jung: What you have said seems to me to refer only to a criminal

who would be, as an individual, a criminal, but I think most people who commit a crime do it out of a sort of mistake.

They do things which are not really individual.

Prof Jung: Well, Nietzsche is speaking of such people.

He doesn’t look at the problem from the standpoint of individuation.

To him, the criminal is a man who has gone astray, say a fool or a diseased individual who ought to be done away with, so there is no question of consciousness of crime or of the problem of individuation in the criminal.

He doesn’t even mention it.

Mrs. Jung: But you say he must only be improved when it is proved that he has got to be a criminal. But with many people it is not proved that they have to be criminals; it is quite unconscious what they have to be.

Prof Jung: Sure enough, if they were not unconscious there would be a redeeming factor; as a matter of fact they are so identical with what they do that they do not know what happens to them.

Mrs. Jung: And therefore they could be improved.

Prof Jung: That is a question.

As soon as one begins to reason about the possible arguments in favor of capital punishment, one simply loses oneself in a maze of considerations and can do nothing.

So the simplest thing would be to react according to feeling; then you do something which is perfectly proper and sufficient, except for the intellectual who wants to have proper reasons.

You see, what the crime is for the criminal, whether he can be improved or whether, by committing his crime outside himself, killing somebody else, he has done evil to himself, selling his own chance.

Those are considerations for the criminal and we are not speaking of his psychology, but of the psychology of Nietzsche versus his own instincts.

The criminal is only a sort of mirror reflex of the criminal impetus of Nietzsche.

I speak of the criminal in this frame and not of the psychology of this individual criminal merely of the social aspect of this individual.

If I have to deal with the criminal individual then I shall consider the case just as any other.

For instance, every case I am treating has a criminal in himself.

If one goes far enough, everybody has done something or is planning to do something which is not right, which is criminal; and there we have to observe all the rules of the game, exactly as in any other case.

But inasmuch as murderers don’t come into my analysis I cannot talk about the possible analysis of a murderer.

I also cannot say that all murderers should be analysed, as I cannot say that all neurotics should be analysed.

For there are certain social considerations over which I am not a lord, and I never make rules that would be good for humanity, particularly if nobody is very likely to carry them out.

They kill murderers in France, in Italy, in England, in America, in Germany, and in most

Catholic cantons of Switzerland; only a few very enlightened and reasonable communities have gone astray so far as not to kill murderers.

I am not speaking of our Christianity-that point of view is not valid at all, only talk; I go by facts, and the fact is that capital punishment is valid in nearly all the most enlightened and civilized countries, and I am not against it.

There is a very good reason why it is so.

All other ways of punishment are wrong.

By putting the criminal to death, one shares the crime; otherwise, one doesn't see the criminal in oneself.

One must see one's criminal point: if one does not, one has not shared the criminal impetus, the criminal personality in oneself. And then one never becomes integrated.

The purpose of individuation is that every part of the individual must be integrated, also the criminal part; otherwise, it is left by itself and works evil.

So thus far Nietzsche is giving recognition to the criminal instincts.

For instance, the "red judge" is his own moral function naturally, which might call his criminal instinct by all sorts of bad names: he might say this is perhaps a foolish or pathological tendency.

It is, but it is not to be judged from a moral point of view because that is not helpful. It does not help to say a thing is bad or good.

To say it is bad helps least the thing which is the most important, namely, that one can accept the bad thing.

You see, when we accept it there is a chance that something can change, but we never accept it.

We can improve only when we accept what is part of ourselves. Then we can change, not before.

Now he comes to the explanation of the Pale Criminal; hitherto he speaks simply of the criminal.

The paleness comes from the fact that the man was made pale by an idea; he begins to think over what he has done, and he gives it a name.

You remember we came across this idea before; it was represented as a particular mistake to give a name to your virtues.

Of course, unavoidably you will do so; you don't live your virtues simply as the recognition of an indescribable something about yourself which has value, but say it is this or that,

and so you give it a name and make it exclusive and cause trouble-quarrels, conflicts between duties and between virtues.

While if you have not given it a name, you will have retained the value.

So you cause a conflict by giving names, but one cannot see how to do otherwise.

The criminal has to give it a name, then.

He adopts an idea about his deed and says he has done so and so, and then cannot stand it because he sees himself with ten thousand pairs of eyes.

For a name is a collective thing, a word in everybody's mouth.

He has heard that word from ten thousand other mouths already; when he says to himself that he has committed a murder, he sees it in printed letters in the newspaper, and what he has done is just that awful thing which is called murder.

While if he did not give it a name, it would have remained his individual deed, his individual experience, which is not expressed by the collective noun murder.

Such a criminal usually says: "I just beat him over the head, or "I put a knife into him," or "I wanted to tell him something and I put a bullet into him, and afterwards they said he was dead."

You see, it was an individual series of events which were not named.

The premeditated murder is very often accounted for in such a way: "I simply had to give that fellow something to make him quiet because I wanted to get at such and such a thing; naturally I had to shove him aside.

And then it turned out that he was dead."

That is the way such people use a revolver-as a means to change something.

It is a sort of aftereffect or a concomitant circumstance that a corpse was left.

How awkward! That it is murder only dawns upon them a long time afterwards when they are told.

Then they realize it and get pale, but as long as somebody simply has been removed, well, it was awkward that he was found afterwards with a fractured skull, but that does not make one pale: it is simply regrettable.

People who commit a fraud invariably explain that they just wanted to do this or that.

They are quite astonished when they are told that they have committed a crime, because they only did it for a certain effect and never thought that it had such an ugly name.

So the pale criminal is really slain by his own idea of it, though it is not exactly his own, but is now the standpoint of the eleven thousand virgins who are flabbergasted.

Nietzsche calls this a sort of madness: the criminal's weak intellect has been overthrown by a mere word.

That is the madness after the deed.

Now what is this line of chalk which paralyzes the hen in the text?

Mrs. Baynes: There is an old wives' tale that a hen will not cross over a chalk line.

Prof. Jung: That comes from the fact that Athanasius Kircher, a Jesuit living in the beginning of the seventeenth century, made the first hypnotic experiment by hypnotizing hens.

We repeated that experiment once.

You take a hen very carefully so that it doesn't get excited, and you put it down slowly and softly, holding her head down for a while to the floor, and then you make a chalk line over the beak and on the floor, so that it looks as if it were a white ribbon over her nose-of course, that is not necessary, but is only to blind other people-and the

hen remains there.

You can hypnotize monkeys and dogs in the same way: you must impress them for a while with the idea that they cannot move.

That hen stretched out with the line over its beak looks very funny, as if it were glued to the floor by the white line-an experimentum mirabile!

Now he says that there is another madness, the madness before the deed; that is the question of the cause of the crime.

He says that it is a general prejudice that one commits a murder for a certain purpose, in order to rob for instance, but that it is really madness, that the murder has been committed for the sake of the blood.

This is of course an unconscious truth. Consciously, each murderer considers his murder as a by-product.

Perhaps in very wild crimes of affect people cry for blood and want to kill, yet it is not quite real; they are always astonished that it worked.

They wanted to demonstrate murder and then it happened to be murder.

The ordinary psychology is that murder is more or less a by-product.

But in the unconscious, as Nietzsche understands it, it is really murder, the thirst for blood, and it means the undoing of the criminal himself if he understands himself rightly.

He therefore prefers the rational explanation that it was for robbery.

Otherwise, he must admit that he is caught and he cannot admit that, because to have done it for the sake of blood is madness; he prefers the sort of superficial motive of robbery and so he lies, on top of all the rest. ”Could he only shake his head, then would his burden roll off”: if he only would not think such rubbish he would not be burdened.

Then Nietzsche asks what the criminal is, after all.

He is a mass of diseases, a coil of serpents.

For such an individual is terribly pained and tortured really and therefore he commits a crime; nobody causes pain to another person unless he himself suffers pain.

As a rule only such people torture or hurt who are hurt or tortured themselves; they want to relieve themselves from their own suffering by hurting somebody else, in order to feel that the pain is not inside themselves alone.

You see, it is as if we were secretly threatened by the invisible presence of the criminal in ourselves, and then we wish that somebody might commit a crime so that we can say, ”Ah thank heaven, there is the criminal, there is the evil.”

That explains somewhat why we love detective stories and the long reports of crimes in the newspapers; it is of the greatest interest to us to know where the evil is.

We exclaim, ”What an awful fellow!”

We lap it up because we have hunger and thirst for such things; they fascinate us because we have an unsatisfied criminal instinct in ourselves.

So the whole respectable community grows more and more uncanny; if nothing happens, everybody looks at everybody else with fear and hate.

Are you the one who is going to relieve us? Am I the one to relieve the others? Am I the one who will set the ball rolling? Am I the one to kill?

And then suddenly the news comes: somebody has committed murder. ”Thank heaven!”

You see, a murderer is a sort of scapegoat for the community; it is as if each community should have a boucernissaire who was burdened with the sins of the community.

Therefore, in the Orient they often had the very wise custom of making a murderer represent the sacrificed god, as they did in old Mexico for instance; then he was cut open afterwards, the living heart was cut out and he was a god practically: he carried the sins of the community.

That is the original psychology of the sacrificial death of Christ, of course.

Therefore, Christ was crucified between the thieves.

He was the murderer of the season, one could say; he was exchanged against Barabbas who was a real criminal.

So he is the boucernissaire and is killed as the criminal of the season, and thereby we are redeemed from our own sin.

When the community puts the criminal to death, it is an act of redemption for the community, a sort of psychological alleviation.

The criminal has a certain social role-this is not my idea, it was valid long before I lived-and therefore a real criminal has always been given the dignity of a sort of ritual in recognition of his merit; first a long trial with judges in wigs and gowns, and then the procession to the guillotine or the gallows with tambours and soldiers and a great crowd, and then he is executed.

It seems, of course, absurd that we should worship in our churches just that kind of public execution, yet each crucifix carried that meaning.

But we won't give that dignity to our criminals to whom we ought to be grateful for committing a crime instead of ourselves; they pay with their blood for our sins and we should give them a decent burial with soldiers and music, or at least tambours.

Those ancient ways of burying the criminal took naively into account the great social importance of the crime as the atonement for the sins of the people.

Nietzsche also says here that other ages had other ideas of morality, etc., and that therefore one should not judge morally.

But that is not very important-that the heretic and the witch were considered to be bad people in the Middle Ages and that nowadays they are just fashionable.

Here again, however, we come to a good and sound idea-that the madness which precedes the crime might be named "truth" or "faithfulness" or 'justice."

Those are virtues, mind you, so the madness of the belief in virtue is the madness which precedes crime.

The idea is that if we believe in such ideals of virtue and if we identify with them if

somebody says he is faithful or just, for instance-that is the forerunner of crime, because to burden the scale of virtues makes the scale of vices rise: the scales have to be balanced.

The more people think that they are good or identify with good, the more they leave evil alone, and as much as their good increases, unconsciously their evil will increase.

So we leave it to somebody else.

But we have already committed the crime in leaving our evil to other people, and we

are not even grateful that they spare us.

Nothing makes us more moral and self-righteous than when anybody is humble enough to be immoral.

Then we say, ”I am not like that, such things don’t happen in our family.”

They have their virtue in order to live long in wretched self-complacency.

That is, they simply misuse their faculty of being good, the grace they have of being good, in order to rescue themselves from life and to have a long life of despicable ease.

Then having said all this, in the end Nietzsche thinks obviously of his own role, and why he says such things, and he goes on, ”I am a railing alongside the torrent; whoever is able to grasp me may grasp me! Your crutch, however, I am not.”

That is, he is a certain guidance along the torrent, but if you cannot walk, if you need a crutch, it would not do.

It is a truth which takes the ground away from under your feet; you know where it leads but there is no stand.

It is not a certainty. It does not help you to keep upright. It is tempting but undermining. And it is undermining: that is the purpose of this chapter. Carl Jung, Zarathustra Seminar, Page 457-473

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=TQJYRQYKAAF0RZ0KPN7S&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=4c0989a7-1942-45d6-8ff5-f6d2d0f

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1935 20 Feb LECTURE 5 Zarathustra Seminar (2022-01-03 04:46)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

1935 20 Feb LECTURE 5 Zarathustra Seminar

Prof Jung:

Here is a question which is not exactly a question.

An anonymous writer who signs herself Mrs. Spider-web has sent me this contribution:

”Prof. Superman’s suggestion that the black swastika is the earth turning away from the sun connects with the four-square aspect of the earth (since the swastika is square) and with the Chinese I Ching discussion in which you described the Chinese square as having motion a vortex.

As the earth is also body, the swastika is also man, which also links up with Aquarius, the Water-carrier.

I am also tempted to mention Pegasus, the square constellation, which has to do with inspiration and which would connect with the golden sun swastika.

Therefore the swastika symbol contains all the elements with which Zarathustra is

dealing.”

That there is a connection is undeniable: there is the synchronous connection, and then

that Pegasus business is a most interesting allusion.

Mrs. Spider-web must know about the maps of the sky.

It is true that above Aquarius is the square constellation of Pegasus, as I mentioned

in a former Seminar.

That it would connect with the golden sun swastika, I don't see.

If the writer had elaborated a bit on these allusions, it would help us to understand it better.

There are too many jumps in it.

It contains a lot of good intuitions, but a bit more meat would be desirable.

We are still in the chapter, "The Despisers of the Body."

We got stuck in that paragraph, "Instruments and playthings are sense and spirit."

There we had some difficulty with the German word Sinn.

In summing up, I would say that this German concept of Sinn in connection with spirit is a sort of antithesis, Sinn and Geist; and one could use here the word Gemut to express the meaning of Sinn.

Also one could say the emotional psyche and the spirit, Seele und Geist, obviously express a totality.

Now these are, he says, tools and playthings, which would mean that they are not things in themselves but rather applications or functions or epiphenomena or appendixes, because "behind them there is still the self."

In other words, they are phenomena or manifestations of an underlying entity, which would mean an absolute definite reality, and that would be found in the self.

In the concept of the self we enter the sphere of our psychology which also has arrived at the conclusion that the total psychological being of man consists not only of consciousness, but in addition, of the unconscious.

Obviously the ego, the personification of the center of consciousness, cannot be the whole of our psychical existence: the unconscious is needed to make a total.

And if the unconscious is added to the conscious, then the central being, or the resultant of the two, would be the alter ego.

For when one discovers the unconscious one discovers oneself too, but under an entirely different aspect; one discovers another self within oneself.

This causes, as you know, a tremendous conflict, because we are not at one with our unconscious, that alter ego which is also designated as the shadow; as a rule, one has the greatest trouble to accept the shadow, the fact of one's own negation.

For that other one in us is so utterly different from the conscious ego that one can say it amounts to a negation of the ego, particularly when one is in doubt which of the two ought to be; the shadow is so strong that you can be honestly in doubt as to what you really are.

For instance, to have the fantasy of killing your enemy is sufficient for certain people to assume that they are potential murderers, to believe themselves wholly wrong, children of the devil; and then they get depressed, as if the possession of something against their grain would mean that they were nothing but bad.

Such people are inclined to think that a man who kills another man, or who lies or steals, is entirely black, with nothing good in him; and naturally they are utterly intolerant of the weaknesses of other people because they cannot stand their own.

It is one of the foremost tasks of analysis to bring these two sides together, to make it palatable to people that they are not only a resplendent ego which is always in a most suitable condition, newly washed and fit for the drawing room, but that they have also another side which is not acceptable and which cannot possibly be shown in public.

Such a fact does not mean that the whole mixture is spoiled; it only means that the cake contains not only sugar but some salt also, and that the substance of which one is generally composed has its flaws.

It is not quite pure.

Now, since the whole of the human being is something different from the conscious ego, it deserves another name, particularly because, when you assimilate the unconscious, you feel a certain objectivity about yourself.

As a matter of fact, you cannot assimilate yourself, you cannot live with yourself, unless you understand yourself as a sort of givenness, a datum; you are an objective fact.

If you assume that you are only the conscious ego, then it is as if you had wanted to bring about certain events, or had done certain things intentionally; but you cannot

deny that it also looks as if they had just happened to you, as if you had encountered them, or perhaps as if you had been overcome by something strange and objective.

So if you can assimilate your shadow, you then appear to yourself not only subjective but as something objective as well.

You see, in assimilating the unconscious, you increase the circumference of your being to an unknown extent; moreover, you are including something in the totality of yourself which is not under your control: you can only control what is in consciousness.

It is as if you were ruler of a land which is only partially known to yourself, king of a

country with an unknown number of inhabitants.

You don’t know who they are or what their condition may be; time and again you make the discovery that you have subjects in your country of whose existence you had no idea.

Therefore, you cannot assume the responsibility; you can only say, ”I find myself as the ruler of a country which has unknown borders and unknown inhabitants, possessing

qualities of which I am not entirely aware.”

Then you are at once out of your subjectivity, and are confronted with a situation in which you are a sort of prisoner; you are confronted with unknown possibilities, because those many uncontrollable factors at any time may influence all your actions or decisions.

So you are a funny kind of king in that country, a king who is not really a king, who is dependent upon so many known quantities and conditions that he often cannot carry

through his own intentions.

Therefore, it is better not to speak of being a king at all, and be only one of the inhabitants who has just a corner of that territory in which to rule.

And the greater your experience, the more you see that your corner is infinitely small in comparison with the vast extent of the unknown against you.

You get the entirely new idea that the Self is obviously something exceedingly influential and very strange and that you are just a part of it; you don’t know how infinitesimal a part-or perhaps you are a considerable part.

But at all events, you have to assume the attitude of somebody who has established his little kingdom in a continent of unknown extension, and beyond the indistinct borderline of your conscious kingdom is the absolutely unknown.

Now, if you assume that this whole continent in which your little kingdom is to be found is ruled by a central power, then that central power would be your own king also; you

would be a subject of that unknown grand power.

And that would be the self, about as we think of it in psychology.

Of course I knew that Nietzsche had such a concept because I read Zarathustra for the first time when I was only twenty-three, and then later, in the winter of 1914-15, I studied it very carefully and made a lot of annotations.

I was already interested in the concept of the self, but I was not clear how I should understand it.

I made my marks, however, when I came across these passages, and they seemed very important to me.

Yet I could not make use of it because one misses in Zarathustra the concept of the unconscious; there is only the conscious.

Gemut and Geist would be contents or qualities of consciousness.

Therefore, there was the possibility-which I saw even then in Zarathustra of the mistake which Nietzsche actually makes; namely, he identifies the ego with the self and therefore with the Superman.

His ego simply merges into the Superman, as we have seen.

That would be an incarnation of the self.

But the self is much too big; you cannot possibly identify with it without incurring the risk of a fatal inflation.

Therefore, the fatal end of the whole story-the stone that is thrown high falls back upon oneself.

Such an identification can only lead to an explosion.

The concept of the self continued to recommend itself to me nevertheless.

I thought Nietzsche meant a sort of thing-in-itself behind the psychological phenomenon.

That is obviously expressed in the passage, ”The self seeketh with the eyes of the senses, it hearkeneth also with the ears of the spirit.”

The self uses our mental and psychical phenomena as a sort of means of conveyance; that is, our psyche is used as a means of expression of the self or by the self.

I saw then also that he was producing a concept of the self which was like the Eastern concept; it is an Atman idea.

I don’t know whether Nietzsche was influenced by anything Indian that he read, but I rather doubt it; it looks to me as if it were a very original invention.

Naturally, the fact that there is a collective unconscious in which all these concepts are contained and from which the East has taken them, is a reason why one finds many Eastern parallels in Meister Eckhart’s writings also, and even in Kant.

Now, I have brought you today an Eastern text which shows this parallel beautifully; it is from the English translation of the Talavakara Upanishad, one of the series of the Sacred Books of the East?

I will read the first Khanda:

The pupil asks: ”At whose wish does the mind sent forth proceed on its errand? At whose command does the first breath go forth? At whose wish do we utter this speech? What

God directs the eye or the ear?”

The teacher replied: ”It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, and the eye of the eye. When freed (from the senses) the wise, on departing from this world, become immortal. The eye does not go thither, nor speech, nor mind. We do not know, we do not understand, how any one can teach it. It is different from the known, it is also above the unknown, thus we have heard from those of old who taught us this. That which is not expressed by speech and by which speech is

expressed, that alone know as Brahman, not that which people here adore. That which does not think by mind, and by which, they say, mind is thought, that alone know as Brahman, not that which people here adore. That which does not see by the eye, and by which one sees (the work of) the eyes, that alone know as Brahman, not that which

people here adore. That which does not hear by the ear, and by which the ear is heard, that alone know as Brahman, not that which people here adore. That which does not breathe by breath, and by which breath is drawn, that alone know as Brahman, not that which people here adore.”

Then there is a little paragraph in the second Khanda:

He by whom it (Brahman) is not thought, by him it is thought; he by whom it is thought, knows it not. It is not understood by those who understand it, it is understood by those who do not understand it.

This way of putting it is, of course, specifically Eastern; it is most descriptive, most plastic.

You see, that which is behind and uses the ears and the eyes and the mind is Brahman, the self, the unutterable primordial substance of existence; and those who understand it do not understand it, but those who do not understand it, who cannot think it, understand it.

If you desist from any attempt to understand it, therefore, you are about right, because that thing is utterly unthinkable.

You cannot conceive of a thing in which you are contained; you can only conceive of the thing you are or of a thing that is like you, but not of the thing which is greater than you and which contains you.

It is utterly futile even to attempt to describe that which is the sum total of conscious and unconscious; it is incomprehensible, beyond the possibilities of our thought.

We only can suggest it by antinomies; it exists and does not exist, for instance.

This Indian text is entirely to the point, therefore; it very clearly shows that this is a borderline concept beyond which there is no possibility for us.

You see, the concept of the self is a true symbol.

We use a symbol to express something which cannot be expressed by any other means;

the moment you have a better expression it is no longer a symbol.

A symbol immediately collapses when you can see behind it.

For why should you be complicated, why should you use allusion, when you can say it in a more simple way?

Of course, the idea of the self can be thought, inasmuch as it is a manifestation, a phenomenon- you can make a drawing of it if you like.

The chakras, for instance, are stages of the self, the self in its different manifestations.

Or take a very complete mandala, the Tibetan mandala of the four-square stupa, a vajra mandala; that is absolutely abstract.

It is a symbol, yet you can talk about it, you can explain it.

But you never can explain what the self is, because the self in itself is unthinkable.

Now, that is not so here; to Nietzsche it is far more definite. He handles it as if it were explainable, and he identifies it with the body:

Ever hearkeneth the Self, and seeketh; it compareth, mastereth, conquereth, and destroyeth. It ruleth, and is also the ego's ruler.

Here you have it; it is the thing in which the "I" is contained, to which the "I" is subject.

Behind thy thoughts and feelings, my brother, there is a mighty lord, an unknown sage- it is called Self; it dwelleth in thy body, it is thy body.

And here he explains it and here he falls down because you cannot say it is this or that, it is always neti-neti.

(The Indian formula which is usually translated, "neither this nor that.")

But he knows it is the body and that is the mistake; if he identifies the body with the self, he brings the self into the body or the body up into the self, and that produces an inflation of the body.

It is a most curious fact that Nietzsche, an intuitive, should overestimate the body to such an extent.

Of course, the body is extraordinarily important but that is an overrating.

And it is quite interesting that he calls it a "mighty lord," for that word is taken literally, one could say, from the texts of the Upanishads and the Tantric philosophy. In the system of chakras, the lord appears when consciousness is developed as far as anahata.

There, the two principles of the body are divided, the prana and the spirit, the heart containing the fire of manipura from below, and the lungs the ethereal thin substance from above.

And there the understanding of the self appears as the reconciling principle, the mighty lord, called in this chakra the Ishvara;

in anahata the Ishvara first becomes visible as the thumbling in the center

of the triangle, the lord, ”an unknown sage.”

That the self is understood to be an old sage is also an Eastern idea.

There is a Chinese text for example, handed down in Japanese philosophical literature, which says, ”If thou thinketh thou art alone and canst do what thou pleaseth, thou art forgetting the old sage that dwelleth in thy heart and knoweth of all thou dost.”

That is the self that dwells in the anahata chakra, the heart center, and it would of course be the archetype of the old wise man.

For to one who has attained only to anahata,”’ the archetype of the wise old man still covers the symbol of the self.

It is as if the self were contained in him, as on a certain level the anima contains all the subsequent figures, like the wise old man and the self.

Then naturally the anima is ”She-that-must-be-obeyed,” as Rider Haggard put it quite blindly.

And that figure, ”She that-must-be-obeyed,” she that represents the wisdom of the past, that understands all the secret arts and is practically immortal, would also contain the sorcerer; and inasmuch as she represents the almost divine principle, she contains the self.

All these figures of the unconscious are as if shining through the figure which one actually perceives.

Sometimes the anima has an almost hermaphroditic aspect; there is an archetype of the hermaphrodite in between the anima and the wise old man, which simply comes from the fact that the anima contains also a masculine principle.

It is as if the anima had an animus-one could put it like that-but the animus is spirit.

It is the wise old man.

If one is at the stage where it is possible to realize something beyond the anima, then the feminine aspect of the unconscious more or less fades away and instead there is that masculine animus aspect: the wise old man who is now practically divine because one is a step nearer to the apparition of the self.

You see, the anima can appear in the anahata chakra, because in the heart region, where you

become conscious of feeling, you begin to discriminate and to judge.

Then you know what is your own and what belongs to somebody else; you not only recognize the difference in yourself, but also the difference between yourself and other people.

So you have a chance on that level to realize the anima, and then through the anima one gets the first inkling of the Ishvara.

Then the next center, visuddha, which is in the throat, is the Logos center.

It says in the Tantric texts that those who attain to that level are given the power of the word, and that is the realm of the wise old man.

And in visuddha you have the apparition of the white elephant, the great divine power

which is also contained in muladhara, the equivalent of the earth namely, a sort of wisdom which keeps the earth in suspenso, which balances your reality so that you can be honestly in doubt whether this or that is reality, or merely a veil.

Then, of course, the next thing is ajna, where you have a more or less clear vision of the self.

But the self only really appears in sahasrara, the thousand petalled lotus, that is the symbol of the self.

It is as if you were coming up from below, like the primordial Pueblo Indians who came up through all those caves, climbing up from the darkest cave to the topmost one where it was still dark, until they at last came out on the surface of the earth.

That would be anahata, in the diaphragm region.

The word diaphragm comes from the Greek word phren, which means mind.

At this level consciousness begins; there is discrimination.

But below is only participation, manipura; and the still lower caves correspond to svadhisthana and muladhara.

Then above the diaphragm you rise into the kingdom of the air, where the light of the self begins to appear.

That is also according to the famous text in the Upanishads about Yajnavalkya, the sage at the king’s court.

They have a long talk and the king asks him, ”By what light do human beings go out, do their work and return?”

And the sage answers: ”By the light of the sun.”

Then the king asks, ”But when the sun is extinguished, by what light will human beings go out and do their work and return?” ”By the light of the moon.”

So it goes on; when the moon is extinguished, they will go out by the light of the stars, and then by the light of the fire, and when even the fire is extinguished, ”by what light can they then do their work and still live?”

And the sage replies, ”By the light of the self”-the ultimate light.

Now, all this is lacking in Nietzsche, which indicates that he had no particular knowledge of Eastern philosophy; if he had, he could not possibly have identified the self with the body.

Of course, one has to link the body to the self, because the distinct body is the distinct appearance of the self in three dimensional space, yet it is of course again a function like the mind.

You cannot say that the mind is a function of the self without admitting that the body is also a function of the self.

Otherwise of course, you make the mind a function of the body, and then the psychical principle would be a sort of epiphenomenon of the chemistry of the body.

We are now sufficiently informed of the hypothetical nature of matter, however, to know that it is practically the same whether we say that the body is a function of a psychical function, or that the psychical function is no function at all but only an epiphenomenonal principle of the body, a secondary phenomenon-the body being the primary phenomenon.

But the body is, of course, also a concretization, or a function, of that unknown thing which produces the psyche as well as the body; the difference we make between the psyche and the body is artificial.

It is done for the sake of a better understanding. In reality, there is nothing but a living body.

That is the fact; and psyche is as much a living body as body is living psyche: it is just the same.

Formerly, when one said ”body” one assumed that one had expressed something; nowadays we know that this is only a word.

Zarathustra continues.

There is more sagacity in thy body than in thy best wisdom. And who then knoweth why the body requireth just thy best wisdom? Thy Self laugheth at thine ego, and its proud prancings. ”What are these prancings and flights of thought unto me?” it saith to itself.

”A by-way to my purpose. I am the leading-string of the ego, and the prompter of its notions. The Self saith unto the ego: ”Feel pain!” And thereupon it suffereth, and thinketh how it may put an end thereto-and for that very purpose it is meant to think.

The Self saith unto the ego: ”Feel pleasure!” Thereupon it rejoiceth, and thinketh how it may ofttimes rejoice-and for that very purpose it is meant to think. To the despisers of the body will I speak a word. That they despise is caused by their esteem. What is it that created esteeming and despising and worth and will?

The creating Self created for itself esteeming and despising, it created for itself joy and woe. The creating body created for itself spirit, as a hand to its will.

What he says about the self here is absolutely to the point; the self even creates esteem and contempt for itself.

That is an understanding which is typical of the East; it is not Western.

But it is typically Nietzsche, and there Nietzsche is very great; he draws from very deep sources.

In the East they knew it long ago; so to them the love of God and the hatred of God are essentially the same.

And rightly so, for if it only matters that you are concerned with a thing, then it does not matter whether you are concerned by hatred or by love.

Therefore, they have the saying that if a man loves God he needs seven incarnations in order to reach him, but when he hates him he only needs three.

As a rule we are really far more concerned when we hate than when we love, and in that Eastern saying one recognizes this kind of psychology.

So it does not matter to the self whether you love or despise; it is only important that you are concerned.

But here again Nietzsche makes the one-sided identification of the self with the body, and of course that is not satisfactory; he endows the body with a creative faculty or a meaningful faculty, which, even with a tremendous effort of imagination, cannot be put into it.

For we know too well that the body is a biological function, having seen how it behaves in experimental biology.

It is really not the body which restores damaged tissues; it is a peculiar vital principle which does the job, and it should not be put down to the chemistry of the body.

For instance, you cannot explain by the particular chemical constituents of a body how it can produce tissue which is entirely strange to the tissue from which it is taken; yet that is the case.

A very interesting experiment has been made on the eye of a salamander, for example.

The lens of the eye was extracted, and it was then substituted for by the growth of a

new one. But the ectoderm, the embryonic tissue from which the lens was taken, is entirely different from the mesoderm, the tissue of the iris from which the new lens-one could call it the artificial lens-was produced.

So one particular tissue of the body can be used by a living principle in the body to produce something of an entirely different tissue.

You see, we have learned that the tissues of the body are so differentiated that from the cells of a gland, no other tissue than gland tissue can be made, that it can multiply but will never become muscle tissue, for instance.

Yet there in life we find that it is possible, and it cannot be explained by the inherent qualities of the tissue.

Therefore, the idea of a sort of neovitalism is introduced, which is still a matter of discussion; one must imagine a kind of living principle which has the faculty of using

the tissues of the body as it sees fit, not dependent upon the quality of the particular tissue.

Of course, these things were quite unknown in Nietzsche's time, and even if they had been known, he probably would not have read that kind of literature.

So he overrates the body.

But he finds it necessary to say "creative" body, and in that one sees a concession to a creative principle.

Even in your folly and despising ye each serve your Self, ye despisers of the body. I tell you, your very Self wanteth to die, and turneth away from life.

No longer can your Self do that which it desireth most:-create beyond itself.

That is what it desireth most; that is all its fervour.

But it is now too late to do so:-so your Self wisheth to succumb, ye despisers of the body.

What is the meaning of this passage?

Prof Reichstein: I think the principal meaning is that the goal of life is death, but perhaps some of Nietzsche's personal psychology is intermingled. The sentence before suggests very much the scene with the rope-dancer and the buffoon, and in just this passage there must be a lot of personal psychology.

Prof Jung: Quite so.

Miss Wolff: I thought it was probably also a historical problem of his epoch. Before this,

the body was not really discovered; it was the unknown thing, and therefore it stands on the side of the self as the unknown part of the psyche. So of course the body gets too much weight, because it is a change which must first be assimilated. And then it is also a symbol.

Prof. Jung: Because it has been unknown and therefore contaminated with the unconscious?

Miss Wolff: On the side of the unconscious and therefore it gets the importance.

Prof. Jung: Yes, a sort of symbolic importance.

But why should it be death? ”So your self desireth to succumb” means death.

Miss Hannah: If the ego won’t live as the self wants it to, live its life completely, then the self usually does seem to want to die.

I mean, if it cannot get an individual to accept the individual problem or task, it is then as if it wills death-as if by killing, it would get a chance to try a gam.

Prof. Jung: But can you explain it?

Miss Hannah: I think it is just sick of the way he went, fed up.

Prof. Jung: Would there not be another way?

Mrs. Baumann: Accepting life means also accepting death in the ordinary course of things.

Prof. Jung: Well, it has not quite that meaning here.

He says. ”For ye can no longer create beyond yourselves.”

That is something new, it belongs to the epoch. ”But it is now too late to do so, so your self wisheth to succumb.”

You see, he obviously assumes that in another time the self did not desire to perish, but desired to live; it is just now that he ”wisheth to succumb.”

Mrs. Fierz: Is that not also an Indian aspect-the creation and then the undoing of creation?

Prof. Jung: That is very much what Mrs. Baumann alluded to, but according to my idea it is a bit too academic or philosophical.

Nietzsche is far more concerned with the actual time than with the general aspect of the world that lives and dies-after birth, death, and then birth again.

That is characteristic of Upanishad philosophy and later on you find it in Nietzsche too, in his idea of the eternal return of things.

But here he speaks of a definite time; it is now that the self desires to die.

Miss Wolff: It must be a Christian idea. In Christianity, one is supposed to go beyond one's actual condition in order to reach again the primordial condition where one was like God.

Prof. Jung: Yes, that is the cause.

The scorners or despisers of the body would be the late Christian point of view, according to which one must despise the body because it is awkward and always teaches a different truth from that of the spirit; the body must be repressed or controlled, pressed into certain forms, and one must not listen to its teaching.

Therefore, the persecution of the body in the church, the glorification of the spirit through the mortification of the body.

When a saint was rotting away in his lifetime, stinking with petrification, and when the hermits and the fakirs went into the desert and dried up with thirst, it was a sign of the glory of God.

And in the New Testament we have that famous passage where Christ speaks of those who have castrated themselves for the kingdom of heaven.

He probably alludes to the Galloi, the priests of Astarte, who used to castrate themselves officially; those not very savory symbols were carried at the head of a special parade.

The fact of the castrated Galloi was public knowledge all over the near East.

Fortunately enough, we know nothing of Christians who have castrated themselves for the kingdom of heaven, but Christ must have been referring to some well-known fact.

It would have been a most hellish sin among the Jews, so we cannot assume that he refers to them; and there were no Christians then, but only his disciples.

However, we know that later on Origen did castrate himself for the kingdom of heaven, and probably such a case occasionally happened.

It was the general Christian idea that the world was vain and would perish like Christ and that the kingdom to come was the desirable thing.

We only live for a short time here and must prepare for the eternal mansions.

That the body should have no meaning is, of course, a contradiction of the Semitic temperament which believes in the glorification of the world; it is a prophetic impulse to create, not a kingdom of heaven, but a kingdom on earth where peace and justice reign.

The Jew has the temperament of the reformer who really wants to produce something

in this world; when the Semites spoke of a kingdom of perfection, they meant it to be

here, the glory of this earth, and of course that excludes the mutilation of the body.

Nothing must be mutilated.

The whole world must come to a state where the lepers will be healed and the lion will lie down with the lamb; that is all prophesied in Isaiah, a state of paradise.

As the Cabalists, for instance, have the idea that after the sin of the first parents, God removed paradise into the future, which means that paradise is to come; it is to be produced upon this earth.

But Christ's words are in flagrant contradiction with this teaching. His kingdom is not of this earth.

It is a spiritual, transcendental kingdom in the future, and he says it is nowhere else than within ourselves; the emphasis is on the spiritual side.

The body will be curtailed.

That continued to be the case throughout the Middle Ages, but finally the body has asserted itself.

The first attempt was the Renaissance, where it appeared quite visibly; one sees it in the art of those centuries.

Look at the so-called primitives-the primitives in paint-with those peculiar heads and miserable mutilated bodies, starved and diseased, leprous.

Then one century later the flesh was blossoming in a marvelous way, in the cinquecento, the life of the earth was glorified.

Of course, it led right away into the great Reformation.

Because the body had made that attempt to break through, the severe moral restrictions in early Protestantism followed.

So the experiment proved pretty doubtful, but slowly it grew again, and in materialism we have the full triumph of matter.

Nietzsche in that respect is a sort of materialistic prophet, but he saves some spiritual substance.

It is not exactly the body he seeks but the Superman, the man who is even beyond the actual body, a new creation that is not this coarse body, a new being in whom, perhaps, the body will be completely subject to the will.

You see, that is again a sort of spiritual principle.

He is a prophet of the will, even a will beyond oneself, and that is a kind of transcendentalism; he does not get away from it altogether.

But here it is quite clear that he means by the scorners of the body those that despise the principle of the body and believe in the principle of the spirit exclusively; and he says that the self of those people desires to die.

The reason is that when we deny an important part of ourselves the right to existence, when something is continuously, for many years, repressed and macerated, then that thing always takes its revenge in the form of a suicidal wish.

For, every form of split in ourselves after a while becomes personified.

For instance, if you find in a certain respect you are stupid, you hate it and try to avoid all those occasions where the stupidity could come to the foreground, because you know you will make a stupid ass of yourself.

And if it appears in spite of yourself, you say, ”Excuse me, there my stupid ass came out again. I am an ass in a certain respect and it has gotten the better of me.”

That is personification.

Then you have a stable in which you keep your ass, but you live upstairs and are a respectable gentleman.

We have done that with the body; we put it into the stable, feeding it very poorly-at least we say so.

But by mistake, in a marvelous way, it has been fed time and again.

If anybody catches you in the act, when you are down in the stable with fodder for the ass, you say, ”I beg your pardon. I have such a weakness. I am sorry and I will repent.”

And then you go to church and fast and repent that you have fed the ass.

Now, that of course is not proper; it is not very helpful to the mental and physical development of the ass.

But the lower self is happily enough a greedy animal which you cannot always hinder from feeding; if it is not done legitimately, then illegitimately.

So mankind has helped himself through a great deal of unconsciousness.

Perhaps you left the stable door open and out walked the ass in the night and

ate the cabbages in your neighbor’s garden, and then it was discovered and you had to pay the damage.

Or it was not discovered and you were glad to find the ass very full.

But we soon made the mistake of developing consciousness to such an extent that we began to have a psychological criterion.

We developed insight, and then we could not deny that we had left the stable door open and had not fastened the ass securely; we had to say it was our ass that had eaten the neighbor's cabbages.

So we cannot say it is no problem, and that we can do entirely without.

But there are still plenty of fatherly men-when they are parsons they have their little girls whom they are confirming, and they say afterwards, by the marvelous race of God the ass has eaten.

Ten thousand things have happened which apparently never happened; they are blissfully unconscious about what has been done for the ass.

The more we pay attention to our psyche, however, the more we are aware of the things that happen, and we know unfortunately for what purpose they were done.

So the body becomes a moral problem with us.

What about the ass in the stable?

It is no real way to leave the stable door open.

That cannot work in the future; we must buy a meadow where we can feed the ass in a

legitimate way.

It must be acknowledged that there is such a thing.

For if we don't acknowledge it, then with an increasing amount of morality, of consciousness, we find very efficient means of locking the stable door, and then the ass dies, naturally.

If we don't let him live, he prefers to die. And then we develop a suicidal wish.

Of course, with our power to keep things locked up and concealed we don't realize that it is a suicidal wish.

It may begin with an upset of the stomach, or continuous constipation, or you are terribly tired, or cannot walk.

Probably it is already a lack of will to live, the beginning of the suicidal wish; most of the neuroses have that character.

In agoraphobia, you don't dare to cross the street, or you may be afraid of a big crowd of people, or afraid of being fenced in: that is all the suicidal tendency.

It means that your will to live only goes so far.

It does not risk itself in crowds, in the open spaces of life.

You are already partially lame and you seek a situation in which you can fall down, a threshold over which you can stumble, or a car that will run over you; people have little accidents which are simply preparatory for a great catastrophe, where they get into an avalanche or something of the sort.

And nobody has ever known, because we can quite easily hide things from our own consciousness and from the consciousness of other people.

Now, Nietzsche explains that it is the self, really, that doesn't want to live, because one thus deprives the self of its own experiment.

Let us assume for the sake of argument that there is such a thing as the self, that living potentiality which accounts for the existence of our spirit as well as our body-both being essentially the same.

Sure enough, our ego-will is not identical with the self-will; our self-will does not want what the ego wants.

Why has the self created the body?

I don't know why we are not wind; we might be forms made of air and beyond sex or appetites or digestion and such nuisances, but it is a fact that we have bodies which have been created by the self, so we must assume that the self really means us to live in the body, to live that experiment, live our lives.

And the ego should not choose whether we are to live this or that; we must have a different criterion.

I don't doubt that certain things are meant not to be lived, but we must find out what they are.

Contradictory taboos and laws are not given by the ego, nor by an assembly of egos, nor by the church or the whole state; those are only police regulations-including our morality, which is also a police regulation.

But there is one law which is much more severe and much more accurate than any other, and that is the law of the self.

So you must inquire what experiment the self wants to make.

Everything that disturbs that experiment must be avoided and everything that helps must be lived, and you will see the consequences on the spot.

If you do something which disturbs the experiment you will be punished, much more severely than in a police court.

And if you do something which rather serves your experiment, you will have the blessing of heaven and the angels will come to dance with you.

You are helped along.

You have ungodly health, and you develop powers which you have not had before because you have obeyed, not the ego, but that will of the self.

Mind you, it is not the ego that wants to make that experiment.

Often the ego says, ”For God’s sake I only hope that this thing is not coming to me!”

If you have a fundamental dread somewhere, you can be sure just that is the experiment of the self.

You see, the body is meant to live; it has to be served, and your self has a very particular purpose with it, presumably.

Of course, nobody can say what the individual experiment is; for one it is this and for another that, and it is for nobody alike.

It is an entirely individual question.

Inasmuch as we

are individuals our experiment is individual, and the point of life is that this particular individual should fulfill itself.

For it makes no point in life to create a crowd of beings who try not to be themselves.

It is just as if a potter had created a hundred vessels which didn’t want to be vessels and always tried to be something else.

But why have you been created a vessel?

Obviously you must be a vessel since you are created as a vessel, and every vessel must be what it is and function like a vessel.

Now, if the experiment is denied to the self, the self is fed up after a while and says, ”Well, the experiment is not worthwhile, I prefer to disappear.”

As its purpose has been thwarted or starved, so you will be starved of life; your libido just steals away and leaves you high and dry, and you remain like that young dreamer I am dealing with in my Polytechnikum lecture; you are left as a mere wall decoration, two dimensional, flat, casting no shadow.

Then you are a mere husk of yourself;

the real life has gone because the experiment has been denied to the self.

And then it is just as Nietzsche says, the self wants to perish no use to continue that experiment.

That is one thought in this passage, but there is also the thought alluded to by Mrs. Baumann, Mrs. Fierz, and Professor Reichstein, namely, that it belongs to the nature

of life, to the nature of the experiment, that it is carried through into death.

Of course, from a certain point of view that is perfect nonsense.

One can ask, what is the use of an experiment which is made for the purpose of destroying itself?

But the nonsense is in the way in which we look at it. It is obvious that an experiment is meant to come to an end; otherwise, it is no experiment, but a static condition.

An experiment only makes sense when there is an end in sight.

You see, an experiment does not make itself, but is made; the self, that potentiality, makes the experiment, and the potentiality does not come to the end by having made it.

According to Eastern philosophy, the experiment can be repeated innumerable times-all the more the more it has failed.

But the ambition of the East is to reach such a condition that the experiment does not need a repetition-that it is final, all questions answered.

Well, there is something in favor of the idea that there is a vital potentiality which makes one experiment after another; and inasmuch as such a potentiality exists to make the experiment, it must see that it comes to an end.

Looked at from that standpoint, it does not seem to be a mere running down, a mere collapse; it is really a meaningful carrying through of an experiment, and the end yields the result.

The end is the thing you are looking for.

You undergo the whole thing in order to reach that conclusion.

The experiment is not made in order to let something run down.

It is a question and you look for an answer.

That you look for the end and do not resist the end, that you live with the certainty of the end, is obviously the way life wants to be lived.

Then it is properly lived, because you are accepting the conclusion at the end of the experiment; and that is right, it is healthy.

If you live with continuous resistances against what might come to you, of course you are simply resisting the execution of your own experiment.

So the idea that death is a goal, that it is the inevitable conclusion of your experiment,

also comes in here.

And it fits in with Nietzsche's profound optimism that you must say "Yes" to the eternal return of things.

He puts it that way: he says you must have the courage to repeat; you must love life to such an extent that you can even say, "Once more!"

To succumb–so wisheth your Self; and therefore have ye become despisers of the body. For ye can no longer create beyond yourselves.

And therefore are ye now angry with life and with the earth.

And unconscious envy is in the sidelong look of your contempt.

Here a bit of the unconscious comes in.

You see Nietzsche au fond already knew of the unconscious; he was aware of the shadow, and that is of course the deepest reason for what he is.

Mrs. Zinno: I want to know how the self can possibly perish; I should think it would be something between the ego and the self.

Prof. Jung: Oh, it is not meant that the self would perish. That is seen from consciousness.

But if the self cannot carry through the experiment, then it kills the body.

Mrs. Zinno: I thought if one was in contact with the self, that was the creative side.

Prof. Jung: Ah yes, you see the mistake he makes is that he identifies the self with the body.

And here the self wants to destroy the body.

That is the tragedy of the rope-dancer and the buffoon at the beginning of Zarathustra; the rope-dancer, Nietzsche the man, is overrun, cast away: he is no good.

That Nietzsche identifies the self with the body is of course illogical, for you then come necessarily to the conclusion that if the body died, therefore the self wants to die. That is his conclusion.

But if you take the self in the way I propose, it is of course somewhat different. I don't identify the self with the body.

Then the body is just one of the experiments in the visibility of the self, and then you can say, "If that thing won't function, it will be cast away; it is no good." You can see how these things really happen in human life.

A man who does not obey when he hears the message-and it also can be a woman, you know-always reminds me of what a wild elephant once did.

On banana plantations they have little houses, erected on poles against ants and rats and other vermin, where they store their bananas.

And in such a little storehouse an old negro woman was asleep on top of the bananas, when a wild elephant broke into the plantation.

Of course, he smelt the ripe bananas in the hut, so he tore open the roof and pushed his trunk in and he simply took that old woman and threw her away, and then ate the whole bunch of bananas inside.

She fell shrieking into the branches of a tree but was not killed. That is what life does.

Life wants to get at its result and if you don't chime in, then you are cast out like nothing at all, as if you never had been.

And then the experiment is made again. Carl Jung, Zarathustra Seminar, Page 388-406

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=VY1NXAWGW6GXKE3DTM8G&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=fd6e8f13-9a61-4e61-87ca-bd4116e

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In his own time, Meister Eckhart performed the same role. (2022-01-03 07:14)

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I then told Jung that I thought that in his own being he represented a link with the secrets of the past.

'You have found the connecting road, the path which was lost with the coming of the European Enlightenment, if not before.

Just as the Renaissance found a bond with the external Classic Age, so you, for our own time, seem to have established a link with its internal side.

Thus, thanks to you, the essential qualities of man are able to survive.

In his own time, Meister Eckhart performed the same role.'

'What I have tried to do,' he said, 'is to show the Christian what the Redeemer really is, and what the resurrection is.

Nobody today seems to know, or to remember, but the idea still exists in dreams.'

I then told Jung that I had gone to Florence to see Leonardo's painting, 'The Annunciation'.

And I told him that when I was looking at that picture, I thought of the Massacre of the Innocents, an event which coincided with, and in a real sense polarized, the birth of Christ.

'Much fuss has been made about the death of Christ,' I said, 'but no one bothers about the death of so many innocents.

Their deaths seem to be accepted merely as something necessary for the birth of a Redeemer.

It was the same with the birth of Krishna when all the children of the district born on that same day were ordered to be executed by the tyrant Kansa.

Thus there always seems to me to be something terribly unjust about the coming of a Redeemer; indeed, one might almost consider it a positive evil.

There is always the question of whether the end justifies the means.' Miguel Serrano, Jung and Hesse A Record of Two Friendships, Page 101

1. https://smile.amazon.com/C-G-Hermann-Hesse-Miguel-Serrano/dp/3856305580/ref=sr_1_1?dchild=1&keywords=jung+hesse&qid=1616065950&sr=8-1

1935 27 Feb LECTURE 6 Zarathustra Seminar (2022-01-04 03:50)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

1935 27 Feb LECTURE 6 Zarathustra Seminar

Prof. Jung:

We have a series of questions here, aroused apparently by our discussion about the concept of the self last week.

Sure enough, this idea of the self is most mysterious.

It is a symbolic concept: one cannot say what it is; one can indicate what one understands by the concept but what it is in itself one can never say.

It covers a fact of which there is only a partial awareness and which is only partially thinkable.

The partial awareness of the self is consciousness; the ego consciousness is that part of the self which is elucidated and which is immediately accessible to our reasoning and judgment.

But the unconscious is merely noumenal

and we have no immediate access to it.

It is as indirectly accessible as, for instance, matter, or nature as a whole.

We need microscopes and most complicated physical and chemical apparatuses in order to disclose the nature of things, in order to penetrate the secret of the transcendent object.

Our sureness about material and physical phenomena is a mere illusion; we touch the surface of things but we know nothing about the inside.

Naturally, science has discovered a number of methods that allow us to penetrate the secret to a certain extent; but the ultimate object is transcendent.

It is beyond our grasp, simply because the nature by which we grasp, by which we attempt to understand consciousness or the psyche, is different from the object.

Now, that is a hypothesis. Perhaps it is not so.

But if the transcendent object were equal to the psyche, then of course we would have an absolute understanding though we would never know it. And why would we never know it?

Mrs. Baumann: Because we would be identical with it.

Prof Jung: Of course. So we never could say whether the transcendent object really consisted of psyche or not.

Since we know that we are our understanding, since the cognitional process is psyche and what we find is psyche, we naturally are unable to grasp it.

We simply project; we assume that what we perceive is psyche, yet that is no proof that it is so in reality.

The material object might in itself be something different from what we call ”psyche”; since we never get out of the psyche there is no chance that we ever will get any security in our judgment about the transcendental object.

No wonder, therefore, that the discussion of the concept of the self, which covers partly our consciousness and partly what is beyond our consciousness, arouses many questions.

Now, here is a question by Mrs. Strong, ”In the discussion of last time when you pointed out the superiority of the self-will to the Ego will, you seemed to assign a negative value to the ego-consciousness in its relation to the totality of the individual.

But would it be true that at times the Ego makes a very positive contribution to the creating self even acting as a check or conditioning factor on the form of the creation?”

I am sorry if I gave you the impression that I underrated consciousness or that I made any attempt to emphasize its inferiority; I thought I had indicated that consciousness is, on

the contrary, absolutely indispensable to the self because it is the organ of awareness of the self.

The question shows how careful one should be in discussing such very intricate philosophical matters.

When I said the ego consciousness was a very narrow area in comparison with the great indefinite area of the unconscious, that did not mean that I belittled its value or importance.

The ego consciousness is a smaller circle contained in a bigger one, but that is not an undervaluation or depreciation of consciousness, for that very small circle may be of an extreme importance, even of sublime importance, in comparison with the vast expanse of the unconscious psyche.

If the unconscious psyche is deprived of acute consciousness, that would only be obtainable in what we call ego consciousness.

You see, my idea is that whatever we can make out about the unconscious whether it is personal or impersonal or super-personal-it is all the same in that it seems to be very weak.

If there is any consciousness at all, it is blurred and dim.

That would explain why nature felt the need of the acute consciousness; it was a tremendous achievement of nature to have produced it.

If we want to pat nature on the back for anything, it would be for producing consciousness.

It was awfully nice of nature, really an achievement!

For only since the dawn of consciousness has there been a world; before, there was nothing, because nobody knew that there was something.

We can assume that God knew of creation, but that is a mere assumption.

Only since we have attained consciousness are we sure that there is a world-at least I know, and every one of you knows, that there is a world.

Since that moment, a world exists, because it has known that it existed.

You see, if the world can be criticized from a philosophical point of view, if there is a need in man to look at the total phenomenon of the world, then he must make such speculations.

He will begin to philosophize, and he will inevitably ask the question, ”Why should there be consciousness?”

And he must come to the conclusion that nobody would have had the need of producing consciousness

if he had not felt pretty blurred and obscured.

Nobody would turn on a light in this room now because it is daylight; only if it were dark would one produce an illumination.

It is like old Diogenes who went with a lantern over the marketplace in Athens in the daytime; people were astonished, but he had made that light in the daytime in order to seek men, because there were no men in Athens.'

So if nature produces consciousness, we must assume that it was on account of the need for light, and that it was most probably quite dark before.

That can be put a bit nearer to common sense by picturing the primitive man as being in rather a quandary over that general darkness.

They stumbled very often and felt the need to kindle a fire in the night.

They needed to have a certain amount of consciousness, because they found out that the people who had it were better off than those who had none.

So it became more or less fashionable and the fashion increased till now we have the general fashion of wearing consciousness: there is a general need of consciousness because it is too dark without.

And so the creator was in need of light or acute awareness and therefore made a being who has consciousness and is aware of three-dimensional things which also have the quality of time.

Now, if that is the case, if the only light of the world which we know of is our awareness of the world, then we can say human consciousness is metaphysically of an enormous importance.

It is the only seeing eye of the deity.

Therefore, in every Catholic church and even in Protestant churches, the deity is represented as the radiating eye in the center of a triangle, the mirroring image of human consciousness.

By that we declare God as an eye, and that our consciousness is that eye; in other words, God has made man so that he might see in the darkness.

I don't want to go into metaphysical speculations-! only do so because they belong to our psychology; it is a psychological fact that man speculates in this way, that our consciousness functions in this way.

In every individual it is the same; we have a large indefinite unconsciousness and only a part of it is definite; whether it is central, we don't know; presumably not.

Perhaps it has the same relation to the center as our earth has to the sun.

The center of our solar system is the sun, and our center, our world, is revolving round the sun; we are the children of the earth, and so our consciousness is eccentric relative to the center, as the earth is eccentric relative to the sun.

That is possible, our consciousness may also be like a planet revolving round a central invisible sun, namely, round the presumable center of the unconscious, which is called the self because that is the center of the unconscious and the conscious.

So the contribution of the ego consciousness is absolutely unique, yet it is of course restricted; under certain aspects the ego is not at all powerful.

Only as far as the affairs of three-dimensional space go, and in as far as time is concerned, is the ego on top of things.

But wherever anything reaches beyond such limited conditions as space and time, the collective unconscious is probably of much greater importance.

And there the self also is of a greater importance.

It is characteristic that the more you are identical with consciousness, the more you try to neglect the self, the more you resist it, the more you feel it even as a hostile power-while in reality it is the center of your very life.

You see, detached consciousness-detached in a wrong way I mean, when you identify with your consciousness-always tries to turn on a sort of strong electric light and shut out the light of the sun.

But only a fool would shut out the light of the sun, because it would be most unhealthy to live by an electric power, by a compensatory artificial sun.

Mrs. Baumann: You said last time that man should make an experiment of life. I see a certain contradiction in the idea of the ”provisional life.”

Prof Jung: Of course, there is a very strong contradiction.

First, we must understand what I designate as provisional life.

I mean by that, that one lives under a certain assumption.

The typical case is the files a papa, the young man whose father has the necessary amount of capital so the boy lives under a sort of silent assumption that father will pay for everything.

He does not need to work or be responsible because he has the necessary bank account.

So he can live-God knows what-all sorts of things which he never would dream of living if he knew that he had to pay for the whole thing out of his own pocket.

He lives in a sort of dream.

Now of course, such a young man is not making the experiment of his life, but the ex-

periment of a life, any life, a sort of imagination. He imagines that he is a hell of a fellow.

He speculates on the Exchange and of course falls down, but he can easily do it because he always lives on his father's money.

Or he might imagine that he is a great sportsman or an artist, and again he wastes years and money on an assumption.

So he never arrives really at himself; he never begins to live as if he had no money.

Now, take something away from him, or make him conscious of the fact that money prevents him from living his own life, and instantly he will be forced into his own life, into what he would do if he had to depend upon himself alone.

Then he would choose the type of life which you might call his own experiment.

But that is not yet the experiment of life; it is only his experiment of life as far as his consciousness reaches.

You know, our consciousness, being a restricted affair, suffers from all sorts of weaknesses, illusions, and such things, so we can really imagine that something is our task, or that a certain way is ours, when in reality it is not.

It may be a sort of error due to inheritance or milieu for instance.

Then in the course of life you have to find out whether the way you have chosen is backed up by the unconscious or not.

For very often you have the experience that even if you live according to your best conviction, you still find yourself checked or interfered with by your unconscious.

Then you know that your line is not exactly the line of the self, and you have to correct it so that your way fits in with the way of the self.

This falling in line with the self is such an important psychological experience that it has a most significant name. What would that be?

Mrs. Zinno: Tao.

Mr. Baumann: Could we not call it individuation?

Prof. Jung: Yes, they are synonymous.

Now we will go on to Miss Hannah's question. "Is the death of the body always willed by the self?

Or can it occur from a cause outside the solar system (so to speak) of the self and the body? For instance, you have often said the 'ice projectile' can kill." (That is the icicle shot out by the medicine man.) "Would you say it would only be effective where the self already willed

the destruction of that body, or could the self's own purpose be defeated by an outside cause?"

That is a question which is well out of my reach. I am not the self.

I am not initiated into the secrets of the divine will, you know.

That question is too metaphysical to be answered.

But, of course, we have certain significant experiences; one often gets the impression, for instance,

that people die at the right time, that it was logical that they should die then: they were at the end of their rope.

Or one can say that their self agreed that it was for many reasons the moment.

An important reason may be that the body is no longer fit to stand a great change, and then the individual is just lifted out of his body as the old negro woman was lifted off the heap of bananas.

Then it makes no sense to live on, because one is really overdue; the time has changed, conditions have changed and one's work, or one's functional importance, has become superfluous.

Such people easily die.

It seems as if circumstances, often in a miraculous way, arranged themselves to place a trap for them.

But that is only a matter for conjecture; it is hypothetical, a speculation.

These things are just beyond our knowledge.

You can sometimes see in people's horoscopes that a certain negative position of their stars is very conspicuous, and makes it probable that at such a moment they would die; or perhaps a dream from long ago fulfils itself by death.

Such things hint at a secret attempt by the self to finish man when he is no good any longer for the purpose of the self.

But I cannot give you any definite answer.

Miss Wolff: Was not the question rather whether there were causes extraneous to the self that could cause death? Could you not take for example certain cases of suicide or accident which an outsider would say might have been avoided if that person had known more-if he had not had a depression or if he had listened to his dreams? Could one not say that death occurs because that person is associated with the ego side? An immediate cause of death would look to me as coming

from the ego complex.

Prof Jung: Well, we could also ask the question, how is the ego complex able to kill a person? It is not strong enough; it has not those sources of power which the self possesses.

And concerning extra-mundane or extra-solar causes of death, how do you know about their nature?

It is merely speculation.

I admit that there are cases where the attitude of the ego is: Now if that is going to continue, something awful will happen!

But that is where the self finally gets sick of that fool, the ego-the case of the old negro woman sitting upon the bananas.

Miss Kaufmann: There is a beautiful book dealing with this, The Bridge of San Luis Rey.

Prof Jung: Yes, when the bridge fell, the people on it were all at the end of their rope; that was very convincing from a psychological point of view.

Now we have here this mystical diagram made by Mrs. Baynes.

Will you be kind enough to explain it?

FIGURE

Mrs. Baynes: I was just trying to sum up in diagrammatic form what I thought you meant about the self.

And the question I wanted to ask is, ”Would it be correct to say the self is composed of two factors, the psychological factor that is the combination of consciousness and the archetypes, and a metaphysical factor which I have written down there as Brahman?” Of course, I could not show in my diagram that Brahman comes into the whole business. Would that be correct?

Prof. Jung: Well, that belongs to this whole discussion about the concept of the self. It is a very difficult problem; probably I have to repeat the whole story.

You know, the self is a borderline concept, which I call a symbol because it expresses something which we cannot express otherwise, because we simply don’t understand it.

The idea of the self is really unknown ground.

The psychological definition is that the self is the totality of consciousness and unconsciousness, and that sounds pretty definite: we seem to know what consciousness is and to have a fairly clear idea about the unconscious.

But to say we know the unconscious is going much too far; we only know of it.

The unconscious has an extension that can reach anywhere; we have absolutely no means of establishing a definite frontier.

As we cannot say where the world ends, so we cannot say where the unconscious ends, or whether it ends anywhere.

A concept that contains a definite factor like consciousness and an indefinite factor like unconsciousness is not scientific; moreover, it is metaphysical in its nature per definition: it overreaches itself.

Therefore, I call it a symbol.

A symbol to me is not a sign for something of which I know, like the winged wheel on the cap of a railway employee, or the Freudian symbols, or the Freemason's so-called symbolism-those are simply signs or something we know very well.

A symbol is an expression for a thing of which I only know that it does exist. I don't know it.

So the self is a living symbol because it designates something which we know exists; we know there is a totality of consciousness and unconsciousness because we are the living examples of it.

The self expresses our acknowledgment of a thing that is actually in existence, but of which we don't know enough. It overreaches us, it is bigger than we are.

Therefore, I call it the concept of the self; it is the best expression I know.

Formerly, there have been other expressions.

The self has been expressed by the figure of Christ, for instance; in medieval philosophy it was the lapis philosophorum, or it was the womb, or the gold, or the Tinctura magna, the quinta essentia.

And the Grail was a symbol of the self, and the cross.

On more primitive stages the king was the symbol of the self, because he was always of divine nature at the same time.

Or certain gods.

Since the beginning of history, the self has nearly always been represented by the god-man.

Then of course, on lower primitive levels it is a fetish, an object that is inhabited by the divine breath, or my mana, or by extraordinary magic effect.

This concept is, as I say, an acknowledgment of the experience of a being that is bigger than we are; we cannot comprehend it.

In German that would be called ein Erlebnis, an experience.

Such an experience is not scientific because it is not intellectual; it is an utterly irrational fact.

Psychology is a peculiar science in that the function of cognition is there identical with the object of cognition, for the object of cognition is the psyche, and cognition is a part of the psyche.

So one uses the same system to recognize the system.

In any other science, you are in a much more favorable position, because one had the limitation of the object.

In mineralogy, for example, the minerals are the object of cognition, because one defines them as being different.

If one goes further, if one gets into the interior of the atom, then one falls into doubts, for then there is no difference between the object and the psyche.

But mineralogy does not need to go into the detail of the psyche; it is sufficient to know about the uses and application of minerals.

The subject matter of mineralogy is different from the psyche and therefore one doesn't need to worry: one can use one's mind in order to understand minerals, which are quite different.

But how would it be if one had to use minerals in order to understand minerals?

Then the method of cognition would be the object of cognition at the same time, and one cannot see how that would be possible.

Therefore, people have asked, "Is it really possible that there is such a thing as psychology?"-and

that is really a legitimate question.

Now, by a certain limitation, just as by not going into the question of the interior of the atom mineralogy is possible, so in psychology, provided I look at certain psychological processes under a certain aspect, I can then pass a judgment-I can really say something about the psyche or physical processes.

But I must mention my premises, the standpoint from which I am talking.

Inasmuch as I don't go in for the inner structure of the atom I can deal with mineralogy, and inasmuch as I don't enter upon the being of the psyche I can make sense of psychology.

But if I enter upon the actual being of the psyche, I must acknowledge the psyche is an irrational experience.

So in such subtle concepts as the self you have both sides; on the one side it is a psy-

chological concept which you can define perfectly neatly, and even use in a scientific way; but on the other side, you must acknowledge the irrational fact of the psyche which is an experience, a state of being.

It is like trying to make a science of elephants, say.

You can write a chapter in zoology about elephants, but to be actually under the feet of an elephant is quite different. In the one case you are sitting in your study writing, and in the other you are in a damned unfortunate situation.

That is so with the self.

You talk about it in a perfectly friendly, scholarly way. Nobody is hurt.

It is all nice and warm and afterwards you are going to eat your dinner.

But if it should be an experience, well, you are just under the elephant. Not always though.

So these things have to be considered in making such a scheme as this one of Mrs. Baynes.

And I have another diagram here by Mrs.

Baumann which also belongs to the nature of the self as an experience.

We need such speculation and formulas as soon as we discuss the concept of the self.

Inasmuch as the self is a scientific concept, of course circles and Brahman and such things are not needed; for the scientific concept of the self comes to an end with the statement that it is the sum

total of consciousness and unconsciousness, and then everybody shakes hands and goes home and sleeps.

And that is right, that is as it should be.

But if anybody asks, ”How far does the unconscious reach?

What is the unconscious?”-then you are in pitch, you are stuck, and then you must confess that here the elephants begin, and they are real.

Miss Kaufmann: I think there is the same difficulty with philosophy.

Prof Jung: Yes, it is the eternal trouble with philosophy that the world is man’s experience, and then they go and talk about it.

It is much safer to talk and therefore they prefer it.

Well now, as soon as you deal with the self as an experience, the whole thing changes

and wild things come up, because you are then confronted with mountains of obscurity; it is just like being actually in the jungle in the midst of an excited herd of elephants.

So you try all sorts of things to conjure up the danger and to express what you see.

Since the earliest times-I am thinking of old Pythagoras, for instance-those people who took the

existence of the world and the psyche to heart, made such diagrams: circles and squares and triangles.

They invented the queerest ciphers in order to express that peculiar experience.

And always again, consciousness overlapped and would not accept it, said it was all bunk, nonsense, and made up a conscious philosophy or conscious science which was just talk and useful rules-of-thumb.

For instance, philosophy inasmuch as it is talk is a useful rule-of-thumb: how to become a professor.

And science or scientific investigation is a way to invent or discover useful new rules-of-thumb for practical purposes, either how to become a professor or how to become practical and helpful to people, as in medicine, say.

There are all sorts of applications for either objective or subjective rules-of-thumb; you can even divide learned people according to this scheme.

On the one side are the subjective ones whose rule-of-thumb is how to become famous, how to say something which makes people sit up and cock their ears and exclaim, ”How wonderful!”- and on the other side are those who really produce something of value.

But that is all science, a world of words, a two-dimensional world.

Beyond that is a world where you actually experience that the world exists, that you are the psyche-the psyche becomes your existence.

Now, in making such a chart you denote the self as an experience and that brings in a lot of things which are exceedingly questionable; you feel that they exist, but you cannot grasp them.

So no end of such things will be produced.

Then science becomes the desperate attempt of man to designate the root of things, the things which are not just in the head, but forces interieures perhaps from below the earth.

There is a Latin text which says these roots are below the earth, meaning that they are in the unconscious.

So when you follow up the life of the living self, it leads you into an experience which is below and above, or before and beyond, our day.

I am sorry if this is too damned obscure, but we all get obscure as soon as we talk of the experience of life, because anything that is, is always beyond; if it were not, we would be gods.

Life is beyond, our world is beyond, our whole being is beyond-ourselves.

Experience it and you begin to make these desperate attempts.

(I call them desperate attempts, and the club that is preoccupied with such things is a club of desperados.)

You necessarily get desperate when you touch upon the thing that is greater than yourself.

Mrs. Baynes' system as far as I get it, is correct, I should say this is a fair.

Mrs. Baynes: A fairly desperate attempt!

Prof Jung: But I would not give the ego that central position.

I would change those two points around, I would call this central point the self, an indivisible point, and I would put the ego on the outer circle, as a sort of planet revolving round the self, in order to remain in tune with the harmony of the spheres which you begin to hear as soon as you get below the water.

If you cock your ears you will hear it; and then you will put the self in the center, and the ego would be on the larger circle.

You see, the ego in the three-dimensional sphere necessarily seems greater than the self, because the self is not three-dimensional.

The concept of the self implies a space-denying existence; the four-dimensional is the denial of the three-dimensional, so to speak of four-dimensional space is complete nonsense.

It is a denial of space.

Therefore, the self is best indicated by the Bindu creative point, and the ego would extend outward into three-dimensional space; so you can make it bigger, as the earth to us seems to be bigger than the sun though in reality the sun is much bigger.

The things which are smallest in the self or for the self are the biggest in space, and you can safely conclude that all the big mighty things in the outside world are just nothing in comparison with the self.

So the more you are looking upon the self, the less the big outside things matter, and that is what they always hate.

That is the reason those desperados who look into such experience always hide them-

selves away, make secret brotherhoods.

They go into the woods and caves-not into the churches but into secret places below the churches-expressing by that that they can turn their backs on the big things.

And as the big collective things mind it, time and again they accuse the secret societies of all sorts of things, like the hue and cry against the Freemasons.

In Italy they really killed a number of them; all the leaders of the Italian Freemasons are assumed to be archdevils and banished to a certain island, because they do not believe in the collective path, the big things.

Of course, the visible powers of the earth become nil if you approach the center.

So it is quite a dangerous enterprise, of which one can only warn people who approach this time and space-annihilating something.

The scientific concept is perfectly safe, but take it as an experience and it is unsafe.

Well then, with the self in the center absolutely unextended, and the ego revolving around it, the objective world in which the ego moves

would be limitless extension, just space.

Now Mrs. Baynes had indicated her Brahman by this vertical line, which would be the side elevation:

it would really be at right angles to the plane.

That would be a fourth dimension which is always a vertical upon space.

Of course one cannot imagine such a thing, because space simply does not suffer a vertical upon itself, but that would be the mathematical definition as the third dimension is a vertical upon a plane.

A vertical upon space is space-denying at the same time, because space only has three dimensions; if there were a fourth dimension there would be no space.

There would be instead something absolutely unthinkable, unimaginable.

Therefore, by putting that Brahman there you deny space, and Brahman is just that, a potentiality of a world-a world in itself perhaps but a world of unknown quality, bearing upon our world like an indivisible and therefore an invisible point. It is an absolute potential.

So that Hindu metaphysical concept of Brahman which symbolizes the totality of existence, contains in itself that quality which denies existence; therefore, Brahman is the eternal non-existent existence.

To indicate it by a point is practical because it has absolutely no extension, and we can-

not conceive of a thing that has no extension because it is not in space.

Mrs. Baumann: Professor Hauer represents it as making one world by this diagram: One circle is the visible world and the other would be the invisible archetypal world, and the point of the self is in the center where the lines cross.

Prof. Jung: Yes, one also can show it like that.

But that does not convey the idea of the annihilation of existence.

It is not Hindu philosophy to which Mrs. Baynes' diagram obviously relates, where it is indispensable to think of existence as being non-existent.

And as one of the peculiar qualities of the self is that it is existent non-existent, you can call it a merely virtual center.

In a way, it is as if it did not exist; in another way, it is as if it were the only existence.

Of course, one could say it was perfectly futile to make such speculations.

Yes, from the horizontal point of view, the world of words; there it is absolutely morbid and unsound.

But if you experience the psyche, you cannot help speculating about it; you are simply forced to do so in order to defend yourself against the experiences that crowd in.

Since you are confronted with them, you have to invent certain forms to try to express them.

For instance, if you go into a man's bedroom and find that he has put the legs of his bed into

washbasins full of oil, you think he is mad; but if you see that in the Bush, you know it is an excellent idea because he can then sleep.

That is the only way to protect himself against the ants, which would otherwise eat him and his bed too.

If you live in a country where there are no such things as mosquitos or migrating ants or termites, you don't need any particular methods of protection-you don't need an adaptation system-but if you happen to live in central Africa, it is a different story. And so it is with the question of the self.

As long as you find the world livable, the world of newspapers and concerts and books, the

world of lectures, drawing rooms, how-do-you-do, five o'clock teas, and so on, to talk of the self is perfectly ridiculous, utterly futile.

But if you take the self as an experience, then these efforts become suddenly exceedingly important and vital, and if you don't succeed in making the right kind of cipher, you may pass a sleepless night, or your stomach will be upset; while if you happen to hit the right cipher, you are

relieved, you can digest and are friendly to everybody, and the world and life seem to be worthwhile again-all of which is of course quite ridiculous looked at from the horizontal.

Now here is another living attempt. Will you be kind enough to explain how you came to this, Mrs. Baumann?

FIGURE

Mrs. Baumann: It is sort of mixed up with the star map. At the right is Aquarius; and on the

left the taigitu design stands for the Fishes because it is also the age of opposites; and Pegasus is above as the ruling principle of our time, the age of transition.

Mrs. Baynes: Above what?

Mrs. Baumann: The swastika which is the whirlpool of disorientation of the present moment

between the two ages. But Prof. Jung ought to explain it.

Prof. Jung: This is not my attempt. I have made no swastika in the sun!

But the idea here apparently has to do with the transition of the Platonic year; according to old

astrological philosophy the precession of the equinoxes is now preceding into the sign of Aquarius, coming from the sign of the Fishes.

Now, if you look at the sign of Aquarius on the star map, you find above it a constellation which is almost a square called Pegasus.

The precession is really oblique, it comes down out of the horizontal second Fish and then Pegasus is just above.

Could you explain to us how you connect this idea of the Platonic time with our problem in question, the self?

Mrs. Baumann: The self, of course, underlies it all. But I was thinking first of Nietzsche's relation to the time, that he was influenced by the time in writing Zarathustra. Also it has to do with our present time, and with what is happening in Germany.

Prof. Jung: But more closely in connection with the self.

Do you mean Pegasus would be the idea of the self?

Mrs. Baumann: I would say it had to do with the development of man. But may I first explain the diagram as a map of time? As Pegasus is the ruling principle above, it seemed to me to also have something to do with the throat center, inspired speech and enthusiasm. Then the earth down below is the opposite creative thing; also the earth is the material which the sculptor molds, and there is another constellation down below the Fishes and the first part of Aquarius called the ”Sculptor.” As Aquarius is in the future (on the right), I call that the age of increased consciousness; and the past, the Fishes (on the left), is the age of relative unconsciousness. In the center is the golden swastika turning to the right. That is the constructive aspect. Then if you turn

FIGURE

it the other way, man is moving backward and the swastika turns to the left. Aquarius would then be on the left as the unconscious future, and the Fishes (on the right) would be, from that point of view, the conscious past. And the swastika is black, destructive-the emphasis on the black. Then Pegasus, the ruling principle could also be called the ”animal libido,” and the square is the Trinity plus the devil, making all four functions.

Prof. Jung: How would you explain this cross below?

Mrs. Baumann: I just used this as a sign for the earth.

Prof. Jung: Referring to the I Ching symbolism I suppose.

Mrs. Sigg: You spoke last time of the creative self and I thought that was an enormous relief; and you also spoke of the vital principle that was beyond everything, ruling over all. And I think if you connect the self with the creative idea, the forming principle, that makes it much easier for us to accept the idea of the self, much easier for living. Now in Pegasus, Mrs. Baumann suggests something of that forming principle,and she also spoke of the Sculptor, the constellation below, as a creative sign.

Prof. Jung: I did not quite understand what you said about Pegasus and the relation of the word, Mrs. Baumann.

Mrs. Baumann: I meant inspired speech, as in the creative poet, so it seemed to me it could be connected also with Nietzsche.

Prof. Jung: You mean connected through synchronicity-that the actual place of the spring equinox would coincide with the time of Nietzsche?

Mrs. Baumann: I mean with his intuition of the ruling principle to come.

Prof. Jung: Pegasus is a fixed place in the heavens, and in the stream of time the birth of Nietzsche would occur somewhere under Pegasus.

And that Nietzsche would therefore coincide with that symbolism would be of course according to the idea of astrology, where a birth coincides with a cosmic factor and is influenced thereby. Would that express your idea?

Mrs. Baumann: Yes.

Prof. Jung: Well, that is possible. Thank you very much.

Mrs. Baumann: I felt so terribly shy about showing this. I did not want to be identified with it. It was absolutely not my own activity.

Prof. Jung: I am very glad that Mrs. Baumann has told us this, because she thus gives us a very excellent demonstration of what I was saying: that this is not a creation from the world of words, but from the world of experience.

She naturally felt shy in talking about it and has not her usual certainty; it is a particular kind of experience which she has tried to formulate in cipher.

I assume that this is more or less a definite experience, otherwise we could not explain why she took the time and trouble to seek out and bring together all sorts of situations and parallels, in order to express or substantiate her particular experience, which is in itself utterly inexpressible.

You will admit that one experiences a peculiar difficulty if called upon to explain such a thing.

Now the very character of the things she has gathered together to make her point clear, shows that one could also bring in God-knows-what other comparisons or analogies, which would contribute equally well to the same idea.

This whole scheme, for instance, suggests the cross, and the cross was a very important time symbol already in antiquity; it has always been explained as the position of the spring equinox, the intersection of the equator with the so-called ecliptic.

It has also been said that the Greek letter X in Platonism represents that spring equinox, but I don't believe it; I think it is the visible cross in the sky which one sees in certain latitudes, not the constellation of the Southern Cross,but the intersection of the Milky Way with the zodiacal line.

I saw it in the desert in North Africa, but I assume one can see it on clear night in Greece because it is the same latitude.

Prof. Fierz: We saw it in Rhodes.

Prof. Jung: It is a very old idea of course, belonging to that myth, for instance, where the demiurgos created a round universe which he cut into four parts and then stuck together again; and to the myth where man was made as a perfect form, a globe with double sex, which had to be cut asunder.

In that case, it was cut into only two parts.

But since the dawn of time it has been assumed that the living unit consisted of four.

That was the idea of Pythagoras, and one finds in all medieval philosophy that the self

consists of four elements, which were either identified with earth, water, fire, and air, or with the four kinds of temperament, just as we compare them with the four functions.

It is an archaic truth that the essential thing consists of four, and therefore this cross symbolism is also linked up with time.

The intersection of the ecliptic with the equator is such an association with time, and from that

comes the cross symbolism of the early horoscope, which can be drawn in a square, as the ancients conceived of it, or in the form of a circle.

So this diagram is a sort of horoscope, but of the Platonic year, and though it apparently has to do with the most cosmic matters, yet it also expresses our psychology; and according to Mrs. Baumann, it would express the psychology of Nietzsche and Germany and Europe.

As a matter of fact, one could say that it does represent it, which does not mean that events in the world are so because we have such ideas!

This is not an explanation.

It is utterly illogical, utterly irrational; it is merely an expression of the fact that our psychology is actually such that it has to produce this sort of thing if the psyche is experienced.

That is, of course, the necessary condition; without that, nothing of the kind happens.

And the best way of expressing it is surely to link it up with the peculiarities of the time, because there is presumably a synchronicity between the psychological events in ourselves and the events in the sphere of life in which we live.

Of course, much more could be said about this peculiar symbolism.

For instance, you have here the so-called four correspondences very beautifully.

In Pegasus one sees the four points quite clearly, and they are included in the square below in a different arrangement, in the form of a cross.

Here the points are connected, while in Pegasus they are disconnected.

Then in the taigitu, corresponding to the age of the Fishes, there is a duality; and opposite, in the age of Aquarius, there is also a duality but of a different kind.

The symbol for the Fishes is static because it revolves in itself, and the Aquarius sign is flowing.

It has no beginning and no end.

I am glad that Mrs. Baumann has given us this chance to see how such symbolic expressions come into existence, and why they come.

They are always an attempt to formulate the immediate experience of our time.

Of course, that doesn't mean that nobody experiences the time who does not make such a scheme; we can experience our time in many forms.

It can be in the form of the word, also.

As long as it is experienced in the form of the word, however, we are personally not really shaken.

But if it reaches us within, in our own essence, we need an expression and we will seek an expression.

We will eat dust to get that expression.

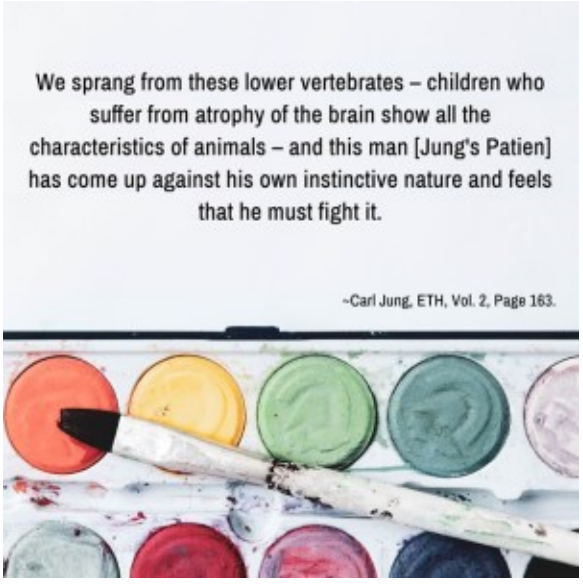
People eat the most incredible things-Eastern philosophy, and anthroposophy, and I don't know what besides-in order to find the stuff which would allow them to express the experience of our time, the actual condition of our collective psyche. Carl Jung, Zarathustra Seminar, Page 407-423

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=1C91OE25I4J6F&keywords=jung+zarathustra&qid=1637178711&sprefix

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The crab can live under water and has a solar-plexus. **(2022-01-04 04:27)**

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We sprang from these lower vertebrates – children who suffer from atrophy of the brain show all the characteristics of animals – and this man [Jung's Patien] has come up against his own instinctive nature and feels that he must fight it.
~Carl Jung, ETH, Vol. 2, Page 163.

The patient feels quite unarmed before the monster and has no associations to

He is too rational and merely thinks that it is nonsense to dream of a great beast that is half a lizard and half a crab.

In our modern civilization we are too rational to accept such a creature; a primitive who lives among ghosts and wild beasts would have no difficulty in finding his associations to it.

When a patient has no associations I ask him to think of me as quite stupid and to describe to me just what the beast looked like.

Then all the associations which he has involuntarily withheld will come out.

The dreamer says that the lizard is a vertebrate animal that likes to sun itself, it looks like a miniature dragon and has a spinal column.

The crab can live under water and has a solar-plexus.

Together they represent the instinctive being that exists in us and so we come to the conclusion that the monster stands for the dreamer's instinct. We sprang from these lower vertebrates - children who suffer from atrophy of the brain show all the characteristics of animals - and this man has come up against his own instinctive nature and feels that he must fight it.

Our life's achievement depends on our organism.

Some people do no manual labour and live entirely on their intellect.

If the task they set themselves is above their capabilities, they get nervous symptoms and warning dreams from the unconscious. We are always fighting our own nervous systems, such proverbs as "Where there is a will there is a way " are hysterical exaggerations.

There is a way, it is true, but it leads downhill, not up, as we suppose.

We might say " Where there is a will there is a nervous system " and we must realise that we have to take the strength of this nervous system into account.

It is very important to know how much we can do and it is immediately apparent from this dream that the dreamer is going beyond his strength.

He had the neurosis already his nerves have already said " No" but he came to me in the hope that I would give him some magic to spirit away his symptoms, but if he lost those symptoms he would be in still greater danger and I could only warn him to be extremely careful.

The dream itself takes a different course, he does get rid of the monster, and how!

A real animal could not be got rid of like that, but his rationalism thinks that it is just psychic and that therefore it can be wished or analysed away.

Symptoms are our b est friends, we should not wish to be free of them, but to try and understand them.

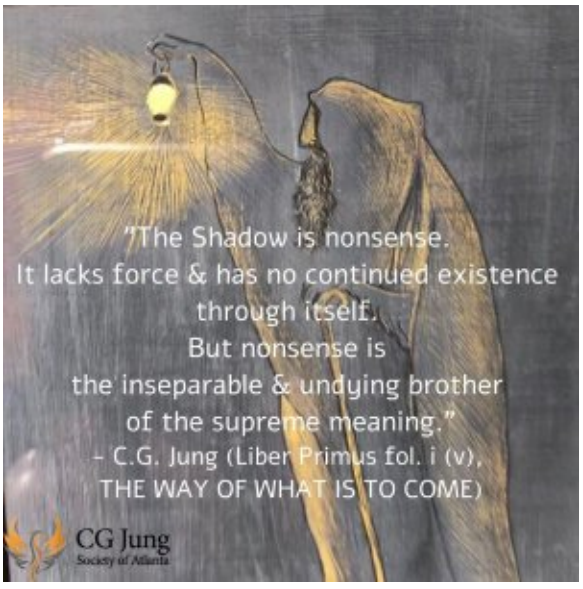
Sugar in the urine, for instance, is not in itself desirable, but it is a benevolent wish of nature to tell the patient something.

We shall make no mistake if we follow nature, and if the warning is ignored a catastrophe is sure to follow, whatever form it takes. Carl Jung, ETH Lectures, 7 Dec 1934, Page 163-164

1. https://philemonfoundation.org/current-projects/eth-lectures/

The image of God has a shadow. **(2022-01-04 04:38)**

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”The Shadow is nonsense.
It lacks force & has no continued existence
through itself.
But nonsense is
the inseparable & undying brother
of the supreme meaning.”
– C.G. Jung (Liber Primus fol. i (v),
THE WAY OF WHAT IS TO COME)
CG Jung

[1]Red Book

The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.

The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the .fire and blood of their collision the supreme meaning rises up rejuvenated anew.

The image of God has a shadow.

The supreme meaning is real and casts a shadow.

For what can be actual and corporeal and have no shadow?

The shadow is nonsense.

It lacks force and has no continued existence through itself.

But nonsense is the inseparable and undying brother of the supreme meaning.

Like plants, so men also grow, some in the light, others in the shadows.

There are many who need the shadows and not the light.

The image of God throws a shadow that is just as great as itself.

The supreme meaning is great and small, it is as wide as the space of the starry Heaven and as narrow as the cell of the living body.

The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness.

The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me.

It completely burnt up my innards since it was inglorious and unheroic.

It was even ridiculous and revolting. But the pliers of the spirit of the depths held me, and I had to drink the bitterest of all draughts.

The spirit of this time tempted me with the thought that all this belongs to the shadowiness of the God-image.

This would be pernicious deception, since the shadow is nonsense.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead.

I resisted recognizing that the everyday belongs to the image of the Godhead.

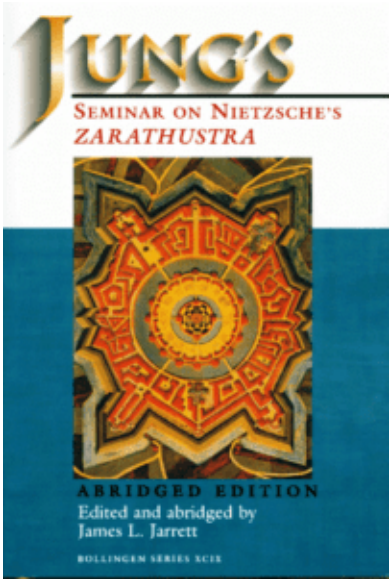
I fled this thought, I hid myself behind the highest and coldest stars.

But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, The Red Book, Page 230

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=WDSDQXLGNBRY&dchild=1&keywords=jung+red+book&qid=1618305079&sprefix=jung+red%2C

1934 9 May 1934 LECTURE 2 Zarathustra Seminar (2022-01-05 04:22)

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[1]Zarathustra Seminar

1934 9 May 1934 LECTURE II

Dr. Jung:

We were speaking last time of Zarathustra as representing the archetypal figure of the old wise man, and I want to say a little more about archetypes in general.

The old wise man is a typical figure and therefore we call it an archetype; one meets it in legends and folklore and in innumerable texts and works of art, which shows that it is a generally human idea.

Now, such generally human ideas always have their representatives in the history of civilizations, they actually occur as real figures.

In primitive societies one finds the wise man usually in the form of the medicine man, and the older he is the more he is worshipped or feared.

He is usually an object of fear because it is assumed that he is gifted with witchcraft, magical powers-and that he often makes a very evil use of his uncanny faculties.

This institution of the medicine man is worldwide; they existed, probably, in prehistoric times.

On higher levels of civilization, the medicine man has undergone certain differentiations; on the one side he developed into the organized priesthood,

and on the other into the strictly medical man, the doctor.

There are still certain figures which embody this archetype in an almost perfect form: the pope, of course, is the wise old man par excellence-he is supposed to be infallible, which means that he is capable of deciding about the absolute truth.

Then every archbishop or bishop is a repetition of that archetype, and innumerable doctor authorities are supposed to know everything and to say marvelous things, even to know all the ropes in black magic.

So that archetype is still living.

Archetypes in general are images that represent typical situations of great vital and practical importance, which have repeated themselves in the course of history innumerable times.'

When a primitive man is in trouble which he cannot settle for himself, he will apply to the wise old men who form the council of the elders; when he does not trust his own competence, the case is referred to them.

Or a particularly ticklish case is referred to the medicine man because he is supposed to confer with the ghosts who give him advice and help beyond all possibilities of human power, and therefore one credits him with extraordinary capacities.

So in any situation full of doubt and risk where the ordinary mind does not know what to do, the immediate reaction is to apply to the archetypal figure of the wise old man.

That is because it is generally supposed that the people who have lived through a great number of years and experienced much of life are more competent than the young people.

Having survived certain dangerous situations they must know how to deal with them, so one asks them what one should do under conditions which once experiences perhaps for the first time.

An archetype comes into existence, then, because it is a customary or habitual

way of dealing with critical situations; in any crisis in life, this archetype or another is constellated; it is a sort of typical mechanism, or a typical attitude, by which one settles typical problems.

Certain situations can conjure up certain constellations in us of which we were quite ignorant; they bring out reactions of which we did not know we were capable-we are astonished perhaps at the way we are able to deal with them.

You often think, for instance, that in such and such a predicament you would get into a terrible panic and lose your head completely.

Then it happens in reality and you do not lose your head, you are not even afraid, and you go through it something like a hero.

Afterwards you more or less collapse, but in the moment of danger there is no bad reaction; you are quite cool and you are amazed at it.

The reason is simply that in such a moment up comes a certain mechanism, an instinctive attitude, which is always there; it is as if you knew what to do, you do just the suitable thing perhaps.

Perhaps not, also, but it is astonishing how often extraordinary situations bring out most suitable reactions from the people caught in them.

This is always due to the fact that an archetype has been constellated which lifts you above yourself.

It is then as if you were no longer just one, but as if you were many, a part of mankind one could say; as if that situation had occurred innumerable times already so that you reacted not as an ego of today, but like man in general who had survived these situations before.

There are other archetypes which may produce panics or which warn you perhaps unnecessarily and cause trouble, the archetype of the passage of the ford or the pass, for instance.

You know, it is the common experience when travelling in primitive countries to be careful, before striking camp in the evening, that the river is at your back, that you have crossed the river, for a thunderstorm may come up overnight and the next day the river is so flooded that you cannot get across and you may have to wait for weeks; you may even starve to death if you are caught between two rivers.

And not only is the river dangerous on account of inundations, but in fording or bridging it, you are almost sure to get into an awkward situation.

Of course that fear makes no sense at all here any longer but then it was all-important.

Quite unexpectedly, you come to a river forty or fifty yards wide, say; the banks are pretty steep, it is alive with crocodiles so there is no swimming; you have to carry all the loads across and you are in a devil of a fix.

Perhaps you have to wander along the banks for hours and hours to find a ford where you can cross more or less safely.

Or perhaps a tree has fallen or been cut down by the natives so that it fell across the river, and if the weather is fair you may be able to crawl across through an enormously thick tree, first through the roots and over the trunk and then through the branches, and you wonder how you can get all your loads across; and in rainy weather it is of course hellishly slippery.

So without the slightest expectation, you find yourself in a position where you had

better make your will.

It is perfectly ridiculous: one was in an entirely comfortable situation before and then one finds oneself suddenly facing the risk of slipping off that tree.

And nobody can hold you because there is no room, you have too get across as you can, and fifteen or twenty feet below are the crocodiles waiting for their breakfast.

Now that is an archetypal situation which has occurred innumerable times; if it is not just crocodiles, there are enemies waiting to catch you when perfectly helpless in the water.

So fords, difficult passes, and such places are supposed to be haunted by dragons or serpents; there are monsters in the deep waters, enemies in the woods, behind rocks, and so on.

Fording a river, then, is a typical situation expressing a sort of impasse, so just that archetype is formulated when one is in any dangerous predicament; and therefore many people become quite unnecessarily archetypally afraid: they are caught by a most unreasonable fear.

One can say there is no danger-why the devil don’t you go ahead?-but they are afraid to cross even a little brook.

Or it can be more psychological, a fear of going through a certain risk in life which is re-

ally not dangerous, but they are as terrified as if they had to jump over a crocodile, simply because the archetype is constellated.

The crocodile is then in themselves, and it is not helpful because it no longer suits the situation.

Naturally, to ordinary, normal people such things would not happen, but if there is a low threshold of consciousness, where the unconscious can easily get across, these archetypal figures come up.

Now, there are numbers of archetypal situations and the whole of them make up the world of mythology.

Mythology is the text book of archetypes, of course not rationally elucidated and explained, but simply represented like a picture or a story book.

But all archetypes were originally real situations.

We are here concerned with the archetypes of the old man.

Whenever he appears, he also refers to a certain situation: there is some disorientation, a certain unconsciousness, people are in a sort of confusion and don't know what to do.

Therefore these Saoshyants, these wise men or prophets, appear in times of trouble, when mankind is in a state of confusion, when an old orientation has been lost and a new one is needed.

So in the continuation of this chapter we see that Zarathustra appears in the moment when something has happened which made his presence necessary, and Nietzsche calls that the death of God; when God dies, man needs a new orientation.

In that moment the father of all prophets, the old wise man, ought to appear to give a new revelation, to give birth to a new truth.

That is what Nietzsche meant Zarathustra to be.

The whole book is an extraordinary experience of that phenomenon, a sort of enthusiastic experience surrounded by all the paraphernalia, one could say, of true revelation.

It would be quite wrong to assume that Nietzsche invented such a particular artifice in order to make an impression, for the sake of aesthetic effect or anything like that; it was an event which overcame him-he was overcome by that archetypal situation.

Miss Wolff: Would it not be worthwhile to read that description of his inspiration?-he describes it so wonderfully.

Dr. Jung: Yes, he once wrote a letter to his sister in which he said: "You can have no idea of the vehemence of such composition."

Then in Ecce Homo he describes how the archetype came upon him: Has anyone at the

end of the nineteenth century any distinct notion of what poets of a stronger age understood by the word inspiration?

If not, I will describe it.

If one had the smallest vestige of superstition in one, it would hardly be possible to set aside completely the idea that one is the mere incarnation, mouthpiece or medium of an almighty power.

The idea of revelation in the sense that something becomes suddenly visible and audible with indescribable certainty and accuracy, which profoundly convulses and upsets one-describes simply the matter of fact.

One hears-one does not seek; one takes-one does not ask who gives: a thought

suddenly flashes up like lightning, it comes with necessity, unhesitatingly-have never had any choice in the matter.

There is an ecstasy such that the immense strain of it is sometimes relaxed by a flood of tears, along with which one's steps either rush or involuntarily lag, alternately.

There is the feeling that one is completely out of hand, with the very distinct consciousness of an endless number of fine thrills and quiverings to the very toes;-there is a depth of happiness in which the painfullest and gloomiest do not operate as antitheses, but as conditioned, as demanded in the sense of necessary shades of colour in such an overflow of light.

There is an instinct for rhythmic relations which embraces wide areas of forms (length, the need of a wide-embracing rhythm, is almost the measure of the force of an inspiration, a sort of counterpart to its pressure and tension).

Everything happens quite involuntarily, as if in a tempestuous outburst of freedom, of absoluteness, of power and divinity.

The involuntariness of the figures and similes is the most remarkable thing; one loses all perception of what constitutes the figure and what constitutes the simile; everything seems to present itself as the readiest, the correctest and the simplest means of expression.

It actually seems, to use one of Zarathustra's own phrases, as if all things came unto one, and would fain be similes: "Here do all things come caressingly to thy talk and flatter thee, for they want to ride upon thy back.

On every simile doest thou here ride to every truth.

Here fly open unto thee all being's words and word-cabinets; here all being wanteth to become

words, here all becoming wanteth to learn of thee how to talk."

This is my experience of inspiration.

I do not doubt but that one would have to go back thousands of years in order to find some one who could say to me: It is also mine!

This is the way Nietzsche experienced the coming of Zarathustra, and it shows very clearly the symptomatology of the wise old man.

Now we will go on with our text.

We go as far as his intention to teach the wise their folly and the poor their riches.

He continues:

Therefore must I descend into the deep: as thou doest in the evening, when thou goest behind the sea, and givest light also to the netherworld, thou exuberant star!

Like thee must I go down, as men say, to whom I shall descend.

Bless me, then, thou tranquil eye, that canst behold even the greatest happiness without envy!

Bless the cup that is about to overflow, that the water may flow golden out of it, and carry everywhere the reflection of thy bliss! Lo!

This cup is again going to empty itself, and Zarathustra is again going to be a man.

Thus began Zarathustra's down-going.

He has been up in the mountains with the sun, which symbolizes the intense consciousness that always stared him in the face.

And now he makes up his mind to go down like the sun that sets, which means that

he was completely identified with his own consciousness, and now feels the need of leaving that condition and going down into the depths, into the underworld which to him is the world of man.

How would you interpret that psychologically? What happens when he leaves his consciousness?

Dr. Reichstein: Some new thing would rise from the unconscious.

Dr. Jung: Well, when the ordinary human being leaves his world of consciousness, then naturally the unconscious begins to move, things that have been unconscious appear, as one sees in case of neurosis or psychosis, or in any other case where people intentionally give up their consciousness.

That would be true of a normal consciousness, but this is a sort of super-normal concentrated consciousness, and we cannot expect the same thing to occur in such a case.

Remark: He comes to the normal state.

Dr. Jung: Yes, because he is already in the abnormal condition.

We are so used to thinking that people in an abnormal condition are in the unconscious that we don't dream that they can be too conscious.

But such a spasm of consciousness does exist.

In our days there are many people who suffer from a pathologically increased consciousness, and then they have to come down to the level of normal consciousness not to a highly strung consciousness where everything spontaneous is suppressed.

Mrs. Crowley: Would it be first a very abstract consciousness?-and in coming down would it take an opposite, more human form?

Dr. Jung: Yes, it is a de-tension, a relaxation, a more human form; his consciousness was before characterized as sun-like and that is of course far too much, a sort of divine consciousness.

Naturally it suggests megalomania, and you have in fact to reckon with these megalomanic assumptions in Nietzsche.

Six years later, in 1888, he was already ill with megalomania, on the basis of degeneration of the brain.

Of course it is exceedingly difficult to say whether he was already influenced by the

oncoming disease, but I think it is very improbable; there are very few things in the actual text of Zamthustm which could be hypothetically ascribed to that. This kind of megalomania is due to something else.

Miss Wolff: It is archetypal?

Dr. Jung: Yes, he is identical with the archetype. Of course he makes a difference between himself and Zarathustra; he says: "and Zarathustra passed by me," but he cannot help feeling gripped by that figure and he even is Zarathustra at times, and that is an inflation.

You see, whenever one is caught in an archetype, one forgets oneself completely, one is in a heightened condition, just inflated; then one lives on and can see later that one has suffered from an inflation.

Primitives know that.

When a man has been in a great excitement, an uplifted condition-when a man who has been a successful warrior and killed other men for instance-he must go through arfte de sortie in order to disidentify from the archetypal hero, the godlike figure he has become.

Otherwise he works havoc, he goes on slaughtering his own tribe perhaps, or becomes

so impertinent that he is insupportable.

Therefore, in certain tribes the successful warrior is not received in triumph as we would treat him, but is sent to a lonely place where he is fed on raw vegetables for two months in order to thin him down, and then when he is quite meek he is allowed to come back.

And not only the man who has been a hero is mana, but also his weapon; a sword that

has killed contains the secret of killing and is a particular sword; it has worked the extraordinary deed and is mana.

So when one is told that a king has been murdered by a certain sword or dagger, one looks at it with different eyes: it startles one's imagination because it is mana.

Now, as I said, Nietzsche cannot help being partially identical with Zarathustra, because that was the time of the culmination of materialistic science and philosophy and nobody had an inkling of psychology, nobody had thought of the possibility of making a difference between oneself and something psychical.

Most of the people of that day would not have been able to conceive of such a thing.

Even today, it would not enter the minds of many people, particularly the most educated ones, ' That is, no-or little-psychology of the kind that dealt with the unconscious.

However, Charcot was treating hysteria with hypnosis in the 7os and 8os, and Josef Breuer conducted his well-known treatment of "Anna 0" in 1882.

There was, of course, a great deal of activity in physiological psychology throughout the last half of the century.

that they were not identical with their psyche.

It needs extraordinarily good evidence and persuasion to convince them of the fact; they think that is all bunk.

So Nietzsche would not be in a condition to make a difference between himself and Zarathustra; it was quite obvious to him that there was nothing outside him but other ladies and gentlemen.

He surely was not identical with Zarathustra, and if anybody made a noise, well, it was he himself under the disguise of Zarathustra.

And the language he puts into the mouth of Zarathustra-or which he allows him to pick out of himself–is of course inflated and therefore in many places much too big.

Then, there is another reason why the language is so exaggerated. Do you know under what conditions that happens?- the condition in which you do things in a complicated way as if there were no simple way?

Mrs. Fierz: He was identified with his thinking, and when he writes, it is like an influx of a very inferior feeling, a sentimentality.

Dr. Jung: That is true, that is one thing. And why is that feeling flowing in?

Airs. Fierz: He does not know about it.

Dr. Jung: Of course, but could it not be kept outside by mere instinct?

Usually people make the most extraordinary fuss trying to keep their inferior function out of the way.

Miss Wolff The archetype touches depths where he cannot differentiate between the functions.

Dr. Jung: Exactly. The archetype has absolutely no interest in differentiating the functions because it is the totality of all functions.

Then what else might be the reason that the language is so terribly pregnant?

Remark: Anima inspirations?

Dr. Jung: Well, the anima would be the personification of the inferior function; the anima is chiefly fed by the inferior function, in this case inferior feeling, so the inferior function and the anima are one and the same under two aspects; one is the scientific formulation and the other is the phenomenological.

Of course it is a function, in whatever form it appears. But there is a further reason for this language.

Dr. Reichstein: It is quite natural that the archetype should speak in such a way; they all speak such heavy language.

Dr. Jung: That is true to a certain extent, of course, but in Nietzsche's case it is really an exaggeration; there must be certain reasons why it is so.

Mrs. Baumann: It is not a compensation for his inferiority?

Dr. Jung: That is an idea. Whenever one has an inflation, whenever one is identical with an archetype, one has as a human being feelings of inferiority which are not admitted, and then one uses particularly big language.

For instance, I once had a case, a woman, an absolutely incurable lunatic in an asylum, who called her own language "technical words of power" and was always trying to make compounds of words that were all-powerful-as if, by combining a lot of words that expressed power or energy, like powerhouse, majesty, pope, king, church, bolshevism, etc., the compound would make a word of power.

Lunatics make up these words in order to kill people with them; they take a whole mouthful and spit it out and hope people will be smashed by them, convinced and overcome.

Of course it might be said that a great deal of our science consisted of such words of power; they use enormous Latin words and say things in such a complicated way that apparently no devil can understand them.

But it is exceedingly simple when translated into simple words; there is no need to say it in such an awfully fat and clumsy way-that is merely to convince people.

Of course one gets frightened and overcome if long Latin and Greek hybrids are screaming over you, and thinks, ”Well, he must be everything and I am just nothing.”

That is usually clone by people who are more or less insignificant and want to give themselves airs; they make a particularly big noise to express something which is not very likely. ”Good vine needs no bush” is an old English saying, but people who produce insignificant stuff need big words in order to be heard at all.

So a certain feeling of inferiority and inefficiency, which was always present in

Nietzsche, is back of that language, causing him to choose the big words in order to hit the goal. For to him the world was always exceedingly dull, nobody had ears or eyes or a feeling heart, so he had to knock at the doors with a sledgehammer.

But when people locked the doors, he attacked them with such fearful words that they became frightened.

His contemporary Jakob Burckhardt, the famous historian, grew quite afraid when he read Zarathustra-as I know from people in Basel who were acquainted with them both.

It was uncanny to him; it was the language that overcame him.

He shut the door to Nietzsche because he was too troublesome, he made too big a noise.

And one always has the impression in reading Zarathustra, that it does not really reach people.

Nietzsche felt that too and therefore he increased the weight of it in order to make it sink in.

If he would only wait, be a bit more patient, a bit less noisy, then it would sink in; certain passages in Zarathustra are of supreme beauty, but others are in very bad taste, and the effect of the whole is somewhat endangered by that style.

Those are the main reasons for it then, but there is still another point which explains the extraordinary weight of Zarathustra.

Mrs. Adler: It is because the aspirations or intuitions are not quite real and therefore they need a particular emphasis, as it were, against Nietzsche, as if he were preaching to himself in the first place?

Dr. Jung: That is a very subtle point of view.

It is surely a valid argument since there is plenty of evidence that what we would call ”realization” had not taken place.

Mrs. Baynes: I don’t understand what Mrs. Adler means by their not being quite real to him.

Dr. Jung: It would mean in this case, not quite realized.

As a matter of fact when there is an inflation by an archetype, there is no realization:

one cannot realize the thing by which one is inflated.

First, the inflation must have come to an end, and then one may realize, not before.

But there is still another point.

Dr. Reichstein: Perhaps it was because Nietzsche was against the whole world, and so he had to knock very hard.

Dr. Jung: Yes, that is quite certain. Nietzsche was in a sort of fighting position against the whole contemporary world and it gave him a peculiar feeling of inefficiency that his words reached nowhere-no echo anywhere.

That really was the case; nobody cared, his was the voice of one shouting in the wilderness, and so naturally he would increase his voice instead of lowering it.

You see, when one is not understood one should as a rule lower one’s voice, because when one really speaks loudly enough and is not heard, it is because people don’t want to hear.

One had better begin to mutter to oneself, then they get curious.

Miss Wolff: The biblical language may be partly intention and partly coming from the unconscious, because Nietzsche suppressed traditional Christianity.

Dr. Jung: That is also a very valid consideration, that his emphasis on

this style is intentional.

Mrs. Zinno: Is it because there is no compensation from his feeling?- no figure like Salome in the unconscious to carry his feeling?

Dr. Jung: Yes, that is an important point.

We already mentioned the fact that the anima is somewhere in the game, but the absence of the anima as an independent figure surely increases the weight of Zarathustra to a rather considerable degree.

We have there a problem in itself, namely, the identity of Zarathustra with the anima, and most probably an identity of the author with the anima, so it is an extraordinary compound.

Mr. Allemann: When an archetype is constellated, it is always something old, historical; that might account for this old language.

Dr. Jung: But old language need not be so emphatic surely; there must be a power behind it that causes a tremendous emphasis and what Miss Wolff said would explain a part of it.

One could say Nietzsche himself had another side which needed strong language, and all the sermons are chiefly spoken to himself.

You must remember that he was the son of a parson and he had some inheritance presumably.

I know what that means.

Miss Hannah: Is it not just the determination of a parson not to be answered back?

Dr. Jung: But that is not enough.

On the one side, of course, one can assume a certain peculiar dull resistance of the powers which have been hitherto valid in Nietzsche himself-he needed strong language in order to overthrow that small fellow who was so overwhelmed by tradition.

That would be Nietzsche's shadow, you see, of which there are evidences in certain letters to his "dear Lama," as he called his sister, being quite incapable of seeing that she had not a trace of understanding.

Then you understand something about that little fellow who came from the Saxon village near Leipzig where his father was a parson.

You see, that also suggested to his imagination that he was an Englishman, he needed some geographical compensation.

But I want to know more about the force behind this language.

A definite force, the most passionate emotion, betrays itself; there must be a great strength behind that broke through the veil of tradition.

Mrs. Jung: Could it not be that he had too little libido in his life?-all the libido was in the spirit and therefore it might cause the violent expression.

Dr. Jung: Yes, one might assume that, but nobody with that particular task could be expected to pay much attention to his personal life; that counts for something of course, but there must be a particular force behind this emphasis, and that should be seen clearly.

The whole thing is overwrought, there is too much in it.

I am quite certain that if you should find such a figure in one of your own dreams you would know what was happening.

Mrs. Fierz: The urge for individuation.

Dr. Jung: Exactly. The self is in it.

That is the reason why the old man develops such an extraordinary passion and temperament, like Zarathustra.

You see, it is not the way of old wise men to be so temperamental; that comes from the fact that something exceedingly electrical is within him, and that is the self, which-inasmuch as it is not realized is contained in an archetypal form.

The self can be contained in the anima, for instance, and then it causes an anima possession and the effeminization of a man's general character, his philosophy, all his convictions, his conduct, etc.

Or if it is contained in the archetype of the old man, he assumes the ways of the prophet, say.

Or they can be all together in one thing and then the human being is completely devoured by the archetypal tangle.

That is a case we have not yet seen where a human individual is possessed by all the things he has not, chiefly the old man, the self, and the anima.

And even the instincts, the eagle and the serpent, are also on the other side.

One really must ask oneself now, where is Nietzsche himself? That is really a problem.

It is just as he says: he feels himself to be a mere instrument, a suffering body into which these powers have descended.

So an inflation is what the word denotes; the body is filled with gas and becomes too light and rises too high and then it needs a descent.

Therefore, he is coming down into the world of ordinary people, to the former quasi-normal consciousness; in the end of this first chapter, it is said that Zarathustra wants to become just the ordinary man again.

Now we begin the next section:

Zarathustra went down the mountain alone, no one meeting him.

When he entered the forest, however, there suddenly stood before him an old man, who had left his holy cot to seek roots.

And thus spake the old man to Zarathustra:

”No stranger to me is this wanderer: many years ago passed he by. Zarathustra he was called; but he hath altered.

Then thou carriedst thine ashes into the mountains: wilt thou now carry thy fire into the valleys? Fearest thou not the incendiary’s doom?

Yea, I recognize Zarathustra. Pure is his eye, and no loathing lurketl1 about his mouth.

Goeth he not along like a dancer?

Altered is Zarathustra; a child hath Zarathustra become; an awakened one is Zarathustra: what wilt thou do in the land of the sleepers?”

Well now, what about this old man? Who is he? Zarathustra himself is the old man and now he meets another one.

Mrs. Crowley: He suggests the old wise man of the earth, more of the Unconscious.

Dr. Jung: But what kind of technique would you suggest to make out who this other old man is?

We must find out, not by mere guessing, but by getting at the actual material.

Dr. Hahadurji: They know each other already, that is the old self left behind.

Dr. Jung: Yes, they know each other, they must be related, there is apparently a secret identity.

But we don’t know exactly what that other form is.

Now what tangible method would you suggest to find out?

Mrs. Adler: One must find out his character from what he says and does.

Dr. Jung: Yes, we must see how this old man is functioning, what he says, how he behaves.

But the main point I wanted to call attention to is that Zarathustra himself says: ’This old saint in his wood has not yet heard that God is dead!”

So you can easily conclude who that old wise man is.

Mrs. Fierz: In comparison to Zarathustra he would be Christ himself.

Dr. Jung: Well, it would be more the old Christian attitude, the wisdom of the Christian attitude.

He is an anchorite, he represents the early Christian spirit that does not know yet that

its God is dead, that he has come to an end.

We will see whether this hypothesis fits.

First of all, that he is an anchorite fits in with the early Christian ideals.

Then he knows Zarathustra and says that many years ago he passed the same

place but going in the opposite direction.

To what would that refer?

Mrs. Crowley: Would it refer to the original Zarathustra when he received the spirit?

Dr. Jung: Yes, it simply means that the Christian spirit noticed Zarathustra, it knew about him.

As a matter of fact the greater part of the Christian dogma is Persian in origin, it comes from the Zoroastrian traditions.

And what would it mean that Christianity watched Zarathustra carrying his ashes to the mountains? What are his ashes?

Mrs. Baumann: His death at that time.

Dr. Jung: Well, when a man consists of ashes he is a disembodied spirit, so Christianity only knows of Zarathustra as a being that has gone forever; he is dead, he has carried his ashes to the mountains.

And now this same spirit recognizes Zarathustra coming back rejuvenated.

So Christianity realizes that Zarathustra has returned and is going the opposite way, coming down from the mountains, meaning that he is being incarnated again, becoming modern again.

Now that is Nietzsche's idea. He thought that Zarathustra had been the inventor of

the great conflict between good and evil, and that he had influenced the whole mental evolution of the world by this most fundamental concept.

And his idea was that he ought now to come back again in order to improve on his former invention; something should be done about the insupportable conflict between good and evil, because the old Christian point of view, represented by the old man in the wood, was no longer valid.

That is evident from what fact?

Miss Hannah: That he has lost all contact with the world.

Dr. Jung: Yes, he is no longer in touch with the world.

And that Christianity has left the world is exactly the reason why Zarathustra is born again; he must come back because the spirit he created and left behind him has evaporated.

You see, that is a repetition of the very important psychological fact that when Christ died he left behind him, or promised, according to the dogma, the paraclete, the comforter, which is the spirit, like the descent of the Holy Ghost at Pentecost; that is the aftermath of the Christian revelation, the spirit left by the appearance of Christ on earth.

His appearance was like a bursting shell that leaves the spirit trailing after; it remains for a while and then slowly recedes into the background again.

So we could call this old man the paraclete; he is the remaining spirit of Christianity and is about to recede into nature.

We shall see now how that is done.

He says to Zarathustra:

”Go not to men, but stay in the forest! Go rather to the animals!

Why not be like me-a bear amongst bears, a bird amongst birds?”

”And what doeth the saint in the forest?” asked Zarathustra.

The saint answered: ”I make hymns and sing them; and in making hymns I laugh and weep and mumble: thus do I praise God.”

But this is not correctly translated. He ”brumrnt” and that is like the sound a bear makes.

You see, he imitates animals’ voices, it is a regressive phenomenon.

Christianity and the Christian ritual developed in a time when it was still the custom in contemporary pagan cults to imitate animals’ voices.

We know from the old Apologists, those Christian propagandists who fought against the pagan beliefs and the heathenish philosophers and orators-and also from pagan sources-that in the mystery cults round Mithras and Bakcheus and such pagan syncretistic gods, ” they imitated on certain occasions the voices of the symbolic animals they represented, roaring like lions or bulls, for instance.

A certain class of followers of Mithras was called aetoi, others were called the leontes, lions, and the followers of Artemis were called arktoi, bears.

Others were sort of angels called the heliodrornoi, or sun-runners.

And they are represented on certain old monuments as wearing animal masks; they obviously identified with animals, which then had symbolic meaning.

They were no longer the old dancing masks of the primitives; they had a highly philosophical meaning, but we don't know what their ideas were.

We have evidence of the same sort of thing within the Christian tradition also.

You have seen those Christian mandalas where Christ is represented in the center, usually announcing the Law like Buddha, or holding the Holy Scriptures with the gesture of blessing, and in the corners are the four Evangelists in the form of their animal identifications.

There are plenty of such representations in Nuremberg in the Germanic museum, for instance, and in Norman monasteries or churches you find these mandalas with the Evangelists in their animal forms, the so-called theriomorphic personifications the angel, the eagle, the bull and the lion.

That is a very primitive idea, coming by way of the Egyptian tradition; the four sons of Horus were animals; that is, one son of Horus had a human head, the analogy of the angel or the heliodrornoi, and the three others had animal heads.

It has to do with the condition of the functions in those days, but we are not concerned with that question here.

I merely wanted to show that even Christianity could not avoid these theriomorphic identifications; the eagle or the bull or the lion in the Christian tradition are like the

arktoi or the aetoi or the leontes in the analogous heathenish syncretistic cults.

They were a sort of concession when Christianity became worldly. Naturally, they don't appear in the first century because the Evangels were not even supposed to be sacred then; they were only supposed to be good literature, good for the believers to read.

Then the Christian ritual was invented, the canons of the church, an organized priesthood, etc., and it is natural that the pagan ideas crept in too.

Well, the old anchorite spirit is now receding: he makes a regression, having understood that nothing was to be done with these human beings.

He becomes quite skeptical and thinks it best to worship his god in nature, to be a bear with bears and a bird with birds, to imitate the animal voices again, and to sing as a bird would sing.

So he is isolated in his wood, a sort of pensioned paraclete, en pension at least.

The new spirit is now a Christ; therefore, the analogy of Zarathustra with Christ.

He comes down from the mountains with new hopes, new expectations, with an new message to man, and he passes the old fellow.

And the new message, which the old man does not know of, is that God is dead.

You see, to the anchorite God is active, he still believes that there is a God outside of him; but Zarathustra is convinced that there is no god outside of him, God is dead.

Mrs. Baumann: It corresponds with the death of Pan two thousand years before.

Dr. Jung: Exactly. One reads in old Latin literature that two thousand years ago, the captain of a boat sailing from the Grecian islands to Ostia, the harbour of Rome, demanded an immediate interview with the emperor in order to report a most remarkable event which had taken place when he was sailing through the Archipelago.

He had passed in the night an island where there was an extraordinary noise; he heard people shouting: Panrnegistos ethneken, Pan the greatest is dead.

Pan was the philosophic god of those days.

Originally, he had been a Latin local god of the fields and the woods, a sort of midday demon with no philosophical or universal importance whatever.

Only later, when they learned Greek, did they see that the name of the old Latin god, Pan, was the same as the Greek word pan, which means ”all,” the universe.

So they had new ideas about their old Pan; he became the god of the world.

Then about the second century A.D., rumor spread that Pan the greatest was dead, Christianity had prevailed against him-the last conception of a nature god created by antiquity.

And when the god is dead, it means the end of an epoch; therefore, the great emphasis laid upon that story.

In this chapter, then, we have watched the way in which the spirit of a whole historical epoch recedes, disappears into nature, and how at the same time it is renewed in a new figure with a new message.

Yet is still the same old figure; the same spirit that taught mankind the difference between good and evil is now informing us of the fact that there is no difference and that God is dead. Carl Jung, Zarathustra Seminar, Page 21-37

1. https://carljungdepthpsychologysite.blog/2021/03/22/ann-lammers-review-of-deidre-bairs-jung-a-biography/#.YFs5xa9KhPY

My science was the only way I had of extricating myself from that chaos. (2022-01-05 05:22)

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[1]Memories Dreams Reflections

My science was the only way I had of extricating myself from that chaos.

Otherwise the material would have trapped me in its thicket, strangled me like jungle creepers.

I took great care to try to understand every single image, every item of my psychic inventory, and to classify them scientifically so far as this was possible and, above all, to realize them in actual life.

That is what we usually neglect to do. We allow the images to rise up, and maybe we wonder about them, but that is all.

We do not take the trouble to understand them, let alone draw ethical conclusions from them.

This stopping-short conjures up the negative effects of the unconscious. It is equally a grave mistake to think that it is enough to gain

some understanding of the images and that knowledge can here make a halt. Insight into them must be converted into an ethical
obligation.

Not to do so is to fall prey to the power principle, and this produces dangerous effects which are destructive not only to others but even to the knower.

The images of the unconscious place a great responsibility upon a man.

Failure to understand diem, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung, Memories, Dreams, Reflections, Page 192-193

1. https://smile.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=3V6W2H6AA4KFK&dchild=1&keywords=jung+memories+dreams+reflections&qid=1

1935 13 March LECTURE 8 Zarathustra Seminar (2022-01-05 05:57)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

1935 13 March LECTURE 8 Zarathustra Seminar

Prof Jung:

Both Mrs. Baumann and Mrs. Stutz have asked about the concept of the subtle body which I mentioned last time.

That is a very big problem in itself, and I think it would be a good thing if a comprehensive report were made next term about the primitive idea of the body of breath.

Very little is known about this strange concept of the subtle body.

Mead has written a book about it.

You see, when we speak of the unconscious we mean the psychological unconscious, which is a possible concept; we are then dealing with certain factors in the unconscious which we really can understand and discriminate.

But the part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter; that aspect of the unconscious is exceedingly incomprehensible.

I only mentioned it because in dealing with Nietzsche's concept of the self, one has to include a body, so one must include not only the shadow-the psychological unconscious-but also the physiological unconscious, the so-called somatic unconscious which is the subtle body.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body.

Somewhere there is a place where the two ends meet and become interlocked.

And that is the place where one cannot say whether it is matter, or what one calls "psyche."

Now everything that can be represented to the conscious is psychological, but if a thing cannot be made conscious, or can only be expressed by vague analogies or hints, it is so dark that one doesn't know whether it has to do with the top or the bottom of the system, whether it leads into the body or into the air.

According to the old Gnostic system, the pneuma is above, that part of the unconscious which is divine; then below would come the body which was called hyle, or sarx, as Paul calls the flesh in the New Testament, and between the two there is the human or the psychological sphere.

The Latin words for pneuma are spiritus and in another connection animus,

not to be mistaken for the animus, pneuma, spiritus spiritual unconscious, shen anima, psyche

somatic unconscious, subtle body, kuei body, sarx, hyle specific animus concept in our psychology.

Then with the psyche would be the anima, with the connotation of the breath of life, the living flame, the living warmth of the body.

This anima has a spiritual side, called in China the shen, and their concept of kuei would be the somatic or corporeal part.

This region contains the psychology of the subtle body because it reaches into the sarx.

Now, when you look at man you see the body, the sarx, and only by inference do you come to the psychological side; you get reflected rays of light from a body of flesh, and you hear a voice, vibrations of the air, and they give you the necessary hints to conclude as to the psyche.

If you are inside yourself, in your own body, then you are in the psyche, which is the center.

It would be about like this.

The mountain would be the conscious and the unconscious, and the spiritual would be on one side and the somatic on the other.

The greatest intensity of life is in the center and the darkness is on either somatic side, on the spiritual side as well as on the side of matter.

You may have read that famous Gnostic work, Pistis Sophia.

Pistis means fidelity, confidence, trust, loyalty, wrongly translated by ”belief” or ”creed,” and Sophia is the woman wisdom of God.

She is God’s wife in a way, and therefore has also been understood as the so-called theotokos, the mother of God-that is the term used in the Greek Orthodox church for Mother Mary-and certain Gnostics held that Sophia was the mother of the spiritual Jesus.

The man Jesus has of course been born of an earthly woman, but the spiritual Jesus that descended into him when he was baptized by John was born out of Sophia.

They were convinced that the man Jesus who was hanging on the cross was only the material body, that during his struggle in the garden, hours before his crucifixion, the God had departed from him.

So the God was never crucified.

The body was hanging on the cross and not the God-man, the proof being that Christ himself said, ”My God, my God, why hast thou forsaken me?”

That is the belief of the Domestic form of Christianity, a very important branch which for a while threatened the development of the orthodox Christian dogma.

I mention this because all these ideas of the subtle body play a great role in the New Testament.

The body, or sarx, to St. Paul is the gross, biological, physiological body, the corruptible

body; but he speaks also of the incorruptible body which we put on with Christ, because Christ is in a way the soul or the pneuma, the incorruptible body that is beyond space and time.

You see, the subtle body-assuming that there is such a thing-necessarily must be beyond space and time.

Every real body fills space because it consists of matter, while the subtle body is said not to consist of matter, or it is matter which is so exceedingly subtle that it cannot be perceived.

So it must be a body which does not fill space, a matter which is beyond space, and therefore it would be in no time.

You know, we can only have a notion of time by the measure of distance; for instance, to move from this end of the room to the other needs a certain length of time, but if there is no extension, no change, there is no time; even if that moment stands still for ten thousand eternities, there is no time because nothing happens.

This idea of the subtle body is very important, and it is marvelous to encounter it in a text which naively comes from the wholeness of man.

You will see from the next chapter that Zarathustra is one of the books that is written with blood, and anything written with blood contains the notion of that subtle body, the equivalent of the somatic unconscious.

I usually do not deal with that concept simply because it is too difficult; I content myself with things

of which I can really know something. It is beyond our grasp per definition; the subtle body is a transcendental concept which cannot be expressed in terms of our language or our philosophical views, because they are all inside the categories of time and space.

So we can only talk primitive language as soon as we come to the question of the subtle body, and that is everything else but scientific.

It means speaking in images.

Of course, we can talk such a language but whether it is comprehensible is an entirely different question.

And you know I believe in science, I believe in that which man can do.

I also remember what Mephistopheles says to the student who went away with the devil’s good advice.

The devil smiles behind his back and says: Scorn reason and science if you can, The highest powers yet bestowed on man!

Science is the highest power of man, for we can do just what we can do, and when we try to deal with things which are beyond our comprehension, we are overstepping our compe-

tence.

You see, there are plenty of secrets-only a few fools, morbid intellects, think we have solved all the riddles; anybody with even the smallest amount of imagination knows that the world is a great enigma, and psychology is one of the foremost enigmas.

And you can touch one with your hands in this question of the subtle body.

Now, Mrs. Baumann first asks, ”Are there not two uses of the expression ’subtle body’? At times, it seems to be used as a synonym for the diamond body. Isn’t the other, more primitive meaning of ’subtle body’ a kind of ghost-like body, like a framework, halfway between spirit and matter, which everyone possesses and in which the various centers are located? Is the diamond body something which may develop in this subtle body?”

Such questions will inevitably arise as soon as you begin to talk of the subtle body: Is the subtle body identical with what Chinese Yoga calls the diamond body, or it is rather the kuei of Chinese philosophy, the somatic unconscious?

Well, the diamond body is the equivalent of the concept of the self.

Therefore it is expressed by the stone of the highest value, and it is also called the golden germ, the golden child, Hiranyagarbha in Sanskrit.

According to Chinese Yoga, it comes from the lead of the water region, which is not of a precious nature.

It is the heavy cold metal of a low nature which is supposed to be deep down in the body, the muladhara, or in svadhisthana, the water center; out of this common or vulgar body the alchemistic procedure produces gold or the diamond body, the everlasting body.

In the language of medieval alchemy it would have been the philosopher’s stone or the eagle (aurum nostrum, ”our gold”); for those old alchemists were by no means making ordinary gold. There was no making of bodies.

They started from bodies and tried to develop something out of the water region into a substance of highest value, something with the qualities of light.

Yet it is located in the center-the psyche-between body and spirit-and consists of both.

So in that respect one can say the concept of the diamond body is really identical with the idea of the subtle body.

Naturally, the subtle body is a primitive formulation and the diamond body is the expression for a finished product of the same nature.

The Chinese Yoga procedure and alchemy are much alike, but alchemy is a most mistaken name; it had better be called the ”Yoga process.”

It is a process of transmutation which creates out of the subtle body within, something

which is equal to the subtle body, yet it is of very great value.

The matter out of which it is created can also be of little value, so the alchemists said that it could be found everywhere, quite ordinary, even despicable, a stone that is ejectus in viam, thrown out into the street.

It is the stone, rejected by the builders, which became the cornerstone.

They even find it in the Sterquiliniis, the dung heap, as you can read in their literature.

Therefore when Meyrink read those old alchemistic treatises about sorcerers making gold and

God knows what, he was so impressed that he bought an ancient water closet, a little outhouse, and dug up the fond; it was two or three hundred years old and he went to the very bottom of it in order to find the substance for the stone, because the old texts say you can find it in such disreputable places.

It is funny that many old things, even manuscripts, have been found in that way.

I am not a bit sure whether the famous Oxyrhynchus papyri were not found in such a place and that they had not been put to a most disreputable use before.

Mr. Baumann: In Schaffhausen they found a wonderful one, containing a whole collection of valuable things.

Prof. Jung: Yes, such places are often really treasure-troves.

But it was also said in the old texts that many have dug up such places, worked with fecal matter, yet found nothing.

(That would be a good motto for a certain variety of psychoanalysis: I have dug up and worked with fecal matter yet found nothing!)

Another thing they said was that people stop their work where they should have begun.

The sayings of those old masters are really marvelous; as Nietzsche says in the next chapter, such things should not be read but learned by heart, they are so exceedingly true.

You see, that is exactly this idea; the process begins no matter where, deep down or up above, but if above, you have to work down into the sarx, because the body also must be in the great mixture.

The body is an important contribution to the diamond body, the final finished product.

So, as I said, the diamond body would be merely the finished product of the primitive concept of the subtle body.

Then Mrs. Baumann says: ”I don’t understand how Christ was crucified by his virtues.”

That picture of Christ being crucified by his own virtues was an idea which they already understood in the twelfth or thirteenth century, and which you easily could understand in the text of Zarathustra which we have just dealt with, so that by naming your virtues you create the collision between virtues.

If you follow up the divergent virtues, if you are just and compassionate and several other things besides, inasmuch as you name these qualities you will be torn asunder.

For then you don’t know whether to follow your justice or your compassion.

Only inasmuch as you are unconscious of your value can you remain together.

If you become conscious of your virtues you are lost; you will quite certainly get into a hellish conflict.

That people don’t get into these conflicts more comes from the fact that they are altogether unconscious; they don’t notice it, and at a certain place they stop.

For instance, a man preaches on Sunday, ”Sell all your goods and give your money to the poor,” but he doesn’t dream of doing it.

Or the Communists talk of sharing their goods, but if they have a fat pig in the stable they don’t share it.

So millions of people don’t dream of doing it, and it is very healthy not to because it doesn’t work; if you really try it you get into hot water, and nobody is fool enough to want to get into hot water unless he understands that it is necessary-that that is the one way, though it goes into the cooking pot, the Krater, and it is pretty hot there.

You see, your named virtues would be your conscious ideal; you want to be just but you want to be compassionate too, and you want to be generous yet you don’t want to be a spendthrift.

If you try it in reality, you will land in a tremendous moral conflict between duties, and if you follow it up to the end you get into a state of dismemberment.

Compassion then runs away with you on the one side, and justice on the other, so you are like a spread eagle, or like an animal that has been nailed onto a board.

The peasants are so mad at those black animals in England they are called stoats-that they nail them on a board, crucify them alive; everybody must know that if those animals don’t listen to what they are saying to them, if they do that again, they will be crucified.

They hate them so much that they inflict the punishment of the Lord upon them.

So you see, the end is that our virtues become utterly dissatisfied with us and kill us because we cannot fulfil them.

If we are dishonest, we may say we have fulfilled them, or that, having declared a principle or an ideal, we are bound to fulfil it.

But if we are honest we know we cannot.

Therefore, don't say this is your ideal, because you are then giving a promise which you cannot keep.

For if you give it, if you cannot avoid giving it, you must name your virtues; every decent man must name his virtues, and so he is meant for crucifixion, provided he is consistent.

If he is very healthy he will stop on the way: he will be half-crucified, perhaps on Sundays.

He will give an old coat, say, his Sunday coat, and he will put the thorns around his top hat.

Dr. Strong: Doesn't the fact that Christ was crucified vindicate John the Baptist in his stand against revealing the divine mysteries? In giving it to collectivity, making it a collective concept, Christ gave it a name and therefore it turned upon him. He gave the crowd a chance. That was exactly what John the Baptist foresaw.

Prof Jung: Yes, in that making conscious, that revelation, he was giving it a name.

Now Mrs. Baumann asks: "Did Christ identify with the virtues and undergo the conflict between them?"

Evidently I must make this clear once more. Nietzsche's idea is that you should not name your virtue; otherwise you will get into a conflict of the virtues and destroy yourself.

And at the end of the chapter he says, "And therefore shalt thou love thy virtues-for thou wilt succumb by them."

The most foolish thing one can do is to name the virtue, because as long as you don't, you are one, acting under the influence of something incomprehensible and indescribable.

You have no wrong impressions, don't know yourself, are more or less a primitive; or more like an animal that is always at one with itself and so never hesitates.

It goes to its own death because dying belongs to life; and primitives die with no particular fuss.

They take it as part of life. This is in a way an ideal condition, so why try to give names to things?

Just because we must: our growing intellect, consciousness, forces us to do so; if we don't discriminate, we are cursed by the primitive condition.

Primitive conditions are all right as long as the conditions are primitive, but the unfortu-

nate thing is that man is not only an animal-in a way he is an animal and in a way he is not-because he has the faculty of developing consciousness.

His consciousness wants to develop; he must give names even to his virtues, and so he is meant for conflict.

He cannot escape it, cannot remain at one with himself.

He will get into hot water in the end if he develops at all; and if he has once given a name he must continue to give names.

Already, the primitive man has begun to give names, and the more ”adult” he becomes, the more he will do so.

So it was a particular stunt of old sages to know the names of things: it was understood to be a particular sign of power; to know the names of demons meant power over the demons.

But there is a high price on knowing names; you will be tempted, even forced, to give names, but you will pay for it with conflict.

Because you have discriminated between things, they begin to compete with each other; and you will be the victim of your own conflict, be crucified, get into the condition of the Christian mystery of self-destruction, self-sacrifice.

In the making of the Superman, Nietzsche is simply continuing in the path of Christianity, developing our hitherto valid form of Christianity into a philosophy that reaches a bit beyond.

He tells us to be reasonable, continue the way on which we have begun, name our virtues and be damned for it; if we are damned that is our destruction, yes, but thus we shall give birth to a new man, a man with a new consciousness; a new light will dawn on mankind if we are able to give birth to the Superman.

That is his message, and for that it is necessary that he even kill God.

He means also that since you cannot avoid giving names, give as many and as accurate names as you know how, because all that works for your own undoing.

In the end you are dissolved in conflict, you will be dissociated, disintegrated, extended on the cross, and torn asunder.

You see, crucifixion is also a dismemberment, the classical death of the god, like the death of Osiris and Dionysos; through that dismemberment the god distributes himself into all parts of creation.

Everywhere is a part of the god.

The dismemberment is figuratively shown in Christianity by the dividing of his mantle under the cross.

The soldiers cut it asunder; they threw dice and divided it.

That is a sort of symbolic performance which foreshadows the distribution of the sacred body in the Host, or the indwelling of the deity in the tabernacle: the God dwells in the Host or on the altar.

So Christ is distributed all over the world in the form of the Host.

As a sort of Dionysos he enters into everybody and deifies everybody; you eat the pharmakon athanasias, the medicine of immortality, and are given an immortal soul.

For without the sacraments of the church, unless you participate of the God, in other words, you cannot attain to immortality.

That is the dismemberment, and the crucifixion symbolizes the state of supreme torture through conflicts.

When you are eaten up with conflicts, completely disintegrated, you can safely say it is crucifixion because you are spread out in the four directions of your being, to the four points of the horizon.

You may have read that article in an American paper about the death of a medicine man.

A medicine man who has misused his powers, failed or neglected to do the right thing, is put to death by being torn asunder in the four directions of space, and the torn-out parts are left in the distance.

You see, a medicine man is made by the drawing together of the four into one, a process of individuation; therefore, when he is killed he will be torn asunder into those four directions of space.

This condition of the crucifixion, then, is a symbolic expression for the state of extreme conflict, where one simply has to give up, where one no longer knows, where one almost loses one’s mind.

Out of that condition grows the thing which is really fought for.

For Nietzsche, it would be the birth of the Superman. We would say it was the birth of the self.

Only through extreme pain do you experience yourself; you believe then that you are a unit.

Before that, you can imagine that you are anybody, the Pope or Mussolini-you are not necessarily yourself.

Afterwards, when you have undergone this extraordinary experience of the self, there are no illusions any longer.

You know exactly who you are. That is what Nietzsche means.

There is another question about the subtle body by Mrs. Stutz: ”Does the ’subtle body,’ which is a symbol for the individuating process of human beings, help forward the physiological work of the body itself?”

The subtle body is not a symbol for the individuating process, as I have already explained; it is a concept that covers only the somatic unconscious.

She goes on: ”For instance, are the reactions of the body on itself, as well as coming from it, directed from the ’subtle body’?”

One could not say that because the subtle body, being the somatic unconscious, is only one part; the ultimate decisions of body and mind or anything that lives within them, are obviously not only given by the somatic side of our existence; there are determinations coming from the other side just as well, and the ultimate decision is given by the self.

The self includes the somatic as well as the spiritual unconscious, being neither the one nor the other, but in between, in the psyche.

Then she says, ”I experience the inside body as a free power, wherein all possibilities for forming or producing are given from one central point, which leads all events and reactions.

So is the putting of the body into life as the consequence to an inside demand, the ’subtle body’?”

Well, from the standpoint of Platonic philosophy, the body is built up on the eidos, the eternal image of the human body.

The human body would then be explained exactly as the making of a crystal is explained, by a sort of preexisting abstract axial system into which matter is filled. In crystallography, one also assumes a sort of spatial structure, the so-called mother solution, which has reached the highest degree of saturation where crystallization begins.

The ions in solution are already in a certain axial structure, and they draw the molecules of the solution into place. If it is a solution of ordinary salts, the system is cubic and the cubic crystal will result; a sort of eidos, an inevitable form, preexists and the ions are in the decisive points of that structure to draw the molecules of the solution into place.

One can assume that the human body is also built in that way; this is the theory proposed by Geley in his attempt at physiology viewed from the standpoint of the subtle body.

He was formerly director of the Institut de Metapsychologie in Paris, the predecessor of Dr. Osty.

It is a thoroughly Platonic idea.

In that sense, one could say that the subtle body directs and builds up the physical body.

Of course, this point of view is in a way very much against our hitherto valid physiological ideas, but I must say, from a scientific standpoint, there is as little proof on the one side as on the other.

To explain it through the chemical transformations of bodies, the materialistic assumption, is just as right and just as wrong as explaining from the other side; one needs both points of view.

In that example of crystallography you have a practical Platonism.

One needs that hypothesis to explain a crystal, but of course one also needs the ions of a solution to give the start.

Mrs. Stutz: I did not think of such a material standpoint.

Prof. Jung: You can explain from within or from without: those are two contradictory points of view.

It is the same with the ultimate explanation of nature. For instance, the modern explanation of light is corpuscular, but on the other side is the theory of oscillation.

You have the two explanations and you need both because there are certain phenomena which you cannot explain as corpuscular, which must be oscillation, and others where it cannot be oscillation-where it must be corpuscular.

You are simply forced to these antinomies of reason if you follow up a problem far enough-to a clear issue.

And even there you get into a conflict.

You cannot live without getting into trouble, cannot think, cannot feel; you can do nothing without getting into trouble.

For trouble is what we are all looking for; we all hate it-we want to be perfectly nice and frank-but we are looking for trouble.

Now we come to the next chapter, which begins with a problem in the title, ”The Pale Criminal.” How does Nietzsche arrive at this?

Mrs. Baumann: It refers to Christ.

Miss Hannah: The whole chapter seems to me to be awfully influenced by his being a parson’s son.

Prof Jung: So is the whole of Zarathustra. There is a great deal of Protestant psychology in it, but we are now only concerned with the title.

Mrs. Baynes: I think he draws the title from the thing that we see in the rationalistic mind and what he goes on to describe; that is to say, he has lust which he cannot justify, and so he tries to take the blood from the lust, and what is left is the pale criminal.

Prof. Jung: That is pretty complicated. How does he arrive at the subject matter of crime or the criminal?

It must follow from the chapter before and I want to make the transition.

Miss Wolff: Because the virtues are fighting like hell and murdering themselves. The idea of murder and bloodshed is at the end of the last chapter. The virtues kill man, trying to create the Superman out of the ordinary man.

Prof. Jung: That is true.

But I might put that same question in a somewhat different way.

Usually in a work of this kind, written out of the blood or out of the unconscious, as we say, it is written out of that which has been left over from the preceding chapter, the preceding image.

You see, each of these chapters corresponds to an image.

The stream of the unconscious is a stream of images.

In one chapter comes up one image, and in the next another, and all these images are connected as, for instance, the images of the I Ching are connected.

There you have the same stream of images, not connected by what we would call causality, but by an irrational connection.

What is its chief characteristic?

Miss Wolff: The opposites.

Prof. Jung: Yes, the enantiodromia, the opposite comes up.

Now in this case, quite superficially looked at, the opposite of the virtues we are speaking of would be vices.

In the preceding chapter man is supposed to name his virtues and to live them to the utmost until he himself is killed by them; he lives his virtues until he is thoroughly virtuous, and he ends in terrible trouble because he is virtuous all over.

Even his vices have been transformed into virtues, or they have been overlooked, or neglected; out of his many virtues he made a god, and out of his poison he made a medicine or something sweet.

So the shadow is transformed into light and he dies really from sheer goodness.

And when the vicious evil way of living, the way of the shadow, is entirely neglected, up it comes in the next chapter.

Like dreams-what you have forgotten in the daytime is brought up in the night.

And here is the thing that is forgotten, that should be also realized.

Mrs. Baumann: You did not read the end of my question about Christ. Christ said, ”Resist not evil.” He was conscious of the black side.

Prof. Jung: I did not read it on purpose because it is a different consideration of which we shall speak after this chapter.

Of course, Christ says ”Resist not evil” because it is too one-sided to be only good.

It is very nice to be only good if one can, and it is enough of a task, sure enough.

Mrs. Baynes: You have explained why it should be the criminal but not why it is the pale criminal.

Prof. Jung: Yes, one can be a rosy criminal!

This is a criminal who does not feel well in his skin.

Mrs. Baynes: But ”pale” is very important is it not?

Prof. Jung: This man cannot help being pale; he gets pale at the aspect of himself. But that leads to the next chapters.

Let us assume now that we don’t quite understand why this criminal is pale and unhealthy looking. We will begin.

Ye do not mean to slay, ye judges and sacrificers, until the animal hath bowed its head?

The German text is a bit different here.

Nietzsche had profound philological knowledge, and by this nodding or bowing is meant the movement which is called in Latin numen, meaning a hint; nodding the head would be a hint or a sign.

When you have whispered into the ear of the god and remain before his divine image, then you suddenly see that the god, the statue, is nodding.

He has heard you and agrees or disagrees: that is the numen.

One observes such phenomena in studying fantasies; when you concentrate upon, betrachten, a fantasy image, after a while it begins to walk perhaps.

You have made it pregnant with your life and it moves, just as when you concentrate upon a picture with exclusive interest, it begins to move.

Numen is one connotation of the divine power, the assent of the god.

So this German text means that the judges and sacrificers don't want to sacrifice or to kill before the animal has nodded-given its assent or justified the killing.

The translation overlooked that meaning; of course it is a bit involved.

Lo! the pale criminal hath bowed his head: out of his eye speaketh the great contempt.

"Mine ego is something which is to be surpassed: mine ego is to me the great contempt of man"; so speaketh it out of that eye.

How is that passage connected with the chapter before?

We can see then how the unconscious introduces the idea of the criminal.

Dr. Schlegel: In both these is something that must be surmounted.

Prof. .Jung: Yes. The end of the chapter before is, "and therefore shalt thou love thy virtues, for thou wilt succumb by them."

The idea is that you should love your virtues because they will eventually kill you, will mean your own undoing.

For instance, a criminal shows by his crime his will to destroy himself.

He has committed murder so he will be judged and his head will be cut off, and that is what he wanted.

Moreover, when a person murders, he has murdered himself morally, which is of course just as bad as real death.

He has had the courage to rebel against human life, and therefore the idea here is that judges and sacrifices should not be afraid of standing up against human life; he almost says they should not wait until the animal has nodded its assent, they should be as courageous as the criminal in killing.

As the criminal does not ask whether the victim consents to being put to death, does not say to his victim, "Perhaps you will be kind enough to allow me to kill you," so those judges and sacrificers should not be afraid of killing right on the spot, with no delay, not asking whether it is fitting or just.

They should have the same quality of decision and the contempt of life and of man which the criminal has.

Of course this does not agree with our ideas of justice in the least, but it agrees very much with our psychological ideas of punishment.

The natural idea of punishment if a man has committed a murder is to hang him, kill him; then we are satisfied.

That is the only real theory of punishment, any other is nonsense.

You see, when a man commits murder, he has the advantage of us, because we have all wanted to do that.

Once at least, in a moment of affect, everybody has wanted to murder his fellow man, but he could not because he was decent.

And then comes that hell of a fellow who dares, and why should he do it when I couldn't? We are all potential murderers.

Of course it does not need to be a cowardly murder, it can be straightforward manslaughter.

Our ancestors have universally been murderers-it was even a virtue to commit murder in that way-so it is innate in us: it is in our blood.

But we have not been allowed to do so because it is immoral.

Therefore we say rightly, if another man has committed murder, we also have a right to do it.

But he is one and we are many, so we must do it in collectivity; we call it "law": we elect one member of our society and give him a sword to hack off the criminal's head.

Then we are all pleased; now his head has been cut off and we are highly satisfied.

So everybody has got at least his sprinkling of blood for his own salvation.

It gives people a fine feeling to have committed a certain amount of crime.

That is the psychology of crime, and any other way is just a rationalization of this very primitive fact.

I can substantiate it by a very real example.

In the Celebes it is the custom to kill prisoners of war in the ghost house.

This is used for all sorts of purposes, it is a condensation of all the buildings round the square in a village; the church, and one or two little inns, with the names of the Evangelist animals if possible, and the mayor's place, which usually is connected with the house for the fire engine, and the morgue where they put all the corpses they find, and also the communal prison.

This whole assemblage of establishments in a primitive society is condensed into one building which is not only the ghost house, the place of initiation, but also the guesthouse, the community building, the club house, and the morgue.

And there they fasten the prisoner of war to a pillar round the top of which are hung skulls of

former victims, a sort of ghost pillar.

Then the whole crowd arms itself with knives or spears or arrows, and each sticks his knife into the victim a bit and then licks the blood, so finally the victim dies.

Everybody has had a taste of the blood, it is a sort of communion, a very gruesome thing naturally.

The original idea was that putting to death should be a communion of the whole people, that they should all share in it; it was establishing a sort of connection between people through a common emotion.

Since they have no such chance now, they must read detective stories, or go to the movies; they must be thrilled by accounts of ugly crimes.

Also they must at times be very enthusiastic about a war because they have seen too little killing.

The psychology of killing is the psychology of the criminal, so there are even murderers who want to be put to death and are not satisfied if they are not.

In certain murderers there is a sacrificial psychology; they thus feel their importance over people.

All that is in the death of Christ; he was counted as a criminal and crucified between two thieves and in place of a thief.

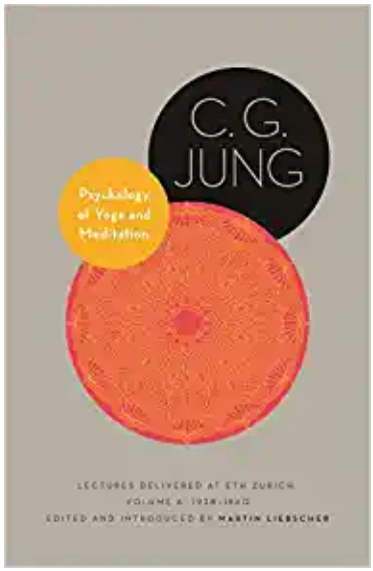
He was exchanged against Barabbas who was freed as the fertility god of the coming year, according to the old rites.

So Christ was very much in the place of the criminal, he was the god of the past year that is crucified for the good of the community. Carl Jung, Zarathustra Seminar, Page 441-454

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=2MNTGJ6A0ARGQA1TWAX2&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=3ec8b6bb-68fd-4c69-afca-60133b9

1940 15 NOVEMBER Lecture 2 Psychology and Yoga Meditation (2022-01-06 04:00)

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[1]Psychology of Yoga and Meditation

1940 15 NOVEMBER Lecture 2 Psychology and Yoga Meditation

Mahâsukha

Vihâra

Moon with lingam

Lotus (padma, yoni)

Sun

Moon

Lotus

Vajra

City

Meru

Last time we ended by discussing the synthesizing symbol series from the Shrî-chakrasambhâra tantra. I want to repeat this one more time.

At the beginning of the synthesizing series of symbols stands the world mountain Meru.

On this mountain we have the symbol of the city, four-square, with eight towers and four colors: red, yellow, white, and green.

Above the city, at the next level, we have the vajra.

In Tibet it is described as dorje. It has four heads.

I gave you a more detailed description last time.

Above the vajra there is another lotus, eight petalled, as a symbol of the consummation of wholeness.

As you know from the several times it has been mentioned, the lotus means the seat

of divinity or the Buddha.

Above this comes the moon as a symbol of the spirit and above this the sun.

That stands for the essence of the physical, the quintessence of the body.

Upon this there is another lotus, this time signifying the feminine.

It is described as padma. padma means womb.

Then above this, the moon with the symbol of the lingam.

This actually symbolizes the unification of the masculine with the feminine: the moon is the symbol of the feminine, the lingam of the masculine.

Above this comes vihâra, the cloister.

This is a higher form of the city: a gathering of people who dwell in sacred community.

In this cloister there is a mandala.

In this magic circle there is an eight-petalled lotus, and in this lotus sits the yogi himself as Mahâsukha, as the lord of blessedness, which actually means: great blessedness, with four faces, representing the four elements themselves, also the four holy colors; with twelve hands, meaning the nidâna chain.

This is the chain of causes, which ultimately culminate in the suffering of the world.

One cause leads to another.

Thus, a chain arises, out of whose eternal and immutable promulgation rises the totality of suffering, which is to be abolished by the Buddha.

The yogi as Mahâsukha has three eyes.

Now, concerning the meaning: The first image produced in meditation is a mountain, meaning increase or raising, coming forward like a mountain, for example, protruding into the landscape: something rises like a mound out of the surface.

It is as if the earth has been piled up on every side, a heaping-up has taken place of what was previously dispersed.

This is a very simple symbol of what happens in such contemplation: namely, all of the attention that binds us to the world through desire and fear is gathered in by the yogi.

By separating himself from the whole environment, he ascends by heaping together into a mountain what was previously scattered over the whole world. In this

way he steps forth as a form, his inner being; his inner man becomes visible.

And in this way he achieves a boundary with the external world.

This is represented by the city which is especially emphasized by the enclosing wall.

This is the fortified place which is protected by walls of four layers to the outside in which all the people who were previously dispersed are now drawn together.

All the former diffuseness which belonged to the yogi due to his brokenness and fragmentation in the world is now heaped together here within in this wall and in the center of this marvelous fortress.

In fact this is not only a Buddhist idea, but also ancient Hindu: the city of the Brahman, the city of the world being.

Within this is the great treasure, depicted by the varja.

This fortress is like a treasure vault.

I mention this name because it also plays a considerable role in mediaeval mysticism, the so-called gazophylacium where treasure is stored.

In this city, in the center.

You can imagine a Western parallel being the Heavenly Jerusalem, for example, also in the sky and also the destination of those liberated from the earth, the redeemed.

There the nations foregather.

There is also a hill or mountain in the center, upon which the ultimate symbol of Christianity ascends: Christ in the form of the mystical lamb.

Here in the center is the four-headed vajra.

This symbolizes concentrated energy, being energy that the yogi had previously poured out over the whole world in a diffuse state.

Every faculty has wrested this energy from him through sense impressions.

Everywhere they adhere to one with awe and desire.

That is the cause of suffering, of the eternal and indestructible operation of the nidâna chain, which leads unerringly to suffering and death.

Such is the energy that he has withdrawn and concentrated here into the fourfold vajra.

The term vajra has two meanings: “diamond” and “thunderbolt.”

As a diamond, it is the supreme value, the greatest beauty, concentrated in a stone.

As a thunderbolt: a powerful magical force that can strike like lightning.

The thunderbolt is known as a missile of the gods, and this book, the Shrî-chakra-sambhâra tantra, also ends with a manual for the practice of magical powers that the yogi has accumulated in this state.

He is then like a highly charged Leyden jar that can suddenly radiate electrical discharges.

So all this was only a preparation—over this vajra now blossoms the lotus from this charged state.

This means the seat of the gods, or the birthplace of divinity or of the Buddha, who is conceived as being in that place.

The lotus blossoms out of this state of tension.

As the lotus grows from the watery depths and the muddy abyss, gradually emerging from the world of darkness into the world of light, its marvelous blossoms forming on the watery diaphane that touches another kingdom, in the same way the spiritual man comes into energy or tension when he has withdrawn from the world and can endure it without discharging tension through a new reference to the world, then this blossoming begins within him, like a botanical process.

Then the inner spiritual life begins to stir, to find expression, like a plant.

Hence these many symbols, which we also know in the West: the tree with its roots on top and its leaves below: the tree of yoga.

This is a typically Indian idea.

However, you can also find it with Ruysbroeck, our European Dutch mystic who certainly could not have known anything of Indian philosophy.

So then we have the idea of the rose, a hidden root that sprouts.

Christ is such a shoot, also secretly growing out of one single root. Mary is the rose, the rosa mystica.

She is the vessel in which divinity was conceived and which gave it birth. For us, the rose is the equivalent of the lotus.

If you think of the last verses of the Divina Commedia you also find the rose as a collective form of all that is holy.

The culmination of all that is holy is found in that heavenly rose.

So the circle of the lotus expresses a totality, a culmination of the whole, and the lotus also contains the idea of transformation.

Namely, everything beneath it: vajra, city, and mountain all amount only to rising.

This mounting is like the stem growing from watery depths and unfolding as a blossom.

First of all, out of this lotus arises the moon.

Now the moon initially has a feminine meaning.

We find the same in many mystical contemplations of this type, a feminine symbol and

thereafter a masculine one, produced through imagination for the purpose of conjunctio, the union.

The feminine and masculine are, then, symbols of paired opposites overall.

They are the opposites, and their union is the unio oppositorum, the coincidentia oppositorum, the union of opposites, and that is the precursor to the vision of God, in that He is a unio oppositorum as we will see with Ignatius.

So it is the same idea in the East. The idea of the spiritual is also indicated by the moon.

In the Upanishads it says: “the moon is formed from its manas.” Its stem also relates it to the word “mind.”

The moon was formed from mind or spirit. The moon represents the spiritual.

The sun, on the other hand, which follows here, corresponds to the masculine, therefore, for example, in alchemy you will see that the typical pairs of opposites, the epitome of op-

posites, are always portrayed as “sol et luna,” where the sun is always red and the moon white.

In China that is reversed, with white as the masculine and red the feminine.

Also there we find the same idea of conjunctio.

In contrast to the moon, the sun represents not spirit but body, although not the

coarse, material body, but the essence, the quintessence of the body, an extract of physicality.

One cannot reduce these concepts to something precise, but rather they are intuitive ideas—that the body is something coarse in its unfolding, and yet that in this unfolding an essence manifests itself, a principle, a life principle.

The primitives (including the Neolithics) have many ideas about this matter of a life force.

If you go into the Middle Ages or to the neovitalists, the body is a manifestation of the life principle disguised in matter, an abstract life of the body, as an epitome of the physical or physical existence.

This is typically Eastern as far as we now know.

In the methods of meditation known in the West, the spiritual is always sharply

distinguished from the physical, but this is not the case in the East.

There, the body is always included in the transformation, and it achieves the highest transformation along with spirit.

The spirit no longer takes first place.

That is why the forms of perception in the East are so extraordinarily plastic, concrete, because the East abstains from extensive abstraction as much as possible so that the incredibly important body is not lost to it.

For meditation originates entirely in the body and not at all from spirit.

Above these two comes the lotus of union.

Here a padma appears in the strict sense of the feminine organ.

This leads to the place where the spirit appears paired with the masculine: the moon with the lingam as an expression of the henceforth completed conjunctio, the union of the opposites.

So, the world-opposites described as masculine and feminine have now finally conjoined. No separation remains.

As a consequence in fact, the process of the world now ceases, because no more fertility occurs, no tension of opposites remains, so no potential energy is at hand.

Now a stability, an incorruptibility, has emerged, signifying eternal existence, which at the same time is closed to the world outside.

The Indians also conceive of the divinity of these principles, they are also personified there, for example, in tantrism—in a Hindu form, strongly influenced by Buddhism, a particular form of psychological union.

There the sun is masculine:

Shiva, creator and destroyer at the same time, and his feminine counterpart of Shakti, Parvati, his consort, who are always depicted in Tantrism, especially in Tibetan Tantrism, as eternally united, in actu.

Thus the highest level is completed.

The concentration comes to an end, and the city, which earlier signified a gathering together of people, has now gone over to the completed, transformed peace of the vihâra, the Buddhist cloister.

This is a spiritual city in which the community of the holy dwell, the perfected ones.

And the crowning is also on the other side of the holy community.

Unlike in Christianity, where the increase culminates in our sharing in the kingdom

of God, and is transformed into the community of the saints.

Here it goes even further in that an ultimate fulfillment takes place in the mandala, in an unsurpassable magic circle, where this same person appears as the universal being himself.

The yogi has transformed into the world Buddha. He is the Mahâsukha, lord of blessedness.

He is here in the state of perfect knowledge, perfect awareness, and has three eyes.

The upright eye is the so-called âjna centre, the center of perfect knowledge.

With that, this meditation has reached its goal. The yogi has arrived at the consciousness of himself as Buddha.

He has not become the Buddha; Buddha does not exist, he has passed into nirvâna.

In the West it is similar in mysticism: when someone identifies with Christ or God then his human being is lost, and he transforms into Christ, he goes over into the being of Christ and is no longer himself.

In the East, on the other hand, this person has become the consciousness of himself as the Buddha.

He realizes in himself this Buddha-being, that he is in fact every Buddha.

This has its similarity in Hinduism, in the philosophy of the Upanishads, where the world being is called âtman and the yogi realizes that he is himself the âtman, therefore utterly in contrast to our Western concepts, despite many similarities.

This series naturally appears very foreign the first time you see it.

But there are similar ideas in Western mysticism, specifically in that form of mystical practice related to alchemy, and these same ideas are probable antecedents of our alchemy.

They originate in the school of Augustinian monks (or canons) of Saint Victor.

It was founded by Guillaume de Champeaux,the teacher of Abélard, who, in the eleventh century, near Paris, restored the small half-decaying cloister of Saint Victor of Marseille—the oldest monastery in Marseille, which was destroyed in the French

Revolution in the most terrible manner. (That is why it was later called “the great revolution”!)

Guillaume de Champeaux invited monks to come from the Marseille monastery with the relics of Saint Victor and set this older cella back in motion.

At first he wanted nothing to do with science. Indeed, at the outset he wanted to renounce all science.

He withdrew from the world very angry and offended; his pupil Abélard annoyed him terribly with disputes about universalism.

But he did not prevail, as his pupils soon took up science again.

They concerned themselves very much with nature, though in the main they were great mystics.

Three names became famous in the twelfth century: Hugh of St. Victor, Richard of St. Victor, and Adam of St. Victor, the famous sequences poet.

I’m sure you have already seen these medieval poems, these splendid, tender spiritual songs; they are by Adam of St. Victor.

The figure who concerns us is Richard.

He left behind two important books with remarkable titles: Benjamin Minor and Benjamin Major.

The remarkable title refers to a verse from the psalms that reads: “ibi Beniamin adulescentulus in mentis excessu principes Iuda duces eorum principes Zabulon principes Nepthali.”

“There also is little Benjamin in the state of ecstasy.”

This is the Vulgate text, which historically is absolutely incorrect; there is no such

verse in the Old Testament; “in mentis excessu” is omitted from our Bible.

But this Vulgate text served Richard of St. Victor as a motto for his writing.

In this book he describes the “praeparatio animi ad contemplationem” (“the preparation of the spirit for contemplation.”)

There he attempts something quite similar to what the Buddhists attempted in their way.

I want to read to you some literal translations from places in Richard of St. Victor, and you will then see for yourself what an extraordinary similarity there is in their construction.

He says:

The first and principal thing for the soul that strives to ascend to the height of knowledge must be the effort to know itself.

This could be the opening of the Shrî-chakra-sambhâra Tantra.

The great height of knowledge is to know the self perfectly.

The full knowledge of a rational spirit is a mountain great and high.

This mountain transcends the highest point of all mundane knowledges; from the height it looks down upon all philosophy, all knowledge of the world.

This is the elevation of the yogi.

What so excellent did Aristotle or Plato discover; what so excellent was such a crowd of philosophers able to discover?

Truly, without doubt, if they had been able by the keenness of their natural ability to ascend this mountain, if their efforts had sufficed for them to discover themselves, if they had known themselves fully, they would never worship idols, never bow the neck to a creature, never raise up the neck against the Creator.

Here those searching failed in the search.

Here, I say, they failed and were not able at all to ascend the mountain. “Let man ascend to a high heart, and God shall be exalted” (Ps. 63: 7, 8).

O man, learn to know; learn to think about yourself and you have ascended to a high heart.

The more you advance daily in the knowledge of yourself, the more you always tend to

higher things.

He who arrives at perfect knowledge of himself already takes possession of the summit of the mountain.

O how few are those who ascend this far, either because they do not know or because they are not able.

It is very rare to ascend this mountain but much rarer to stand on its summit and to stay there for a while.

However it is the rarest of all to live there and rest in the mind.

Here comes the idea of dwelling upon the summit of the mountain.

Here, again a text from the psalms: “Who shall ascend the mountain of the Lord, and who shall stand in His holy place?”

Admiration of joy is that exclamation: “Lord, who shall dwell in your tabernacle, and who shall rest on your holy mountain?” (PS. 15:1)631 O how great and what kind of fortitude, to ascend and stand; O how much and what kind of beatitude, to dwell and rest! Who is fit for this work, who is worthy to receive it? “Lord, who shall ascend; Lord, who shall stand on your holy mountain?

Send forth your light and your truth; they have led me and brought me to your sacred mountain and into your tabernacle.” (Ps. 43:3)

Or: on your dwelling, “tabernacula tua.”

The title of the 78th chapter reads: “How much full knowledge of self is effective.”

I will read you some parts from it:

On the peak of this mountain Jesus is transfigured; …

Here Christ corresponds to the Buddha, or to the yogi as Buddha.

[…] on it Moses is seen with Elijah and each is recognized without a sign; on it the voice of the father to the son is heard. Which of these is not marvelous? Which of these is not desirable? Do you wish to see Christ transfigured? Ascend this mountain; learn to know yourself. Do you wish to see Moses and Elijah and recognize them without any sign? Do you wish to understand the law and the prophets without a teacher, without an interpreter? Ascend this mountain; learn to know yourself. Do you wish to hear the mystery of the father’s secrets?

Ascend this mountain; learn to know yourself. For he descended from heaven when he said: γνῶθι σεαυτόν that is, “Know yourself.”

Do you now see how much the ascent of this mountain is effective, how useful full knowledge

of Self is?

This reads very differently, and one thinks it is an illness. You must read the Schweizer Spiegel.

They had a nice article. Very educational! The title of the 83rd chapter is: “That the mind is accustomed to remain in the innermost parts perceives divine showings.”

When can the mind that does not raise itself up to consideration of itself fly up on the wings of contemplation to those things that are above it?

The Lord descends on this mountain; Moses ascends. On this mountain the Lord taught, and Moses learned about the construction of the tabernacle.

What is understood by the tabernacle of the covenant except the state of perfection?

Perfect city and finally vihâra.

Therefore he who ascends the mountain, who gives heed diligently, who seeks for a very long time, who discovers at last what sort he is—it remains that he learns from divine showing what sort he ought to be, what sort of edifice of the mind he ought to prepare for God, and by what obediences he ought to appease God.

Therefore, when do you think a mind that is still spread out through various desires, that is dragged this way and that by various thoughts, will be worthy to receive this grace?

If it is unable to gather itself into a unity, if it does not know how to enter into itself, when will it be able to ascend by contemplation to those things that are above itself?

The title of the eighth chapter reads, “How the mind that eagerly strives for contemplation of celestial things ought to gather itself within.”

Let one who eagerly strives for contemplation of celestial things, who sighs for knowledge of divine things, learn to assemble the dispersed Israelites; let him endeavor to restrain the wanderings of the mind; let him be accustomed to remain in the innermost part of himself and to forget everything exterior.

So: by no means outwardly. But today one thinks that it has to be found outside.

Let him make a church, not only of desires but also of thoughts, in order that he may learn to love only true good and to think, unceasingly of it alone: “In the churches bless God” (Ps. 68, 27).

It is absolutely not the gathering of the saints or a prayer chamber, because this gathering is a consolidation worked out by the individual.

He gathers his dispersedness, not that of others.

For in this twofold church, namely of thoughts and desires, in this twofold concord of

efforts and wills, Benjamin is carried away into the height, and the divinely inspired mind is raised to supernal things: “There is Benjamin a youth in ecstasy of mind.”

He identifies himself naturally with this Benjamin who is chosen through divine destiny.

Where, do you think, except in the churches?

“In the churches bless God, the Lord of the fountains of Israel.

There is Benjamin a youth in ecstasy of mind.” (Ps. 68: 27–28)639

Nevertheless each one must first make of his thoughts and desires a synagogue rather than a church.

You know well that a synagogue means “congregation.” Church means “convocation.”

It is one thing to drive some things together in one place without the will or against the will; it is another to run together spontaneously by themselves at the nod of the one who commands.

Insensible and brute beings can be congregated but they cannot be convoked.

Yet even a concourse of rational things themselves must occur spontaneously at a nod in order rightly to be called a convocation.

Thus you see how much difference there is between a convocation and a congregation, between church and synagogue.

Therefore if you perceive beforehand that your desires are becoming devoted to exterior delights and that your thoughts are being occupied with them incessantly, then you ought with great care to compel them to go within so that for a while you may at least make of them a synagogue.

As often as we gather the wanderings of the mind into a unity and fix all the impulses of the heart in one desire of eternity, what are we doing other than making a synagogue from that internal household?

But when that throng of our desires and thoughts, after being attracted by a taste of that internal sweetness, has already learned to run together spontaneously at the nod of reason and to remain fixed in the innermost depths, then it can certainly be judged worthy of the name of the church.

Therefore let us learn to love only interior goods, let us learn to think often about them only, and without doubt we make churches such as we know that Benjamin loves.

This is the idea of the ecclesia spiritualis.

Everyone must practice the inner gathering in order to be a part of a church that is an ecclesia spiritualis and not an external one.

You see that these monks from St. Victor have a very particular way of thinking which comes close in many ways to the Devoti we have discussed.

On the other hand, they have a different relationship to knowledge overall, to awareness, in that it represents a sort of school of philosophy.

This consideration may lead us now to the typical Western method of meditation or yoga method that we have already discussed in earlier seminars, namely to the Exercita Spiritualia of Saint Ignatius. Carl Jung, Psychology and Yoga Meditation, Page 265-276

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=R1Y0SAKVH84N&dchild=1&keywords=psychology+of+yoga+and+med

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Now, here we encounter the four elements which represent physical reality in that sensory world (2022-01-06 04:15)

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[1]Psychology of Yoga and Meditation

The text continues.

The physical elements follow on from the senses:

The Earth element is Tung-bar-byed-ma [She who causes fall]; the water element is Sod-par-jed-ma [She who kills]; the fire element
Gug-par-jed-ma [She who summons]; the air element Padma gargyiwang-chug [The lady of the dances] and the ether element is
Padmai-dra-wa-Chan [net of Lotuses]. [SCST, pp. 7-8]

Now, here we encounter the four elements which represent physical reality in that sensory world. In the Middle Ages even here, these were
still the four elements of physical reality, and the whole of existence, with everything that lived and moved, consisted of these four elements.

Therefore, they describe the physical reality of a thing.

Here we see that this is a fourfold feminine thing, with the quinta essentia that always stands as the ultimate, encapsulating everything.

The ether was still a metaphysical quinta essentia in the newer physics.

When I was a student, everything was explained by ether. One believed that it was a scientific term.

But that was not the case, for it was rather metaphysical, having precisely all the qualities that matter does not have.

In mediaeval alchemy too, the quinta essentia is described as blue ether.

Indeed, the philosopher's stone is described as lapis aetherius. In our text here, this is a feminine being, she who has the Lotus net.

This term is not easy to flesh out.

However, one can assume that it is a net in which something is trapped.

For Buddhist psychology absolutely sees the world of the senses as a trap into which man falls and in which he is trapped.

A very good example of this is the psychology of Bardo Thodol where, after the forty-nine days of intermediary life, the yogi is suddenly snapped back into a uterus via sensual sexual fantasies, and then he's right in it again. Carl Jung, Psychology of Yoga and Meditation, Page 94

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

1935 15 May LECTURE II Zarathustra Seminar (2022-01-06 04:44)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

1935 15 May LECTURE II Zarathustra Seminar

Prof. Jung:

We have a question by Mrs. Baumann, ”Is it au fait to deal with my question about Christ now? I cannot help feeling there is a catch somewhere about Christ being crucified by his virtues, because he did recognize evil by saying, ’Resist not evil,’ and therefore I should think he was conscious of both extremes.”

It is right to ask this question here, indeed almost inevitable, because the chapter about the pale criminal is part of that whole problem of virtue and evil; if you consider the good in man, you cannot help considering the evil too.

And there is a catch, as you say, in the fact that Christ really never said that he had been crucified by his virtues: that is what medieval fantasy made of it-you remember I showed you a picture where he was being crucified by his virtues.

It is a very curious idea, but that miniature in the medieval codex most certainly shows that it existed, and there is a good deal to say about such an idea.

(We have already said a good deal about it.)

So it is not a contradiction in the logia of Christ, because he never said that; from his point of view he never would have said it.

You are quite right: he said, ”Resist not evil.”

One must always make a difference between the logion, the actual word of the Lord himself as given in the tradition, and what people made of it.

If one compares the teaching of the church with the original teaching of Christ himself, one sees that there is most certainly a great difference.

Therefore, it is so difficult, really quite impossible, to have a Protestant church, for that can only be found upon the Word, the Bible; but the New Testament as well as the Old is so full of contradictions that it has no authority.

Such an institution cannot be based upon those contradictory sayings.

So, the Catholic church is quite consistent in the point of view that the Holy Scriptures have no absolute authority because they were compiled a long time after the death of the Master by pupils of his disciples.

They say that Christ is really the founder of the church, which is older than those sacred books.

The Evangels of St. John or Matthew or Luke were not even written by the apostles themselves; the Greek text says kata, according to Matthew or Luke.

Those reports were compiled by one or more people, who were presumably pupils at least of the evangelists, but it is quite questionable whether the Evangel of St. John was connected even so directly with the apostle.

It is very possible that the Evangels have been compilations made in places like Asia Minor or Alexandria for the use of the Christian communities there.

Moreover, it is a fact that in the first century the sacred books were considered only as good and useful literature for Christians to read, and never as infallible divine inspiration.

Of course, the church has the memory of those days so they have put the Bible on the Index, and that is quite right because it is a tempting and contradictory collection of books with very dangerous teachings in them.

The Pope reserves the right of the authentic interpretation; in his official position, according to the dogma of infallibility, he is infallible in his interpretation of the dogma.

Also, the church, since it holds higher authority than the Scriptures, can make dogma; that gives a basis for an authoritative body.

But the sayings of that institution do not necessarily agree with the teachings of Christ himself.

Then here is a question by Mrs. Baynes: ”There seems to be a growing conviction in our world that it is heroic to murder for the sake of the cause one is serving, and lily-livered to be held back by the thought of what that means. Has the pathological element in Nietzsche’s idea of the pale criminal helped to foster this point of view?”

Well, it is generally said that Nietzsche was at the bottom of the world war and the new revolution in Germany, and so on.

Nietzsche himself would be highly astonished to hear such news.

He surely never dreamt that he would be called the father of all this modern political evil.

That really comes more from the misunderstanding to which Nietzsche is exposed.

For he made one considerable mistake which of course would not be generally considered a mistake.

But I call it a mistake that he ever published Zarathustra.

That is a book which ought not to be published; it should be reserved for people who have undergone a very careful training in the psychology of the unconscious.

Only then, having given evidence of not being overthrown by what the unconscious occasionally says, should people have access to the book.

For in Zarathustra we have to deal with a partial revelation of the unconscious.

It is full of inspiration, of the immediate manifestation of the unconscious, and therefore should be read with due preparation, with due knowledge of the style and the intentions of the unconscious.

If a man reads Zarathustra unprepared, with all the naive presuppositions of our actual civilization, he must necessarily draw wrong conclusions as to the meaning of the ”Superman,” ”the Blond Beast,” ”the Pale Criminal,” and so on.

And such people will surely draw such conclusions as murder-for-the-sake-of-the-cause.

Many suicides have felt themselves justified by Zarathustra-as any damned nonsense can be justified by Zarathustra.

So it is generally assumed that Nietzsche is at the bottom of a whole host of evils on account of his immoral teaching, while as a matter of fact, Nietzsche himself and his teaching are exceedingly moral, but only to people who really understand how to read it.

You see, it all depends upon what level one speaks from-whether one is talking on the level of the ordinary understanding or of an extraordinary understanding.

Whatever you say on the normal level is understood by all the people who are on that level, but if you say something which really comes from a level underneath as if it belonged to the normal level, then it will be misunderstood.

People will not realize that it comes from the layer below, and that in order to really understand it they themselves should be below.

Of course that is very difficult, because we never reckon with such levels, but in dealing with a product like Zarathustra, we must consider this question.

In that connection there is something which I really must say here.

The general idea is that through analysis one becomes conscious of certain contents which have been hidden in the unconscious hitherto for one reason or another.

And in making these things conscious, you would represent the conscious on one line, and the personal unconscious on the line below, and then the collective unconscious below that.

Now, if you bring some content from the personal unconscious up to the conscious level, say something you have repressed or more or less willfully forgotten, then it would be just like anything else on the conscious level.

For instance, say you are unconscious of the fact that you are very ambitious or that you have considerable will-to-power.

You have believed hitherto that you were a sort of pious lamb with no particular ambition; then through certain experiences or through the benevolent teaching of analysis you become aware that you really have a will-to-power, and are not that pious lamb you were supposed to be.

Thus you lift that will-to-power up to the conscious level and you handle it as something quite reasonable, for it is easy to believe that we are imperfect: it is not unheard of that we should have a certain ambition or sex fantasies or something dark like that.

You see, the admixture of a bit of dark substance to our snow-white conscious innocence is not absurd; you can easily admit that you are of course not perfect, but are generous in sharing the painful details of my little life.

And then the meeting can begin.

With radiant eyes they go about, absolutely redeemed, and sin has vanished from the world, and I have only made a slight mistake.

But they don’t see that I am loading the ship, because if once I stood upon the table to see a girl undressing and had my pleasure there in watching such a performance, I am forever the man who has clone it and it is unforgettable, I am not redeemed by confessing it.

Yes, I can feel you are all the same damned fools that I am; you think you are all

forgiven, but we are all a herd of fools.

But I am never forgiven.

Forever I am the one who has clone it. I am characterized as such, have burdened my ship with that fact.

Forever I shall carry that burden, and I must be careful not to climb too many tables at too many windows or my ship might go under in the end.

Hell! What have I lived? A series of mean tricks.

I am just an ordinary swine-the swine that always repented what he ate, the poor swine that could not even be a proper swine.

One needs must come to that conclusion. Of course I have repented.

That is all right, but nevertheless I have clone those things.

And so one might wake up to the understanding of one's life, and that would be fatal, because one will have seen that one's ship has gone under in spite of all confession and repentance.

For by making something conscious one lowers the ship and it keeps on sinking clown the more one puts into it.

Now, if you pull up something of the kind from the personal unconscious, you can say it is quite human, something that really could have been conscious; you can rationalize it, and it is not very visible considering that you put such a weight into the balance of your ship.

But when you fetch something from the collective unconscious, it has a much greater weight, because it has come from much further down, for everything is in the place where it belongs according to its specific weight.

What Nietzsche fetched up was the lead of the water region (according to the Secret of the Golden Flower), and lead is the heaviest metal and therefore at the bottom of the collective unconscious.

So put this in your boat and you will be pulled down into the collective unconscious.

For when two points are in space, it is impossible that only the one attracts the other: both are attracted.

If you lift up a stone from the earth and let it fall, in that moment you would say that the stone was falling and would not assume that the earth was rising; but as a matter of fact if that stone were as big as the moon or the earth itself, it would suddenly appear to you that the earth was attracted to the stone as much as the stone was attracted to the earth.

So when you fetch up the lead of the water region, you will notice quite suddenly that

your boat up in the bright regions of reason will be pulled down; you cannot get it up to the top because it is too heavy.

Therefore, we are quite reluctant to bring these heavy things up to the surface; we are afraid of pulling down our boat.

It seems to be dangerous, too great a risk, and we avoid doing it.

We have quite a natural instinct against being conscious of such things; even when it is a small cargo which our boat could easily carry; it is already too heavy.

To be conscious of the fact that we steal or lie or have sexual fantasies would burden us too much.

We had better keep unconscious of those facts; we want to be clear of them and remain floating in the region of the white clouds.

Of course, the higher up you are, the more you lose your body, the more you lose yourself, the more unreal you become; and finally you are just a sort of smoke floating in the sky, and that is no human existence.

So you are forced to overcome your unconscious, to make these things conscious; but inasmuch as you make them conscious your ship comes down further, and if you become acquainted with the collective unconscious, you are pulled even further under.

You may still be laboring under the impression that you can lift something up to

consciousness and that the level of your consciousness will not be affected, that on the contrary, it will be increased, improved-but that is an illusion; if you lift up those contents approaching the lead of the water region, your consciousness will go down.

That is an inexorable fact which must be taken into consideration.

Of course it is the secret meaning of life, one could say, that the lead of the water region should be lifted up.

For you must make gold of it; you must transform matter by penetrating it.

If you don’t penetrate space or time, you are still half born, still wandering about in the collective unconscious in a prenatal state.

And then the real purpose of the unknown creator that is behind your existence has not come off; he wanted you to penetrate space and time in order to transform the lead, but you buried your talent and have not done it, and you fade away before you have accomplished anything.

But if you can lift up the lead of the water region, you really fulfil the task; and whether your consciousness is on this level or that, or on a still deeper level, is relatively unimportant in comparison with the fulfilment of the task.

Of course, the deeper down the level of consciousness goes, the more you are threatened by the unconscious, by becoming engulfed in the sea, and that should not be, for it means that you have gone under, the lead of the water region has overcome you and the experiment has not come off.

But if you can just keep afloat, you have accomplished the task; then you will land somewhere in between.

So the symbol of perfection, or the self in the human being, was to the old masters nothing volatile or light, but a stone or a metal.

Therefore they say about the philosopher's stone, which is the symbol of the self, lapis est media res inter corpora perfecta et imperfecta: the lapis philosophorum is not the perfect body, but is in the middle, between the perfect and the imperfect bodies.

You would expect it to be among the perfect bodies, but the perfect bodies are up on the conscious level and that is not the real middle position.

Nietzsche is no longer concerned with a personal unconscious; that chapter about the Pale Criminal clearly shows it.

He is here concerned with the evil of mankind, with universal humanity as it is represented in himself, and therefore one can say he is concerned with the collective unconscious; the Pale Criminal is a form in the collective unconscious, the criminal is everybody.

Now, inasmuch as he is concerned with that, he undergoes naturally the dangers of those who deal with such matters.

But he labors under the assumption that he is on top, that he has a reasonable consciousness, that he can make it visible and understandable; and he tries to bring up the lead of the water region.

His Pale Criminal is lead, an ignoble substance, and in bringing it up he has the illusion that he keeps the level of consciousness.

He does not see that he gets immersed and really sinks insofar as he brings it up.

So he talks on this lower level.

Of course there is an infinite number of possible levels; he talks now on the level of people who have contacted the collective unconscious, and they speak a different language.

If people on the normal conscious level hear it, they draw conclusions which are typical for that level; only the people who hear him on the lower level have the right understanding because they know about that kind of thing.

They will draw the conclusions, not of the world above, but of the world of the shadow.

On the conscious level, everybody knows what a criminal is; if you don't know, you take

an encyclopedia and look up the chapter about crime, or any handbooks of laws, and they show you.

But from the level below, the criminal is something quite different, no longer a statistical or social or juristic phenomenon, nothing reasonable or rational, but a psychological concept.

Therefore, it is already a symbolic concept; it is a concept of the twilight, in the region of the penombre where things have two sides, the sun side and the moon side.

The leading principle above is the sun, and below it is the moon; and whatever is between is in two lights, the light of the sun and the light of the moon.

So when someone speaks of crime or the criminal on the lower level, he is conscious of crime from such an aspect; it is a twilight concept, and only people who have experienced the shadow can really understand what he is talking about.

But if he makes the mistake of coming out into the daylight, into the broad street, and talking as if he were on the first level-and then having the whole thing printed so that

every jackass can buy and read it-of course people will read him as they read the newspaper or any other obvious thing.

And they will be horrified.

Freud made the same mistake in speaking of things on the unconscious level.

He should explain; he should say, ”Come, let us go down several steps into the twilight world where things have that aspect.”

Then everybody could admit incest quite easily.

But in the everyday world that is a horrible thing, impossible; the police will catch hold of you and you will be put into jail or the lunatic asylum for it.

Also, people from the unconscious level make the mistake of assuming a sort of benignant attitude, and talking as if they were really on a level above, when they are not, but below.

Of course, the deeper down you go the worse it becomes; to talk on the topmost level of something brought up from the collective unconscious is to make the most horrible mistake.

You see, Nietzsche, in trying to bring something up from this level, could say he had certain tendencies that were discernible: he might steal, he might lie, or even commit a crime.

That is more or less understandable on the upper level, as I said.

He might say it was his particular psychology, or write a confession like St. Augustine

or Rousseau, freely confessing what a sinner he was.

Then people would be agreeably shocked: ”How marvelous that people can do such things!”-they themselves of course being not concerned at all.

That would be possible: you can speak on this level as a personal confession.

But Nietzsche is no longer talking from the level of his personal unconscious; he talks

of the crime of man, and then everybody is in it.

But then he can only have bad results from his teaching.

People will say, ”If one is a criminal in a good cause, why not? One is a hero-Nietzsche did it, so why not?

But here it is not even twilight.

It is already the great night, and those are the things which can only be taught in secret.

Therefore, the more dangerous teachings, the more questionable or profound teachings, were always told in the form of mysteria.

One finds these ideas in St. Paul’s Epistle to the Ephesians: ”These things must be

taught in secret and woe unto those who speak of them in the daytime, thus betraying the mysteries.”

Such people are always injured or killed.

They injure themselves by bringing such matter up to the light.

Not realizing that they are already dragged down by the weight, they expose themselves in a most unfortunate way to people on the normal level, who suddenly discover that they are really from below and look down upon them.

So what happens on this level is still more dangerous, still more mistaken; it has not even two sides.

Whoever is on the level of the personal unconscious has still a sort of luminosity on top

from the sun, but down below it is all moonshine: treacherous, poisonous, evil, not to be trusted.

And if you expose this thing on a higher level, you are not only exposed but a victim also.

That is what Nietzsche does, not realizing at all.

He is quite naïve about it: to produce that chapter about the Pale Criminal is really a tremendous naivete.

And probably you have noticed that it is profoundly disturbing because it is true, but it should not be told in the daylight, but only told in the night under the seal of secrecy.

This idea was by no means strange to Nietzsche.

In another place he speaks of the secret teaching in the temples, and how the initiants were put through many degrees in their initiation, harder and harder, always more cruel and more difficult, complete abnegation and mortification and God knows what; and then comes the last ceremony where the grand master himself receives the initiant who of course expects something extraordinary.

But the grand master says, ”Everything is allowed. Before, everything was forbidden but now everything is allowed.”

And that means complete licentiousness.

This is of course a legend, but it has a kernel of truth: namely, it reverses the values of consciousness, exchanges the values of consciousness for their opposite, absolute shadow.

Of course, for that to be said on the surface is criminal, but five hundred or a thousand meters down in the depths, it is a truth.

But we cannot imagine what kind of truth it is because we don’t know how things look at that depth; it is a truth of the darkness.

There are really organized mysteries in which the ultimate teaching is of such a nature; therefore the principle of these mysteries-I am now quoting facts, this is not my

imagination-is: Gloria dei est celare verbum, meaning, it is the glory of God to conceal the word.

That is the motto of the highest degree of Knights Templars, a contradiction of the more Christian ideas in the lower stages.

We say the glory of God is to preach the word; our mysteries are called sacramenta, which means the mysteries of the divine word, and to preach the word is our duty.

Yet in the highest degree of initiation it is the glory of God to hide the word. And why?

Because, bring it up and the people will be dumbfounded-and worse, they will be mis-led.

That comes from the same fact which we are here dealing with, that the author of such

a book does not realize where he himself stands.

In Zarathustra, Nietzsche was already somewhere in the collective part of his unconscious.

The Genealogy of Morals and his Aphorisms, for instance, would come more from the personal level; it is possible still to be intellectual and rational there, as Freud has shown.

But when it comes to the profounder points, like incest, Freud just reaches the collective level where things have a different meaning and aspect; yet he talks of them naively and thus makes a fatal mistake: he betrays the secrets to infants, which always has the worst of effects.

Therefore, my idea is that Zarathustra should not have been published, but should have been worked over and carefully concealed, perhaps put in a form-in spite of all the beauty in it-more or less like his aphoristic writings, because of the evil or morbid influence such a book can have.

Just that chapter about the Pale Criminal has a poisonous influence because it makes a really impossible thing quite palatable, and the result is that one is in a mist.

Well, that, to my idea, is a very important point of view whenever you deal with matters of the collective unconscious; touching the personal unconscious already changes you and touching the collective unconscious changes you all the more: you are a different being, and no longer like the people who have not touched it.

That does not mean that you are better.

On the contrary, you are worse, because from their point of view you are on a lower level; and if you talk from a higher level it is just bluff and you add to your burden by lying and cheating and trying to make a good impression.

So one can only recommend the utmost of discretion and tact in the understanding of the level of other people.

Of course, in Nietzsche's case you cannot make him responsible: he was utterly overcome by the unconscious and he did not realize that he was lower down than his time.

On the contrary, he assumed that he was higher up, that he was light and easy and marvelous; therefore, he speaks of dancing and flying as a compensation for the fact that he was really weighed down.

If you are concerned with lead, you naturally realize what lightness is and are likely to make the mistake he made. In his letters, for instance, he says that thought never is difficult to him; it jumps ready-made out of his head as Pallas once jumped from the head of Zeus.

Yet on the next page he complains bitterly about his terrible migraines when working; he doesn't make the connection, as he doesn't understand why he feels particularly light when he is weighed down by lead.

Now we have another question to deal with, by Dr. Schlegel: "You told us in a quite convincing way that there is no redemption in confessing oneself.

Would you, in that connection, deal with the problem of the possibility of redemption (Suhne) by suffering in the sense of punishment (Strafe)?”

The idea is, you never can get away from the fact that you are the one who has done a certain thing; that is an absolutely indestructible fact and no repentance in the world will ever change it.

Now, that being true, you never can live another life than that of a man who has done that thing; inasmuch as it is a general fact that a man who had done it will have such and such a life, you have to expect such a life.

If you commit a crime, then you are that man who is called a criminal and the criminal’s life is such and such: he will be caught, he will be punished, and he will undergo suffering.

So you expect suffering, and if it doesn’t come, then you yourself have not found the answer which you expected of life.

Of course, it sounds absurd when you put it in this way, but reverse the picture: say you do something really good-then you are the good man who has done the good thing and such a man rightly expects gratification or recognition.

He supposes that the good will be followed by certain compensation, and if they don’t happen, he is disappointed; he feels frustrated.

You see, doing a good thing is, dynamically, exactly the same as doing a bad thing, as from the standpoint of the unconscious, love and hatred are identical-dynamically identical: the one is positive and the other negative.

In nature it is exactly the same whether electricity is positive or negative, and so to the unconscious it is the same; nature is concerned with the dynamism of things.

Of course to us, it makes all the difference in the world whether a thing is good or bad; but any effect would be equivalent to the good or the bad you produce, and you expect the sequence.

You accept naturally the consequence, the effect that follows a good or bad deed; if

that does not follow, you are frustrated.

You have not received what life really owes you.

So it is unnatural if crime is not followed by suffering and punishment, and it is unnatural if good is not followed by gratification and recognition.

We feel under a certain moral obligation to be grateful to somebody who does good, as we are compelled to an adverse reaction against somebody who does wrong.

That is simply inescapable.

We cannot reverse the picture and punish the one who is doing good.

It is impossible-only crazy people could do that.

And it is equally impossible to reverse the conclusion in the other case.

For the sake of normal psychological life, the good deed ought to be followed by gratitude or something of the sort, by a true recognition or compensation; and the same in the opposite case.

Then only do you feel: this is right.

Suppose somebody has done something very good, for example, and is then compensated by public recognition; then, though you have not contributed to it yourself, you feel that to be a perfectly satisfactory expression of your own feeling: it is very nice that recognition has been given to that individual.

Therefore you have, and you ought to have, the opposite reaction in the case of crime.

When you hear that a man who has committed a terrible crime is sentenced to prison for life, or even has to undergo capital punishment, you cannot help feeling that it is right, the true answer.

And since I look at these things, perhaps, from a very irrational standpoint, the balance of the dynamis of psychological events, I think the natural order would be disturbed if we ceased to give recognition to good and evil.

There must be an equivalent recognition.

For instance, that modern standpoint where a man commits a crime and a very enlightened alienist comes along and says he could not help himself, that he is just a degenerate individual and should be put into a sanitorium where he will be well fed and taken care of and even enjoy a certain amount of liberty: that is not quite satisfactory-it is a worse answer as a matter of fact.

Because you put yourself on a much higher level and regard him as pathological, a degenerate individual, you can only put him to bed without caring for the fact that he has murdered a little child or tortured some other being to death.

That is really not satisfactory.

People’s natural reaction is: ”Those damned alienists! Now we must feed him in a lunatic asylum where he can stuff his belly and have a good time and smoke cigars at the expense of the state!

And they are right, it is true.

Perhaps this is a very sinful point of view, I don’t know, but I feel that is simply a straightfor-

ward statement about human psychology, and how else can we judge of these things than by human psychology?

Dr. Schlegel: Thank you. The standpoint of modern criminology is really quite a rational one. It denies the Vergeltung.

Prof Jung: Of course. The Vergeltung is compensation already, a sort of revenge.

That is the only true point of view from the standpoint of psychology.

I quite agree that my point of view from the standpoint of Christian morality and of reason is very sinful, yet I am convinced that this is the only right and true standpoint.

It always has been true and it will be true forever: that we feel under a certain obligation to be grateful to the one who does the good deed, and if that is the case we must always punish the evil.

Mrs. Baumann: Perhaps some of the confusion in the world today comes from the fact that the good deeds seem to turn out to be bad, and perhaps a crime might turn out to be a good thing.

Prof Jung: That is possible, but it does not hinder our considering it a crime, and then we punish it.

Of course I admit that somebody might be doing a great good to humanity which his time understands as a great evil; we have plenty of such cases in medicine.

We have observed more than once that the people who introduced new methods have been persecuted as being the worst enemies of mankind.

People were put into prison for dissecting corpses, for instance; they really were

benefitting mankind, but it was not understood and so their good was considered to be a crime.

And it was in a way a crime for that time too because they were criminally naive about it; they should have known to what time they were talking.

It is criminal to put a bottle of digitalis into the hands of a little child as a plaything, for instance.

It might save your life by helping your heart along, or might mean rescue to a man with heart disease, but if a child drinks that medicine, it dies.

You must always take into consideration to whom you are speaking; it is a criminal

disregard to talk certain verities to babies.

One of the main considerations in analysis is that one tries to understand to whom one is talking, and that is exceedingly difficult; one is always in danger of saying too much or too

little.

So a thing which in itself was really good, one would say from a later more enlightened point of view was at that time bad, because it was brought out into the open in a naive and very disregardful way.

Mrs. Crowley: May I ask a question in regard to the treatment of the criminal? Would you not say that was influenced by a transforming process in a historical sense, just as other collective attitudes are? If we are attempting to outgrow the medieval attitude in our relation to life, why maintain a system of punishment that belongs to the Middle

Ages? If, for example, our rational age has begun to produce certain codes or standards of decency, how in the treatment of the criminal can we revert to barbaric practices that belong to the days of dungeons? Does not the law of development or transformation apply here too?

Prof. Jung: Surely there would be a development, but the development into rationalism is to me no development.

It would be a development if we could produce criminals with a moral sense; we would

then arrest them and bring them before the judge who would say, ”Now Mr. So-and-So, I am very sorry, but I must tell you that you have done something which really should not be done; you have hurt the feelings of all the decent citizens and I must politely beg you not to do such a thing again.”

Now if the criminal is so far developed that he is deeply humiliated by that, so that he really promises never to do such a thing again, that would work.

But we must first produce decent criminals.

You see, it all depends whether the prisoner is of a coarse structure or not: the punishment must be according to the nature of the criminal.

There is a considerable progress in the postponement of punishment; every reasonable being would agree, when somebody has lost his head and committed a crime, that he did it in a sort of panic, and therefore we must be reasonable and postpone punishment.

I think that is progress or evolution, but one should make it clear that the punishment is merely postponed, and if the swine commits such a crime again, we will lay him by the heels and he will then undergo the whole severity of the law.

That is sound.

But to improve the lot of the prisoner is I am afraid very sentimental; even the prisoners do not approve.

The real criminal makes fun of this leniency in punishment.

Mrs. Crowley: Many of our modern prisoners have the same conditions as in the Middle

Ages.

Prof. Jung: Yes, one cannot hinder that kind of development; surely one will make the prisons hygienic so that the prisoner can really last fifteen years.

It would be too bad if he should die in the third year of his punishment.

You have no idea what it is to be in prison really, how hellish it is to condemn a man to that for twenty-five years.

It is much better to condemn him to death right away. So it is cruelty anyhow on principle.

For instance, the murderer of the Empress Elizabeth had confessed the murder-it was absolutely clear-so they put him into prison alone where he dies after six years.

It was a very cruel punishment to be entirely alone for six years.

Now, perhaps, the hygienic conditions were not of the best so that he was infected by tuberculosis and died soon; if it had been a very good prison he would have lasted

thirty years and the punishment would have been drawn out.

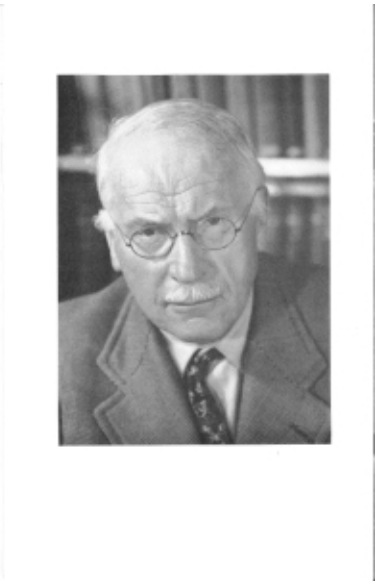
I should prefer to die. Carl Jung, Zarathustra Seminar, Page 474-488

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_1?crid=16CMYXK6OD0E9&keywords=jung+zarathustra&qid=1637408735&sprefix

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Dr. Jung was never caught by the picture of himself as an important man. (2022-01-07 03:55)

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[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

ESTHER HARDING

The whose memory we have gathered to honor was my personal teacher and the friend of forty years, and so it is not easy to speak of him as a world-renowned figure, whose writings and teachings have influenced the thought of three generations and whose professional work in the consulting room has brought healing to hundreds of distressed individuals.

These things are facts-but there is also another side to the story.

Dr. Jung was never caught by the picture of himself as an important man.

Indeed, one of his daughters came home from school one day and told at the dinner table of her great surprise when her father had been mentioned, during a lesson on contemporary Switzerland, as one of the leading people in the country.

She said, ”I thought Father was just a country doctor!”

It always seemed to come as something of a surprise to him when he was singled out for special recognition, but he carried his many honors with dignity and played his part in public meetings with apparent ease.

Yet even under the most impressive circumstances, his simple humanness was the most impressive thing about him.

He believed so implicitly in the value and importance of the individual human being that he never acted ”the great man.”

He was always an individual vis-a-vis other individuals.

So, too, he never fell under the spell of generalities, or what he called ”fat ideas.”

In his lectures, given in English over many years, he used simple and colloquial language, spiced with humorous stories and witty sallies.

He was a most creative person, a genius, and new and revolutionary thoughts often crowded in upon him in such profusion that when he came to write about them there was danger that in following his own train of thought he might lose the clarity necessary to convey them adequately to the reader.

This is one reason why he documented his writings, especially his later books, so heavily with research material, feeling the need, perhaps, to present as wide a base as possible for conclusions that are often so far in advance of contemporary thought.

It must have taken great self-restraint for him to defer writing about some of his most important discoveries for years, until he could gather sufficient evidence from his investigation of the unconscious of modern persons to convince himself beyond any doubt of their validity.

He says, for instance, that he waited ten years before writing about the part alchemical ideas play in the unconscious of modern people.

This fact I can vouch for from my own knowledge.

He imposed a similar probationary period on himself in regard to the role of mandala symbolism in the individuation process, while the material of his latest books, Aion and Mysterium Coniunctionis, was withheld for at least a decade.

For his sense of integrity and scientific accuracy was so strong that it could hold the flood of creative thought in check until the time seemed ripe for it to be given to the world.

In each of these last two books alchemical and Gnostic ideas have figured largely.

This must seem strange to the modern scientifically trained individual.

But, since Gnostic literature contains the fantasy of a whole epoch and sprang directly from a contact with the unconscious, it furnishes a unique source for the study of the psychic bedrock of mankind, which changes with such infinite slowness throughout the centuries.

And when it is realized that alchemy was really an attempt, albeit for the most part an unconscious attempt, to bring about a transformation of the alchemist himself, it does not seem so unlikely that the findings of these highly intelligent men should yield some fruitful notions relevant for modern depth psychology.

For alchemy was a discipline that aimed at the psychological development of man.

The first stage of the work was concerned with the restoration of the natural man-and was it not Freud's aim to restore man, especially psychically sick man, to his natural being by making him aware of his instinctual nature?

But the alchemists were not satisfied with this result.

They undertook to search for a further stage in the development of their material that should result in the birth of a new man in man.1

It is with a corresponding phase of psychological development that Jung's method of analytical work is mainly concerned.

For he found that as middle age approaches the unconscious places squarely before the mature man or woman the task of discovering within the psyche what can only be called the higher man, a new center or focus of psychic life, a value superior to the ego, containing elements from the unconscious as well as those from the conscious.

This is the factor that Jung called the self.

Because he had devoted himself to the task of his own inner development through the constant exploration and analysis of his own unconscious contents, Jung demonstrated in his own person the truth of his teaching.

He became a truly great man.

In spite of his greatness, his towering stature, or perhaps because of it, he was and remained a very modest person.

He loved to wear his old clothes, to work in his garden, to cook his own dinner, and he actually helped to build his house at Bollingen with his own hands, joining the masons' labor union in order to do so.

He loved life, and he loved laughter and good fellowship.

He talked on equal terms with the simple people of the villages and mountains.

He knew many of them personally, and they spoke to him of the legends of the countryside and even of the magic that is still practiced in the remote parts of Switzerland, of which they will not speak to a stranger.

But then they did not consider him a stranger.

And indeed he was not a stranger to any human experience that was the measure of his humanity.

It might have been said of him: "Nothing human was alien to him."

In Africa the medicine man called him brother; New Mexico a Navaho chief was his friend; in India a Tibetan lama in the far north and a Brahman priest in the south, both accepted him

as one of themselves, an enlightened one, and spoke to him freely of the sacred mysteries of their religion.

And in the symbolic images they used he recognized many that were familiar to him from his exploration of the deeper reaches of the human psyche.

When an individual consulted Jung professionally, however reticent he might be, however anxious lest his peculiar thoughts might mean he was ”crazy,” in a few minutes he would find himself unburdening his heart to this stranger, who was no stranger but an understanding friend.

And the sense of isolation and of worthlessness would be dispelled, for the moment at least, because he felt himself understood, accepted, and respected by this great and simple man.

For Jung lived in his own life the truth that he also taught, namely, that it is the individual human being who is the carrier of life and that on him depends the welfare of the world.

The dangers to civilization and to the world itself depend on the psyche of man; he alone can save or destroy his world and himself.

In writing of the critical situation in the world today, Jung pointed out that the shadow side of the individual, containing his unrecognized and unaccepted impulses, should be made conscious as part of his own psyche.

It should no longer be projected upon ”the other” who is then suspected of all the evil the individual will not admit as lying dormant within himself, so that ”the other” is then seen as ”the enemy.”

Only through a long and painful confrontation with the evil within himself can the individual really change.

”The effect on all individuals, which one would like to see realized,” Dr. Jung writes, ”may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or held up by any rational process of reflection, let alone be brought to fruition in one generation.

What does lie within our reach, however,” he continues, ”is the change in individuals who have, or create, an opportunity to influence others of like mind in their circle of acquaintance.

I do not mean by persuading or preaching-I am thinking, rather, of the wellknown

fact that anyone who has insight into his own actions, and has thus found access to the unconscious, involuntarily exercises an influence on his environment.”2

This is the kind of influence that Dr. Jung himself exerted. One could not be in his presence without being affected by it.

He might or might not convince by his written word, but he did convince by his pres-

ence.

His being spoke louder than his words.

One feels this unconscious effect of his personality on seeing the filmed record of an interview with him.

Even that remote contact impresses the observer deeply-how much more the face-to-face encounter!

Jung was indeed a great-a wonderful-man.

His last word has been spoken, his last book written, but his spirit lives on; and it is our task to see that the light he has kindled shall continue to burn in the hearts of men. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 1-9

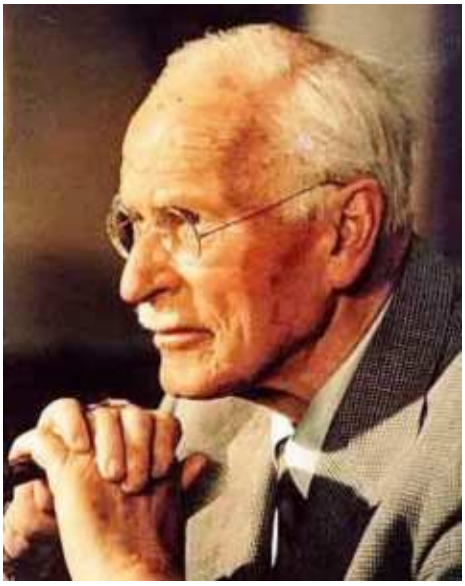
1. Rudolf Bernoulli, ”Spiritual Development as Reflected in Alchemy and Related Disciplines,” Spiritual Disciplines (Papers from the Eranos Yearbooks, 4; New York, 1960), p. 323.

2. C. G. Jung, The Undiscovered Self, tr. R. F. C. Hull (Boston, 1958), pp. 108-1og.

1. https://www.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM

C.G. Jung has almost become completely fictional. **(2022-01-07 04:17)**

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[1]Sonu Shamdasani, Misunderstanding Jung: the afterlife of legends,

C.G. Jung has almost become completely fictional.

When Frank McLynn's biography appeared in 1996, I had thought that the bottom had finally been reached.

So I titled my review of it, 'Why are Jung biographies so bad?' (Shamdasani 1996b).

In the April 2000 issue of the Journal of Analytical Psychology (also featured on its web-site) F. X. Charet declares:

McLynn's literary style and mastery of the sources makes this biography stand out as the most readable and thorough that has been published to date. His judgements are often astute and perceptive . . .(p. 203)

No examples or evidence of this are given.

What is worse is that such statements evidently evaded questioning and red ink by the editors of this journal and the experts on Jung history that one assumes reviewed it before publication.

Clearly, the bottom had not been reached. Jung history, as I have argued, has become increasingly dominated by 'History Lite', or evidence free history (Shamdasani 1999b & forthcoming).

Charet's idiosyncratic account of Jung scholarship is littered with erroneous statements and repetition of worn out legends.

In the following, I will restrict myself to false, mistaken and egregious comments about my work.

Commenting on several works by Eugene Taylor and myself that critiqued the Freudocentric reading of Jung and demonstrated the significance for Jung of the work of William James, Frederic Myers, Theodore Flournoy, Charet concludes:

Valuable as this line of enquiry might be, and while there are indications of the direct

and significant influence of Janet and Flournoy on Jung, it has not yet been adequately demonstrated that a direct line exists from Myers to Jung, nor has the exact nature and extent of James's influence upon Jung been the subject of detailed study. (p. 207)

This calls for comment.

In his 1980 article, 'William James and C. G. Jung', Eugene Taylor drew together a number of Jung's acknowledgements of James and argued that James was significant for Jung in five main areas:

According to Jung's own account, James's writing helped to shape his earliest formulation of psychological types; James was the guiding spirit in the direction Jung took in diverging from Freud over the essential nature of psychic energy; he influenced Jung's definition of science, and his views on the collective unconscious.

Early on James impressed Jung with the importance of viewing personality as a holistic totality that quite transcends the bounds imposed on it by the rational mind. (Taylor 1980, p. r 57)

He goes on to provide evidence for each of these claims.

Building upon this, I presented more statements of Jung's acknowledgement of James in 'Memories, dreams, omissions' in l995, and gave further indications of the significance

that the work of James and Flournoy on the psychology of religion had for Jung (Shamdasani l999a).

It is one thing to question any of these specific points - and such discussion would be welcome.

But to state that 'the exact nature and extent of James's influence upon Jung has not been the subject of detailed study' is surely disingenuous.

After demonstrating the significance that James had for Jung, Taylor went on to reconstruct James's 1896 lectures on exceptional mental states from James's lecture notes, marginal annotations, and newspaper reviews (Taylor 1983).

This was one of the most remarkable scholarly achievements in intellectual history in recent times.

This work forms an indispensable source book for the state of psychology and psychotherapy

at the end of the nineteenth century, and a window into several contexts and debates that critically informed Jung (it was not reviewed in this journal).

It was then a commonplace of Jam es scholarship that after the Principles of Psychology in 1890, James abandoned psychology for philosophy.

Taylor demonstrated that this was false, and reconstructed the continuities in James's work.

He showed how James had developed a dynamic psychology of the subliminal in the 1890s, and, that far from abandoning psychology, James's late work in part constituted a critique of the positivistic epistemology of the new psychology, that was to enable the transformation of psychology (see Taylor l996a).

These developments allowed James's psychology to be viewed in an altogether new light.

This in turn enabled the connections between his work and that of Myers and Flournoy to be grasped in a new way.

Taylor also presented further details concerning Jung's associations with Adolf Meyer, James Jackson Putnam and William James that gave more evidence of Jung's independence from psychoanalysis (Taylor 1986).

Jung made several acknowledgements of the personal and intellectual significance

for him of Theodore Flournoy.

It was on reading his From India to the Planet Mars in 1988 that the genesis of Jung's work began to become comprehensible to me.

I stated that Flournoy's influence on Jung was arguably greater than that of Freud (Shamdasani 1990, p. 39).

In 1988, I began to study Myers's work and encountered Taylor's work.

A dialogue between us commenced.

The convergence of our research and the assembling together of our various pieces of the jigsaw puzzle resulted in 1990 in an understanding of the strong linkages between James, Myers, Flournoy and Jung.

Following Myers, Flournoy had called their work subliminal psychology.

Subliminal psychology was not monolithic, and there were differences between James, Myers and Flournoy.

However, there was broad agreement on many fundamental issues, as well as close friendship.

Thus in critical respects, their work was inseparable.

I presented an account of these connections in 1991 at a lecture to the Analytical Psychology Club of Western New York in Buffalo (thanks to Paul Kugler) and Taylor presented an account of these connections

in his paper 'Jung in his intellectual setting: the Swedenborgian connection' (Taylor 1991).

We claimed that the Freudocentnc reading of Jung has led to the complete mislocation of Jung's work in the intellectual history of the twentieth century.

Initial statements of this argument had thus been made public at that time.

During the same period, the Freudocentric reading of the origins of psychoanalysis had simply been exploded by decades of Freud scholarship.

In place of the immaculate conception myth - through which psychoanalysis was seen

to have arisen from the twin sources of Freud's self-analysis and clinical work - the origins of psychoanalysis have been contextualized in terms of developments in nineteenth century biology, neurology, anthropology, psychology, psychiatry, philosophy and psychotherapy.

This had critical consequences for the Freudocentric reading of the origins of Jung's work.

For the 'Freud' from whom Jung supposedly drew his ideas turns out to have been a myth created by the psychoanalytic movement.

Critical developments in Freud scholarship - which did much to confirm and expand many of Jung's critiques of Freud - had as little impact in Jungian circles as they had had in Freudian circles.

A non-Freudocentric account of the origins of psychoanalysis enables a new account of the rise of modern psychotherapy and psychoanalysis, and Jung's role in these (on this issue see my 'Psychoanalysis Inc').

At that stage, Frederic Myers's work had mainly been approached from the angle of Victorian spiritualism, with which psychical research was widely conflated. Much of this left a lot to be desired.

A study of Myers's work from the angle of the history of psychology (Shamdasani 1993).

I indicated that this should be considered in part as a genealogy of Jung's method of active imagination and concept of the autonomous psyche (ibid., p. 1 26).

I had assumed that the connections with Jung's work would be apparent to any informed and open-minded reader.

Copies of Myers's Human Personality and its survival of Bodily Death (1903) were available then, and there had been a reissue by Arno Press of his papers on the subliminal

consciousness.

The same was not the case with Flournoy, so I prepared an enlarged reissue of the first English edition of From India to the Planet Mars (also not reviewed in this journal).

As Jung's tribute to Flournoy - which appeared in the German edition of Memories, Dreams, Reflections - was not available in English, I included this as well.

As the otherwise excellent French reissue of 1983 of From India to the Planet Mars suffered from a certain teleology - Flournoy as the man who supposedly failed to be Freud - I endeavoured to present Flournoy in his own right.

Flournoy's work was fundamentally based on the work of Myers.

Without Myers's concept of the subliminal consciousness - which was informed by James's notions of consciousness - and Myers's psychologization of mediumistic experience, From India to the Planet Mars simply could not have been written.

In his review of Myers's Human Personality, Flournoy claimed that if future discoveries confirmed Myers's thesis of the intervention of the discarnate, then his name would join those of Copernicus and Darwin: 'he will complete the triad of geniuses who have most profoundly revolutionized scientific thought, in the order, Cosmological, Biological, Psychological' (Flournoy l911).

A reading of the correspondence of James and Flournoy makes clear their proximity and alliance.

As James put it to Flournoy in his penultimate letter to him, 'we seem two men particularly well fa its pour nous comprendre' (Le Clair 1966, p. 239).

Thus, it would have been impossible for Jung to have been significantly influenced by Flournoy, as Charet admits, without also taking on board fundamental aspects of the work of Myers and James.

Such a view is simply incoherent.

If the Freudocentric reading of Jung was a legend, the question arises as to how it came about.

In 1996 I presented an account of its genesis (Shamdasani l996a). In the same year, Taylor presented a synoptic account of our researches and the state of Jung scholarship (Taylor l996b).

As with the subliminal psychologists, there are differences of perspective between us, but also a broad band of consensus.

Thus by 1996, I had reconstructed the genesis of subliminal psychology in the l880s; Taylor had reconstructed its development in the 1890s; I had reconstructed its climax and decline in the 1900s; Taylor had presented a synoptic argument demonstrating Jung's connection with this psychological tradition; and both of us had accompanied our reconstructions

with scholarly editions which made available critical primary texts.

Considering this to have been sufficient to support the arguments we had put forward, I continued with my project of providing an account of the genesis of Jung's work.

This necessitated a new account of the rise of modern psychology, psychotherapy and, in part, of the human sciences.

This is presented in the recently completed first volume of my Prisms of Psychology: Jung in History.

From my current perspective and after further textual and archival research, the arguments that Taylor and I developed a decade ago seem quite conservative.

I would now argue that the significance of James, Flournoy and Myers for Jung goes far beyond what we had previously claimed.

This is laid out, inter alia, in the first and second volumes of my work.

As regards the reception of these views in Jungian circles, they were initially largely ignored as a negative hallucination.

More recently, they have sometimes been spoken about as if they had always already been known.

The same fate befell the research on the composition of Memories, Dreams, Reflections independently conducted by Alan Elms and myself.

Here, Charet makes a number of misstatements that require correction.

Once again, old legends persist; threads of new information are simply embroidered into old patchworks.

In the 1950s, there were several attempts at biographies of Jung.2

In 1952, Lucy Heyer, the wife of Gustav Heyer, proposed a biography of Jung.

Jung agreed to the project, and Paul Mellon agreed to fund it.

She commenced on it in the following year, and for a period of time, had weekly interviews with Jung.

Dissatisfied with the results, Jung discontinued the project in 1955.

Meanwhile, the legendary publisher Kurt Wolff had unsuccessfully tried to get Jung to write an autobiography for years.

In the summer of l956, he suggested a new project to Jung at the Eranos conference, along the lines of Eckermann's Conversations with Goethe.

An early provisional title was Carl Gustav Jung’s Improvised Memories.

It was to be presented in the first person.

Jolande Jacobi proposed Aniela Jaffe for the task, because, as Jung’s secretary, it would be easier for her to ask questions concerning his life in free hours.

Jung made available a number of autobiographical materials for Jaffe to use as she saw fit in her ’future biographical work’ (Jung to John Barrett 3 October 19 57, Bollingen archive, Library of Congress).

Like Lucy Heyer, Jaffe undertook a series of regular interviews with Jung, which she noted in shorthand.

These notes were later typed out.

Copies of these notes are currently in the Library of Congress in Washington and at the

ETH in Zurich (hereafter referred to as the ’transcripts’). In these interviews, Jung spoke about a wide range of subjects. Jaffe, with the close involvement of Kurt Wolff, selected material from these interviews and arranged it thematically.

This was then organized into a series of approximately chronological chapters.

During this process, Jung wrote a manuscript at the beginning of 1958 entitled ’From the earliest experiences of my life’.

The opening lines of this manuscript make clear that it was addressed, first and foremost, to his children.

With Jung’s permission, Jaffe incorporated this manuscript into Memories.

She also incorporated excerpted versions of some other unpublished manuscripts of Jung, such as autobiographical material from his 1925 seminar, and accounts of some of his travels.

Finally, Jung contributed a chapter entitled ’late thoughts’.3

According to Hull, Jaffe rewrote parts of this.

During the composition of the work, there were many disagreements between the parties involved concerning what the book should contain, its structure, the relative weighting of Jung and Jaffe’s contributions, the title, and the question of authorship.4

In the editorial correspondences, the work was sometimes referred to as the autobiography, the ’autobiography’, the so-called autobiography, the biography, the ’biography’ and the so-called biography, even in the same letter.

The publishers involved were not oblivious to the fact that an autobiography of Jung - or something that could be made to look as much like one as possible - held far greater sales

potential than a biography by the then as yet unknown Aniela Jaffe.

There were also legal wrangles between the publishers involved as to who held the rights of the book.

At one point, a plan was considered to publish the unedited transcripts.

Regrettably, this was abandoned, as the work was intended for the general reader. Jung's attitude towards the project fluctuated.

After reading the early manuscript, he criticized Aniela Jaffe's handling of the text, complaining of 'auntifications' (Shamdasani 1995, p. 130).

Hull subsequently wondered whether the tension between Kurt Wolff's desire to publish Jung's autobiography and Aniela Jaffe's attempt to take over Lucy Heyer's project to write a biography was responsible for some of the difficulties which ensued.

Charet informs us that 'Jaffe tells us, Jung went through the entire manuscript' (p. 209).

He also states that 'Jung wrote a number of chapters himself, dictated others and went over the rest' (p. 2 10).

Contrary to Charet's claims, none of the chapters were 'dictated', a charge that used to incense Jaffe, as I indicated in my study (p. 123).

It is true that Jaffe wrote that Jung 'read through the manuscript of the book and approved it' (Jung 1962, p. 9).

However, Jung never saw nor approved the final manuscript.

The manuscripts he did see went through considerable editing after his death.

Both Elms and I had given indication of this in our studies.

A further example of this is the following statement from the minutes of a discussion between Aniela Jaffe, Mr Rascher and Mrs Poggensee:

Collins have made a few very good suggestions for abridgements which she has followed.

Above all, the 'extraverted' and somewhat superficial accounts of London and Paris should be omitted, Africa somewhat cut, whilst all 'introverted' sections should be extended and somewhat built up in places.

The section of the meeting with James and Flournoy (sic) should further be cut according to Pantheon as well as those with Oeri and Zimmer, whereas we will retain these. (22 January 1962, Rascher archives, Zentralbibliothek, Zurich, tr. mine)

It is critical to note that these deliberations concerning how introverted or extroverted

the book should be, how many of Jung's travels should be included, and whether the likes of Flournoy, James, Oeri and Zimmer were in or out, took place after Jung's death.

I submit that these are by no means minor changes (the chapters on Paris and London were amongst those which Jung had actually read through).

There are also instances where Jung's specific recommendations were not carried out.

One example is the following footnote of Jaffe in the Countway manuscript, in reference to the chapter 'The confrontation with the unconscious':

The strong excitement Jung underwent still reverberates when he tells of these matters. He proposed as the epigraph for this chapter the quotation from the Odyssey, 'Happily escaped from death'. (p. 213)5

Underneath this, there is a note signed 'WS' (Wolfgang Sauerlander, an editor at Pantheon, and the co-editor of the Freud/Jung correspondence): 'Why not use as motto (there are other mottos, f. i. p. 23 1)'.6

This was crossed out. One also sees from this that a number of Jaffe's notes were also cut.

Several chapters in the book are based on Jung's own writings.

Here again, the manuscripts Jung wrote do not exactly correspond to what was printed in the final work.

One sees this clearly in the treatment of Jung's 'From the earliest experiences of my life'.

Some passages were deleted, and other passages were added by Jaffe from her interviews, and further changes were made by others involved in the project.

Concerning alterations that were made to the text and passages that were deleted, Charet claims:

In terms of allocating blame, it now appears that it was Jung's own immediate family and through the pressure that they exerted on Jaffe that the majority of the changes were made. (p. 210)

In my view, this is fallacious. Two strata of alterations need to be distinguished.

The first stratum consists in the manner in which Jaffe utilized materials from her interviews with Jung, and edited the manuscripts of Jung which she utilized.

The second stratum consists in changes made between the first manuscript she prepared and the published version.

As I indicated in my study, many people were involved in the second stratum of changes.

A number of alterations of the manuscript were made at the request of a representative of the Jung family at a late stage of the editorial process.

It has by no means been established that the bulk of the alterations in the second stratum were made at the request of the family.

A line by line comparison of the transcripts with subsequent manuscripts and the published English and German versions, together with the study of editorial correspondences, shows that the bulk of the deletions and changes lie in the first stratum, i.e., between the transcripts, Jung's manuscripts and the first German manuscript.

Whilst statements in the transcripts which appear in the published version are generally reliably reproduced, in many cases the context, mood and associative connections are lost.

Whole sequences are remade with elements drawn from different sources in a form of mosaic work.

This reordering often recasts the meaning of statements.

I personally find the transcripts far more interesting, profound, informative, moving and humorous than any of the later manuscripts or the published versions.

One discrepancy occurs in a passage which Jaffe cited in her introduction to Memories, in which Jung spoke of the fateful nature of his books, and the physical symptoms he had when he did not write down his early memories.

According to Jaffe, Jung said, 'Thus this "autobiography" is now taking a different direction from what I had imagined at the beginning' (Jung 1962, p. 8).

The corresponding passage on page 303 of the transcripts reads: 'It has already taken a completely different direction, from what I had imagined at the beginning' .7

The word 'autobiography' does not occur.

In addition, the order of the sentences in the passage as a whole have been rearranged, and the specific symptoms - loss of appetite, feeling of being poisoned - omitted.

Selectivity is an inherent part of any editorial process, and it is not illegitimate for a biographer to shape their materials according to their own perspectives to form their portrayal of their subject.

Thus it is not a question of 'allocating blame', as Charet would have it.

Critical problems enter, however, when a particular biographer's portrayal is identified with a subject's own self-understanding.

In my view, this is precisely what occurred in the case of Memories, Dreams, Reflections, and has been the cause of endless misunderstandings and the proliferation of legends.

From my researches, I would claim that Jung's self-understanding and styles of self-portrayal8 - in as much as I have been able to reconstruct them through documents and interviews – were quite different from Aniela Jaffe's understanding and portrayal of him.

As Jung saw it, his multiple facets required a variety of different approaches.

This is borne out by the following letter.

At Ruth Bailey's suggestion, E. A. Bennet was contemplating writing a biography of Jung from a medical perspective.

Initially, this was viewed as complementary to Jaffe's project.

Jung also gave interviews to Bennet and was directly involved with his project. In 1956, Jung wrote to him:

As you know, I am a somewhat complicated phenomenon, which hardly can be covered by one biographer only . . . Therefore I should like to make you a similar proposition, namely that you proceed along your line as a medical man like Philp has done on his part as a theologian. Being a doctor you would inquire into the anamnesis of your patient and you would ask the questions and I would answer as a patient would answer. Thus you would move along the lines of your habitual thinking and would be enabled to produce a picture of my personality understandable at least to more or less medical people. Philp certainly would produce a picture of my religious aspect, equally satisfactory. Since it is undeniable that one of several aspects is medical, another theological, a biography written by specialists in their field has the best chance of being accurate, although not comprehensive in as much as the specifical psychological synthesis would demand somebody equally at home in primitive psychology, mythology, history, parapsychology and science - and even in the field of artistic experience.9

Thus as Jung saw it, any biography of him would inevitably be shaped by the presuppositions and personal equation of the biographer.

The multifaceted nature of his life and work meant that there simply couldn't be a definitive biography of him.

In this regard, the supposed status of Memories as Jung's autobiography gave it pre-eminence over any other work.

Charet contends that 'in the light of Jung's own direct involvement in the creation of Memories, Dreams, Reflections, it is difficult to sustain Shamdasani's final judgement' (p. 210).

The judgement in question is presumably my contention that Memories was not Jung's autobiography.

Charet adds that 'Alan Elms's own reading of Jung's behaviour ... is more psychologically persuasive' (ibid.).

In support of this claim I had reproduced some documents, which, because of their significance, I do so again, together with the linking remarks.

The specific issue I raised - whether Memories should be regarded as Jung's autobiography - was not discussed by Elms, nor did he cite the following documents:

'On 5th April 1960, Jung wrote to Walter Niehus-Jung, his son-in-law and literary executor':

I want to thank you for your efforts on behalf of my so-called 'Autobiography' and to confirm once more that I do not regard this book as my undertaking but expressly as a book which Frau A. Jaffe has written . .. The book should be published under her name and not under mine, since it does not represent an autobiography composed by myself. (Jung to Walther Niehus-Jung, 5 April 1960, C. G. Jung: Letters, vol. 2, p. 5 50, trans. modified)

'On 25th May, 1960, Herbert Read wrote to John Barrett concerning the book':

It now appears it will have some such title as: Aniela Jaffe 'Reminiscences, Dreams, Thoughts' with contributions from C. G. Jung. (Herbert Read to John Barrett, 25 May 1960, Bollingen archive, Library of Congress)

'Following these negotiations, a resolution of the Editorial Committee of the

Collected Works of Jung was drawn up, allowing the book to be published outside of the exclusive contracts with the Bollingen Foundation and Routledge and Kegan Paul.

It contains the following statement':

C. G. Jung has always maintained that he did not consider this book as his own enterprise but expressly as a book written by Mrs. Jaffe. The chapters written by C. G. Jung were to be considered as his contributions to the work of Mrs. Jaffe. The

book was to be published in the name of Mrs. Jaffe and not in the name of C. G. Jung, because it did not represent an autobiography composed by C. G. Jung. (Letter of C. G. Jung to Walter Niehus dated 5 April 1960)

On a conference held on the 26th August between Prof. C. G. Jung, Mr. John Barrett, Miss Yaun Gillmor, Sir Herbert Read, Mr. and Mrs. W. Niehus-Jung and Mrs. Aniela Jaffe, C. G. Jung confirmed again that he did strictly consider this book as an undertaking of Mrs. A. Jaffe to which he had only given his contributions ...

The Editorial Committee decides hereby formally that it will not approve any decision of the Executive Subcommittee which would add the book of Mrs. A. Jaffe to the Collected Works ('Resolution of the Editorial Committee for 'The Collected Works' of Prof. C. G. Jung', Bollingen archive, Library of Congress, signed by Jung on 29th November, 1960, and by John Barrett on 13th December, 1960). (Shamdasani I995, pp. I }2-3).

Whilst Memories was variously referred to by the parties involved during its composition, including by Jung, I contend that the context of these statements gives them special weight and significance.

Hence I do not think that Jung was lying when he wrote his letter to Walther Niehus on 5 April 1960, when he made his statements at the editorial meeting on 26 August 1960, and then again when he reviewed these statements and signed the above declaration on 29 November 1960.

There is also no evidence that he was of unsound mind when he did this.

More could be said about the discussions of this issue which went on, and this will be taken up elsewhere. But when documentation is flagrantly ignored without being properly cited, one wonders if there is much point.

I will simply cite a few examples.

In the minutes of a meeting between Dr Karrer (Jung's lawyer }, Mr Niehus, Mr Rascher sr, Mr Albert Rascher and Mrs Poggensee on l May 1959, it is noted that Mr Niehus had spoken with Jaffe and Jung, and reported that 'the matter had not been planned as an autobiography but as a description and interweaving of personal conversations'.

The minutes noted that 'one still does not even know, whether the book will sail under the flag of "Jung" or "Jaffe'".

It was also noted that 'Herr Niehus added that Herr Prof. Jung himself did not want the word "autobiography" to be used' (Rascher archives, Zentralbibliothek, Zurich, tr. mine).

All that I have personally endeavoured to do has been to respect Jung's wishes in this regard.

A contract between Pantheon and Rascher Verlag, dated 22 February 1961, contained the following clause:

In his letter to us of 18th January, Prof. Jung himself spoke of 'my so-called 'biography": with this it is then clearly expressed, that what Prof. Jung has dictated to Frau Jaffe it is not a real biography and still less an autobiography. (Rascher archives, tr. mine)10

In 1963, E. A. Bennet wrote a review of Memories. In his opening paragraph he stated:

'It is an unusual book and apparently it has been a great problem to reviewers, many of whom accepted it as an autobiography. Certainly it is not that' (Bennet 1963).

Bennet was almost alone amongst commentators to see this.

I would also like to quote from a letter that I received from the late Franz Jung, after reading my study:

It gives me at least some proofs, what I before only guessed, that not everything has run straight and we do not even know m what extent C. G. J. was aware of and agreed to the formulation or the omissions Frau Jaffe, Hull or even third parties were actually doing. It is very good that you recalled to our memories the letter April 5th 1960 and the letter of

Herbert Read to J. Barrett, 25th May 1960, with proposing a title which makes clear who the author was. Today most people do not know these statements and take wrong conclusions. 11

It seems that they still do. Some legends die hard.

I can only conclude by reiterating a (utopian?) plea that I wrote at the end of Cult Fictions:

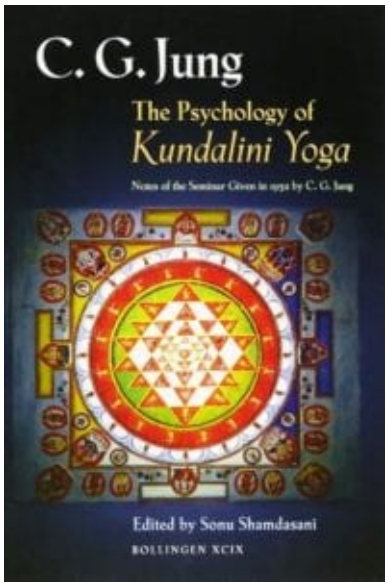
The present book has at the same time been a treatise on method, a plea for minimal standards of scholarship, not only in Jung history, but also in its reception. For without responsible and informed reception, the efforts of scholars are nullified. (Shamdasani 1998a, pp. 83-4) Sonu Shamdasani, Misunderstanding Jung: the afterlife of legends, Journal of Analytical Psychology, 2000, 45, 459-472

1. https://www.semanticscholar.org/paper/Misunderstanding-Jung%3A-the-afterlife-of-legends.-Shamdasani/8e86ea58be7902f1c3ad02dbdca4db425340a253

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11 October 1930, Kundalini Yoga Seminar, Appendix I, Indian Parallels (2022-01-07 04:52)

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[1]Kundalini Yoga Seminar

11 October 1930, Kundalini Yoga Seminar, Appendix I, Indian Parallels

On this last seminar day a concept will be given of what the seen means, of how it is to be understood.

This series of pictures has not been shown as a model.

We must not bypass the European world and our own preconditions in order to create a therapeutic method out of such a process.

The revival of inner images must develop organically.

Here one could field the objection whether this case would also have developed in this way if Dr. Jung, who himself knew about these things, had not been present.

In other words: whether some kind of thought transmission or influence of the most subtle kind did not take place.

To this one may only respond that, as is known, one cannot experiment with fate.

It is impossible to determine how an event would have played itself out had this or that moment been different.

In the case of spiritual development it is possible to exclude the subjective factor only through finding out whether things have taken place in the same way at other times and at different places.

Dr. Jung tried to seek out such parallels.

They can be demonstrated in the literature of all periods.

Besides, Dr. Jung has in his possession various series of corresponding imaginal developments that originate from human beings of other parts of the world.

This would constitute proof.

But there is still another much more striking proof: a great culture has held these matters and symbols as its religious and philosophical teachings for more than two thousand years—namely India.

Here we find the historical parallels to the series of images which arose spontaneously in the circle of Jungian patients.

Thereby proof is also given that these inner processes are not influenced by Dr. Jung's point of view but rather correspond to a primordial structure of the psyche.

The parallels are above all found in Indian tantrism (tantra means book).

Tantrism is a movement which sprang up at a time when medieval Buddhism was deeply mixed with Hindu elements; that is to say, when Hinayana-Buddhism (the small vehicle) foundered in India and developed into Mahayana-Buddhism (the great vehicle) in Mongolia.

That period of Buddhism when the Mahayana branch split off is one of peculiar syncretism: Hinduism redressed Buddhism through the practice of meditation in such a way that several intermediary forms were hardly recognizable as Buddhism any longer.

The religious form of Shivaism contained mainly tantric ideas.

The middle-Buddhist yoga practice divides into two trends: sadhana and vajrayana.

In the magic rituals of sadhana practice mantras (power words) play a role.

By way of the mantra it is possible to call forth the god.

The emergence of the vision of the god is supported by a yantra (mandala).

A yantra is a cult image, in the center of which the god is depicted.

Through intensive contemplation of the god, it comes alive.

The viewer enters into the god, and the god is in the viewer (identification with the god, deification of the viewer).

This method may be used to attain unity with the All, but also for sheer magic with worldly aims (fakir trickery).

Contrary to this is the Vajrayana branch.

Yana means vehicle, or way.

Vajra is ambivalent and has both a divine and a phallic meaning.

It can signify: lightening, power, libido, divine energy, intelligence, power of consciousness.

Or else it is the thunderbolt and stands mystically for the linga.

Its female counterpart is padma-lotus, which stands mystically for the yoni.

In worship one frequently finds symbols of the unification of vajra and lotus.

As a consequence of the ambivalent meaning of vajra, a school of the right hand and a school of the left hand have developed.

The former sees in vajra the divine energy.

It represents the philosophical direction and loses its way from time to time in excessive spirituality.

The school of the left hand, which is rather frowned upon, is the advocate of the sexual point of view.

For it, vajra is the expression of the fulfillment of personal sexuality.

(In the battle between these two viewpoints, one easily recognizes the parallels with the science of psychology today.)

Mahayana teaches that all things are embryos of the Buddha; they are embryos of the Tathâgata, the complete.

All things are formed out of the same energy; vajra is immanent in everything.

Thus also the fourth body (subtle body) of the Buddha is a manifestation of the lightening power in the form of bliss; it is vajra sattva or ananda—bliss.

(Nietzsche: “Since all pleasure wants eternity, wants deep, deep eternity.”)

In this state of bliss and in the form of vajra the tathagata embraces its Shakti.

This is the eternal cohabitation of the god with its female form, its offspring, its emanation, its matter.

This belief occurs above all in Shivaism.

The worshiped god is Siva, the many-armed.

He is the hunter on the mountains, the lightening, the hidden power of creation.

He is purely contemplative.

His spouse is Shakti, the emanation of power, the active creative power.

This idea corresponds to an old Upanishad concept of purusha and prakriti.

(Siva and Shakti = purusha; and prakriti = linga and yoni.)

Siva is also conceived and portrayed in images of worship as Siva-Bindu (Bindu = point), that is, as the latent point-shaped power of creation.

Surrounding Siva-Bindu, around the center, rests the Shakti in the shape of a wheel or cakra.

This is the primal form of the mandala. Such a cakra is also called a padma-lotus.

To this relate the mystical syllables Om mani padme hum, which are best translated as

something like: “Oh, by the gem in the lotus.”

They mean the highest perfection and the first beginning at the same time.

Contained therein is everything that can be said.

For us such speculations are the ultimate point at which one may arrive, whereas for the Indian they are simply the starting point, or point of departure.

He begins with the internal, whereas we constantly live in the external.

The visible world is for him Maya, appearance, illusion, Maya-Shakti, that is, the product of Shakti.

Consciousness is Maya, a veil which consists of the projection of earlier experience (samskaras).

The tabula rasa of childlike consciousness is predetermined through the experience of foresight—through the collective unconscious, we would say.

But the Indian says: Shakti has consciousness in itself. (Herein lies a key to the inconceivable.)

The first childhood dreams contain the samskaras, the archetypes.

It is thus in no way surprising that we find obvious cakras or mandalas in children’s drawings.

Small children are very old; later on we soon grow younger.

In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras.

We grow older again only as with the mounting years we remember the samskaras anew.

Within the Vajrayana branch a peculiar form of yoga practice has developed, the Shakti or Kundalini yoga.

(Kundela = coiled up; SAK = having power, being able).

Shakti-Kundalini or Devi-Kundalini is a goddess.

She is the female principle, the self-manifesting power which surrounds the gem at the center.

She is the Abdulrahman, the word of creation.

Like a snake she coils around the center, the gold seed, the jewel, the pearl, the egg.

The Kundalini serpent is, however, also a Dez-Kundalini, a chain of glittering lights, the “world bewilderer.”

By creating confusion she produces the world of consciousness, the veil of Maya.

It is the anima, the Devi-Shakti, which has conceived the world.

(This is, of course, a view which corresponds to male psychology.

Seen from the woman's point of view the animus devises the world.)

Siva emanates Shakti. Shakti begets Maya.

Maya is desire and thereby error: she is the fire of error.

The desiring consciousness confronts the purely contemplative consciousness.

The visual portrayal of this emanation can take place horizontally as well as vertically. In the first case the earlier-mentioned mandalas appear.

Maya is there depicted as a glowing circle of fire (honeycomb blaze).

In the second case one finds portrayals in which are indicated the darkness and confusion below and the pure power and light above.

This vertical arrangement of levels of consciousness in the image of worship corresponds to the teaching of the different cakras in the human body.

In the oldest Upanishads the heart (four ventricles!) is the seat of the soul or of knowledge, of waking consciousness.

It is the root of all limbs and the seat of parva, the breath of life. Prana is vaju.

Vaju comes from Muladhara, the root support.

The Hangsa Upanishads teach: in the heart region there is an eight-leafed lotus.

The eight leaves correspond to the compass and portray both moral and psychic states.

At the center lives Vairagya, passionlessness, disinterest, and detachment (cf. Meister Eckhart).

According to another teaching brahman can be attained from four cardinal points: these appear separately in the head, neck, heart, and navel.

In the Dhyana Bindu Upanishads it is said, "The great and powerful with the four arms, that is, Vishnu, should be worshiped in the navel."

In the cakras the elements are cleansed with the help of Kundalini. In Kundalini yoga six cakras, or centers, are distinguished.

The first cakra lies near the perineum and is called Muladhara.

The second is named svadhisthana and is located in the small pelvis.

The third has its seat in the naval region: it is called manipura.

Anahita is located near the heart diaphragm. In the neck lies visuddha.

The uppermost center, vajra, lies in the head between the eyebrows.

Still higher than these corporeal cakras lie some metaphysical cakras: hence the mana center and above that the soma cakra.

This teaching of the cakras should not be misunderstood as concrete and corporeal like the theosophers tend to do today.

These centers are not corporeal entities.

When one speaks of them, it is understood “as if” they were situated somewhere in the navel, and so on.

Two serpent lines lead from Muladhara to the vajra cakra.

And indeed, one begins in the left testicle and runs around the cakras to the right nostril.

The other has its beginning in the right testicle and ends in the left nasal opening.

This pair of paths are called Ida and Pingala (Ida =moon, female; Pingala = sun, masculine).

The one lying to the left is the moon or water stream, the one to the right is the sun or fire stream.

Besides these, there is also a middle stream, Susumu (cf. the last picture of the patient).

The liberation through knowledge and insight takes place along these paths.

The knower becomes brahman.

Muladhara is the lowest, the center of the earth. It has its seat in the perineum.

What is in Muladhara is unconscious, latent, dormant.

Siva-Bindu lies at the middle point; around it Kundali-Sakti is coiled up as a snake.

Bindu corresponds to the self-generated lingam around which the serpent lies.

A shell surrounds both; this shell is Viv.

When Kundalini awakens, consciousness of the world arises.

In herself, Shakti is of course also conscious beforehand; she creates the world through imagination corresponding to the copies of samskaras.

Kundalini, however, awakens only when hunger drives her.

This hunger arises as a consequence of spiritual discipline, through the appeasement of pairs of opposites.

When the external process has finally come to rest, the internal begins.

Kundali-Sakti springs up, whereby her head becomes light.

This is the process of becoming conscious.

The symbolic animal of the Muladhara cakra is the elephant, the image of firmness and strength, the earth.

The yoni is in the Muladhara mandala represented as Tripura, a female triangle united with the lingam, which is also termed the leaf.

The second center is svadhisthana, the seat of error and desire.

It is located in the small pelvis corresponding to the genital region.

Svadhisthana corresponds to the water sphere and rules the bladder.

Its animal is a water monster.

The mandala portrays a red six-leaved lotus and the moon.

The manipura cakra has its seat in the navel region.

This is the place of fire and of pairs of opposites.

These generate emotions and passions.

Through concentrating on the navel, anger is suppressed.

Manipura “is lustrous as a gem.”

Manipura is at the same time the center of the region of the flesh, the corporeal human being, the meat eater.

(Sakti Laktini with breasts red from blood and running with animal fat.)

The ram, vehicle of Agni, is its animal.

Anahata is the fourth center. It pertains to the heart, or rather to the midriff.

Here, in the air, vaju Pranasakti (parva = pneuma) has his seat.

Here lives purusha, the conscious human being.

From there one sees the âtman, and the yogi now knows, “I am it.”

In anahata the prospective spirit is born; it starts becoming conscious.

The accompanying symbol is the Kalantari tree, which fulfills all wishes.

Below it is the manipitha altar.

The fifth cakra is visuddha: it lies in the neck, particularly in the larynx.

Here lies the seat of speech, and thereby the spiritual center.

It is “the purple center of the white ether [akasha] which sits on the white elephant.”

Sakti-Sakini is now white, and Siva appears in androgynous form, half white, half golden.

Together they celebrate the mystical union.

Visuddha is the lunar region and at the same time the “gateway of the great liberation” through which man leaves the world of error and the pairs of opposites.

Akasha means the fullness of the archetypes; it concerns a renunciation of the world of images, a becoming-conscious of eternal things.

Ajna is the sixth and highest corporeal center. (Ajna = knowledge, understanding, command). It is located between the eyebrows.

He re the command of the leader, the guru, is received from above.

In the Ajna mantra the lotus is portrayed with two white leaves.

The yoni triangle is reversed: it is white, and in the middle of it, itana-linga sparkles like lightening.

Atman here shines like a flame.

It is the pure, universal power in the form of a phallus.

The mantra attached to the Ajna cakra is Om.

In the sixth cakra lies the seat of mahat (mind22) and prakriti.

Here the “subtle body,”23 the diamond body, develops (cf. The Secret of the Golden

Flower)—that being which Goethe termed “Faust’s Immortal.”

It is portrayed individually as taijasa and collectively as hiranyagarbha, the golden seed (Orphic: the world egg), the “great self.”

At the hour of death, parva is removed from the yoni into the ajna cakra, from which it passes over into the godhead, into timelessness, into nirvana—into those cakras situated above the corporeal, in the “house without foundation,” on the “island in the ocean of nectar.”

Now followed the display of a series of unconscious images which were painted by different patients and which illustrate the Western parallels to the preceding observations concerning Indian psychology. Carl Jung, Kundalini Yoga Seminar, Appendix I, Page 71-78

1. https://smile.amazon.com/Psychology-Kundalini-Yoga-C-Jung/dp/0691006768/ref=sr_1_2?crid=3LHE5ZCZOVX48&dchild=1&keywords=jung+kundalini+yoga&qid=1634054096&spref

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1935 12 June LECTURE 6 Zarathustra Seminar (2022-01-07 07:35)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche`s Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

Prof Jung:

What is the connection between this new chapter, ”The Preachers of Death,” and the preceding one?

Mrs. Baumann: I think the last one also preaches death; there is only the choice between the heights and the kennel of dogs, and if one gives that up, one has no more life in the body.

Prof Jung: Have you a particular passage in mind to substantiate your idea?

Mrs. Baumann: At the end of the chapter he says. ”But it is not the danger of the noble man to turn a good man, but lest he should become a clusterer, a scoffer, or a destroyer.” And the last thing of all is, ”Cast not away the hero in thy soul! Maintain holy thy highest hope!”

Prof Reichstein: I should say the young man was meant to be the life, and now comes the contrast: he cannot live his life.

Prof Jung: You think the connection is really an enantiodrornia?

Yes, the enantiodrornia begins where the young man is struck by lightning.

Throughout that preceding chapter Zarathustra preaches the heroic attitude, but he realizes that there is a young man who strives to follow him, and later, on the hills, the young man says: ”My destruction I longed for when I desired to be on the height, and thou art the lightning for which I waited.”

Zarathustra is the thundercloud from which the lightning issues, which means that he is not human, but a spirit, a demon full of dangerous energy; that is, of course, the quality of a being so pregnant with thought.

Consequently, when the young man, who is not up to such intensity of tension, comes up to Zarathustra, up to the level of the demon, he is as if struck by lightning.

This would be insanity; it is the sudden explosion in the head which many cases of schizophrenia describe.

They experience such things in the beginning, saying that something snapped in their head, for instance, or there was an explosion like a pistol shot-and from that moment on they are different.

There is a special term for it in French, le trouble cenesthesie.

Cenesthesie comes from the Greek koinos, meaning general sensation.’

And these peculiar troubles are particularly in the head.

They are sort of preliminary symptoms; the continuity of the mind breaks up into parts like a surface of ice or a mirror.

One finds a characteristic symptom in the pictures such people draw, the so-called breaking lines.

For instance, they make the picture of a tree, and then some part of the tree is broken off and they substitute a different design, something which does not fit in; it is like a break which goes right through the picture, as if a piece had broken off and another piece, an entirely different construction, joined on there.

Such people have at least one breaking line, or even several, in their mental condition.

It doesn't mean that they are necessarily insane, for such things also happen with people who only have a neurosis, where they are perfectly capable of improvement.

I remember the case of a woman who was not insane at all although she had an insane sister.

She had a neurosis, and drew a picture which contained a number of breaking lines; it gave me quite a shock when I sat it.

But she explained to me that it had been made in a moment of terrible emotion and that the chaotic impression it produced was due to that, though she could not describe what the emotion had been.

You see, that shows that it was the right diagnosis; a breaking line means that there is a split, and people with bad splits cannot explain it or they come to an utterly irrational conclusion.

It is just as if they could not jump across that split; they can explain thus far and then are stopped by an unknown emotion.

But this woman was able to explain the breaking lines as emotion.

Then I told her she had better try to bring out that emotion, to make another picture that would express it.

Now in the first picture she had drawn a human figure, herself, but completely dissolved or exploded by breaking lines, an eye here, a hand there and a foot somewhere else, like a corpse that had been exploded into many parts by a shell or a high explosive-such deep emotions have that shock effect as if a projectile had entered the body and exploded it completely.

While in the next picture she represented herself as whole but confronted with a terrible snake, and that snake was the cause of her emotion: it was the Kundalini snake.

For when the snake raises its head, the hissing of the snake, as they describe it in the Tantric Yoga, has the effect of a tremendous shock.

That is not always true, but in people with a delicate constitution, as she had, it produces a shattering effect.

But the fact that afterwards she could produce a picture which was completely composed, where the figures were whole and logical, showed that she could bridge the gap, could strengthen the breaking lines.

These are of course not always indicated in the same way; there may be a more or less symmetrically composed picture, and then in a corner there is an intrusion which contains something else.

Or perhaps a part of a human figure (or an animal or whatever it is) is dissolved into strange things.

So it is not always like split glass, but also can be like a growth, a tumor for instance.

When you look at such a growth in the microscope in reality, you see the regular tissue of the body and then suddenly that dissolves into a strange chaotic accumulation of cells which don't show a trace of the former healthy tissue.

So you can describe it in different ways.

Now you see, that is the lightning which destroys the young man, who is of course, in comparison to the extreme old age of the archetype, always a young man-the wise old man is at the least two million years old.

Mrs. Baumann: In the end of that last chapter I understood that there was a demonstration of Christianity which he did not realize at all, and I was just wondering whether that would not be the disturbing element, whether that might be what I meant when I called it death.

Prof Jung: Oh yes, that whole preceding chapter, "The Tree upon the Hill," is of course due to the overvaluation of the spirit, as indeed the whole drama of Zarathustra is based on that prejudice.

In the age in which he lived he could not help identifying with his figures.

First of all, he was suffering from the materialistic and rationalistic attitude of his time, which naturally assumed that one's thoughts were oneself, with no objectivity-as people still identify with their thoughts and think they can manage them as they want, because they feel them as utterly subjective.

And then there was the Christian conviction. That was just the paradox of the nineteenth century.

On the one side they had a perfectly rational mechanistic attitude, and on the other side

they were capable of being good Christians where the spirit was everything.

During the week a professor confessed a mechanistic theory of psychology, and on Sunday he went to church and believed God knows what.

They had two drawers: in the one a materialistic philosophy and in the other the Christian belief; so even if they did not openly believe in the spirit or the Christian dogma, at least in their practical life they followed Christian morality.

That can happen to the most enlightened minds.

For instance, people adopt an Eastern creed like Taoism or any other Eastern system, and then, quite inconsistently with their conviction, they live an ordinary life fitted to the church.

But the two things don't work together.

Brahmanism is not meant for good Christians, nor is the Christian life meant for Brahmanism.

They simply and it is extraordinary how such a thing can remain quite unconscious.

You see, Nietzsche certainly does not believe in God any longer: he thinks he has done with that-God is dead-and then here is another overestimation of the spirit just as good as any Christian one.

Without questioning, he identifies with Zarathustra; he personifies him, calls him a different name.

Nietzsche knows he is not Zarathustra, yet he nevertheless identifies, instead of treating Zarathustra as a demon or at least a disembodied spirit.

If he would only assume that Zarathustra was really the spirit of the old Zarathustra of Persian times, he could realize that he was speaking and not himself, and then he would never climb a hill to meet Zarathustra-in order to be struck by lightning.

But he was a child of his time; he did not know psychology.

If he had known what we know nowadays probably his case would have been better, I don't know.

We always must recognize, however, that we would not know what we know today if Nietzsche had not lived.

Nietzsche has taught us a lot.

When I read Zarathustra for the first time as a student of twenty-three, of course I did not understand it all, but I got a tremendous impression.

I could not say it was this or that, though the poetical beauty of some of the chapters

impressed me, but particularly the strange thought got hold of me.

He helped me in many respects, as many other people have been helped by him.

Therefore, we cannot say he should have done differently; we only must remember,

if we take it to ourselves, that in reading Zarathustra, we must apply certain criticism, for it is very clear where Nietzsche went the wrong way.

Otherwise one is simply infected by that identification, because we all suffer from the prejudice of the spirit; of course, it is wonderful to identify with that thing which becomes spiritual, but when we study Nietzsche critically, we see the dangers.

Now, because his teaching is imbued by the identification with the

spirit Zarathustra, he really teaches something which would mean a mass slaughter.

For by far the greatest majority of people could not stand such an identification, as he himself could not stand it and as nobody can stand it; it can be stood for a certain time but then it is just too much and one collapses: one goes crazy.

That realization is not coming to the foreground, however.

You get a certain idea, as Mrs. Baumann has rightly pointed out, in the last sentence, where he conjures his audience, ”But by my love and hope I conjure thee: cast not away the hero in thy soul.”

There must be a mighty good reason for casting away the hero; otherwise he would not admonish them not to do so.

Sure enough, the hero should not be cast away. It is poison when you identify but it is not if you don’t.

But Nietzsche had not that point of view; he simply could not think it.

His idea obviously was, either you are a philistine or a little bourgeois; you are fat and eat and drink and sleep and so on, or you must be a hero, and he grows afraid, obviously, that man will lose the hero ideal, being threatened by so many dangers.

Therefore, in spite of all that could be said as counter-argument, he says, don’t give up that hope, don’t give up that hero ideal.

He is in a way, by his identification with Zarathustra, a preacher of death.

That insight slowly dawned upon him unconsciously in the preceding chapter and now he must say something about those people who are preaching death.

But since it has been an unconscious thought he naturally projects it upon others; he does not know that he is one of the foremost.

It is the rule that unconscious thought is projected, so you always discover it round you.

For instance, people who have erotic fantasies of which they are not aware, must surely become aware of what they must find in themselves through their projections-like those people who join the society for the suppression of pornographic pictures.

There was an Englishman who was a member of such a society.

He collected all the pornographic photographs he could lay hold of-of course only in order to destroy them.

He had five thousand, and then he announced in a meeting of the society that before they were destroyed, he wished very much that the society would take the trouble to inform themselves of the evil of the world by looking at them.

And they all stuck their heads together to look at those five thousand pictures, so they had a good meal before the final catastrophe when the pictures were burned.

Naturally, nobody in his sound senses would believe that they did not enjoy it.

Then afterwards they had the voluptuousness of believing they had done a good thing for the world.

As if they had not helped the pornographic business by buying all that stuff-many factories and printing-presses benefitted by that large deal.

Well now, this chapter begins.

There are preachers of death: and the earth is full of those to whom desistance from life must be preached.

Who are those people to whom renunciation ought to be preached?

Prof. Reichstein: I think the connection is here with those wild dogs in the cellar. He wants to kill them, and if he is beginning to preach of death, that will be the natural part which must be killed. Therefore, those men ”to whom desistance from life must be preached” are the simple men.

Prof. Jung: Well he obviously means that those people who are not able to live up to the heroic idea had better disappear; of course, those are the ordinary people who have no dogs in the cellar.

But who has dogs in the cellar? No normal person.

First of all, it is against simple decency to lock up dogs in the cellar: you wouldn’t do that; you have dogs in your rooms, in your garden.

They are nice companions for man, very friendly things; it would be abnormal to lock them in the cellar.

So the ordinary normal human being has his dogs on the surface; he lives with them and to a certain extent the master is equal to the dog and the dog to the master.

You often notice that peculiar likeness between a dog and his master: they take on the same expression, and you can liken dogs to certain human types.

There is an inner relationship between man and dog; therefore an old hunter says it is good for the dogs to sleep with the hunters.

The horse is also a friend of man.

And Philo stratus, in his book about Apollonius of Tyana, says that elephants like man very much; he heard them whispering among themselves in the night, and they were very sad because they were afraid they had not pleased man during the day.

They were ambitious to be appreciated by him.

This is a very precious piece of animal psychology, inasmuch as our own psychology is similar; many people worry for hours in the night lest they have not lived up to the expectations of others, have not done the right thing by them, have not shown love

enough.

So you see, the ordinary normal individual lives together with his animals and therefore he cannot and will not overreach himself.

Now, those are the people that Nietzsche says are all too many; they are superfluous when it comes to the heroic ideal.

Full is the earth of the superfluous; marred is life by the many too many.

May they be decoyed out of this life by the ”life eternal”!

That is of course a hit at Christianity which preaches the importance of eternal life and the relative unimportance of the temporal life; he says it is quite well for them to die out, to pass away into eternal lifebecause they make nothing of this life.

’ The Life of Apollonius of Tyana, tr. F. C. Conybeare (London and New York, 1912).

Philostratus (a Lemnian, born ca. 170), faithfully recorded the sayings of Apollonius, who was born 3 B.C. and lived a hundred years.

Traveller, miracle worker, Pythagorean, ascetic, he did not know of Jesus but was a kind of rival.

”The yellow ones”: so are called the preachers of death, or the ”black ones.” But I will show them unto you in other colours besides.

What are these yellow ones?

Mr. Allemann: They would be Buddhists.

Prof Jung: Yes, and the black robed ones are usually Christian, Protestant as well as Catholic, because black is the official color, though it originated really in the East where they wore black cloaks.

The early Christian monks wore black cloaks, as they still do in the Greek orthodox church; die Trauernden, the mourning ones, was the official title for monks in the second, third, and fourth centuries.

So black, which signifies mourning, death, abnegation, became characteristic of the priests.

In official functions they used other colors, white expressing innocence, purity, red expressing love; and yellow comes in too, but I think that was a later invention.

Blue is not a church color.

Mr. Allemann: Violet?

Prof. Jung: Yes, but violet, purple, and crimson appeared much later; the original colors were white, black, yellow, and red.

And curiously enough, these were the mystical colors of the four elements in alchemistic philosophy; they must have to do with some original conception.

They would be the colors of the four functions; what we call now psychological functions were originally elements or temperaments.

Our four functions are four characteristics of consciousness, but when there was no psychology, when one only knew the differences between human beings, one spoke of temperaments, meaning emotional differences, the melancholic, or sanguine, or choleric, or phlegmatic temperaments.

The phlegmatic person is the one with slow cold humors; the melancholic has a very black bile and is very depressive; the choleric is an irritable or irascible personality, easily inflammable or impulsive; and the sanguine is the optimistic, gay, easygoing person.

These were explained by a particular condition of the so-called ”humor,” a fluid, the humidity or the juices of the body.

This idea of the four temperaments is of antique origin, the first attempt to classify

people on the horizontal, one could say, but there was no particular value attached to it.

Another attempt at the classification of human beings in antiquity was the vertical system: the three stages, hylikos, psychikos and pneurnatikos-the material man, the psychical man and the spiritual man.

The temperaments were linked up with the four elements-fire, earth, water, and air-and they also were often characterized by four colors.

In the Eastern Lamaistic mandalas, one again finds four colors-white, red, green and yellow; but in the west green is not a church color because it is the color of vegetation, which has nothing to do with the church and the spirit.

It is peculiar that blue was not used but it just wasn't.

Mrs. Baynes: The Virgin's robe is nearly always blue.

Prof. Jung: Yes, in art, but that has nothing to do with the official colors of the ritual; they call them church colors, Kirchenfarben, and they coincide with these very ancient alchemistic colors.

There is a passage in one of the Latin pseudo-Hermetic writings where they speak of

the vulture as the spiritus volatilis rising from the black mother: Vultur in cacurnine mantis rnagna voce clarnet; ego surn ater et albus, rubens et citrinus, meaning: "The vulture upon the top of the mountain cries with loud voice, 'I am white and black and red and citron.'"

That is, he is the one that unites the four qualities, being above the temperaments, in the language of those days.

With us it would mean the one that is neither thinking, feeling, sensation, nor intuition, but above the four functions.

The meaning in alchemistic philosophy also was that the four must come together into one, and they tried to express it in the material chemical process by uniting the four elements-fire, earth, water, and air-or more psychically, uniting the four temperaments into one.

The one, that central thing, was called by many names, the lapis philosophorurn, aurum nostrum, our gold, (which was not the ordinary gold) and many other metaphors.

It was very clearly not a chemical body, and one cannot say it was spiritual, because it was as much matter as spirit.

It was symbolic, and held a central position; as for instance, the Lamaistic mandala is by no means in heaven, but is always embedded half in the earth and half in the upper world.

The yellow robed ones are surely the Buddhists because the official color is that orange yellow of their robes.

It was originally a disreputable color worn by the low castes as a sign of humility and abnegation.

The Jews were always characterized by yellow in the Middle Ages; they were made to wear either yellow hats or a yellow ribbon, and in Basel, as late as I865 Jews had to produce a

yellow identification card at the gates of the city if they wanted to enter.

Then the quarantine flag is yellow, meaning contagion, look out! Now we will continue,

There are the terrible ones who carry about in themselves the beast of prey, and have no choice except lusts or self-laceration.

And even their lusts are self-laceration. To whom does he refer here?

You know, Nietzsche had great historical knowledge.

Mrs. Baynes: Does he not mean those Christians who first sowed tons of wild oats and then went into the desert and mortified the flesh?

Prof. Jung: Exactly.

He could easily mean a man like Raimundus Luilus or Ignatius of Loyola or St. Augustine or Tertullian, who first led very wild lives and then suddenly turned against themselves, turned to self-laceration; it was the same wildness of instincts, only it was turned to a spiritual purpose.

They have not yet become men, those terrible ones; may they preach desistance from life, and pass away themselves!

It is a very curious thing, but men like Ignatius of Loyola were really heroes; Loyola died among the Moors as a missionary, died the death of a martyr, and martyrs were heroes-only for the purpose of the spirit, were they heroes.

And here Nietzsche sees very clearly to what heroism leads; he himself says to make a god of thy seven devils.

He also gets sweetness out of his cruelty, transforms wildness into another purpose.

But he only sees that in other people, and he thinks it is there something quite different.

But whether it is a Nietzsche or an Ignatius of Loyola or any other who turns round and sacrifices himself or lacerates himself for his purpose, he has a heroic attitude.

Nobody becomes a hero without turning against himself to a certain extent, for everybody has that rabbit heart within, which defends itself to the last against the hero attitude; if one has only an inkling of heroism one feels very much how one has to turn against oneself.

But otherwise one gets nowhere.

That particular reproach, that they have not even become men, shows that he sees the inhumanity very clearly, but identifying with Zarathustra is just as inhuman.

There are the spiritually consumptive ones: hardly are they born when they begin to

die, and long for doctrines of lassitude and renunciation.

They would fain be dead, and we should approve of their wish!

Let us beware of awakening those dead ones, and of damaging those living coffins!

They meet an invalid, or an old man, or a corpse-and immediately they say: ”Life is refuted!”

But they only are refuted, and their eyes, which seeth only one aspect of existence.

Shrouded in thick melancholy, and eager for the little casualties that bring death: thus do they wait, and clench their teeth.

Or else, they grasp at sweetmeats, and mock at their childishness thereby: they cling to their straw of life, and mock at their still clinging to it.

Their wisdom speaketh thus: ”A fool, he who remaineth alive; but so far are we fools! And that is the foolishest thing in life!”

To what does grasping sweetmeats refer?

That must be a different case. Surely he does not refer to any religious system.

Mrs. Baumann: Eat drink and be merry, for tomorrow you die.

Prof. Jung: Yes, the Epicurean point of view, the ironical worldly standpoint, which is by far the most frequent form of philosophy.

Their idea is that it is foolish to live at all, but alas, one lives and makes the best of it.

It means nothing but it is a sort of friendly habit to exist.

This is an absolutely practical philosophy which has many followers.

”Life is only suffering”: so say others, and lie not.

Then see to it that ye cease! See to it that the life ceaseth which is only suffering!

And let this be the teaching of your virtue: ”Thou shalt slay thyself!

Thou shalt steal away from thyself.” To whom is he referring here?

Mrs. Crowley: To Schopenhauer.

Prof Jung: Of course. Nietzsche was a great admirer of Schopenhauer, but later on he became his opponent.

Schopenhauer's point of view became anathema to him because it was very Buddhistic; he was overcome by a great compassion for humanity and the undeniable suffering of life, and therefore said that one should simply cease to will life in order to put an end to that whole phantasmagoria of existence."

"Lust is sin,"-so say some who preach death-"let us go apart and beget no children!"

"Giving birth is troublesome,"-say others-"why still give birth? One beareth only the unfortunate!"

And they also are preachers of death. What famous man would he be indicating here?

Mrs. Baynes: It might be Tolstoy, that was his doctrine.

Dr. Elliot: Not in Nietzsche's day; Tolstoy did not have a philosophy as a young man.

Mrs. Sigg: Malthus?

Prof Jung: Yes, the birth control man, he wrote before the middle of the nineteenth century, I think between 1840 and 1850, and started a huge noise all over Europe.

Of course Nietzsche was much impressed by Mal thus because everybody was impressed then.?

"Pity is necessary,"-so saith a third party. "Take what I have!

Take what I am! So much less doth life bind me!"

Were they consistently pitiful, then would they make their neighbours sick of life.

To be wicked-that would be their true goodness.

But they want to be rid of life; what care they if they bind others still faster with their chains and gifts!

Now to whom does this refer? "Take whatever I have. Take whatever I am."

Mrs. Crowley: It could refer to monks.

Prof Jung: Oh no, they never say to take whatever they possess; they never were quick at giving.

Mrs. Crowley: I thought they gave everything to the monastery.

Prof Jung: Yes, but they had very good cellars.

Miss Hannah: It sounds Christian. Christ himself preached it.

Prof. Jung: He is not modern enough, and Nietzsche has already dealt the Christians one mighty blow.

After Malthus we must expect somebody a bit more modern.

Mr. Allemann: Marx.

Prof. Jung: Yes, the communistic theory and such ideas, which originated in the second part of the century.

And ye also, to whom life is rough labour and disquiet, are ye not very tired of life? Are ye not very ripe for the sermon of death?

All ye to whom rough labour is dear, and the rapid, new, and strange-ye put up with yourselves badly; your diligence is flight, and the will to self-forgetfulness.

If ye believed more in life, then would ye devote yourselves less to the momentary.

But for waiting, ye have not enough of capacity in you-nor even for idling! What would this be?

Mrs. Baynes: It is the tired business man.

Prof. Jung: Yes, he refers to the main characteristic of the second part of the nineteenth century, industry, business life, and the tired business man.

Everywhere resoundeth the voice of those who preach death; and the earth is full of those to whom death hath to be preached.

Or ”life eternal”; it is all the same to me-if only they pass away quickly!

He wipes out practically the whole generation of men; only a few remain and they will be killed by lightning.

This is pretty radical: he just takes the sponge and wipes out whatever has been written on the blackboard of history, a thorough remedy.

This is important.

It conveys the idea that everything that exists must be done away with because it is not

worth continuing. What does that imply?

Mrs. Sigg: Making a new beginning.

Prof. Jung: Yes, uprooting the whole of actual mankind, producing a complete revolution, in order to prepare the ground for a new world.

Mrs. Adler: It seems to me to be very funny and compensatory, because Nietzsche had in reality absolutely no interest in life; he pictures such things, but people who are very near to life are more careful and conservative.

Prof. Jung: Yes, but Nietzsche is not speaking. Nietzsche is a young man who has been struck by lightning; Zarathustra, the spirit, is speaking.

And the spirit is like a mighty elementary phenomenon which comes when it wants to come and destroys what pleases it to destroy.

You see, the spirit did not ask whether we were ready to have a new century or a new world, but simply comes when it is ready and destroys whatever resists.

So Nietzsche is not moved by human considerations at all; he is simply following the intimations of Zarathustra's spirit.

We come now to the next chapter, "War and Warriors." What is the logical sequence between this title and the preceding one, "The Preachers of Death"?

Mrs. Baumann: Would it be war to destroy the world?

Prof Jung: Yes, war ever has been the means of destruction, and that is what he is preaching, obviously.

The question is, of course, what form the destruction would take, and the unconscious already prepares the answer.

It would mean war or at least a warlike attitude which is ready to strike and to destroy, an absolutely reckless readiness, even.

Now, here I must speak again about the peculiar prophetic quality of these two chapters. You see, one could say it was not logical; it simply flows out of him, and has obviously the quality thought and imagery.

Yet it is just as much fact, because the spirit of Zarathustra is, one could say, the mirror of the flow of events which are potential facts, though they do not yet exist.

Our unconscious has two aspects: the one is the past or the remains of the past, and the other is the future, or marks of the future.

The unconscious can flow out in a sort of backward flow, to things that reach into the past far beyond an individual existence; as you know, one can go back in time for thousands of years-or one can go forward.

Zarathustra is directed to the things which are to come; the past only comes in inasmuch as it is the building material of a new future.

He mirrors the images of the potentialities of the collective unconscious-what is likely to be-so when he speaks of death and the preachers of death, it is not mere words; one could designate that as a potential fact, that which the unconscious holds in store for times to come.

Whenever somebody speaks directly out of the unconscious, one must always keep in mind that those are mirrored facts and truly prophetic: a true prophet mirrors the flow of potential facts.

So these chapters are pregnant with the future.

They illustrate what is going on in our days, for instance; we have had a good deal of wiping out and it seems we are not yet through with it.

He says, ”marred is life by the many-too-many,” and, you know, people talk a great deal nowadays of the overpopulation-and certainly Central Europe is overpopulated.

We are deeply impressed in Switzerland with the fact that we cannot possibly nourish our population of five millions; we can only produce food enough for two millions, and what about the other three million if we should have to shut our frontiers, for instance, if we could not buy?

It is pretty obvious that they would go by the board.

Italy has a teeming population and they are preaching death, sending division after division to Abyssinia to nourish the mosquitos there; that is a serious attempt at bloodletting.

So, for the wiping-out idea, war is a matter of discussion in our unconscious as one of the most suitable means of destruction.

Our unconscious is full of destructive schemes-that is just the fact; of course, not so much the personal unconscious, but if we go a bit deeper into the truly collective layers, we find such a tendency.

Therefore, there is a general veil of fear over Europe of a threatening and very obscure future; one suspects fate of playing a huge trick.

Every country is arming to the teeth in order to be ready for peace; because of that fear even most peaceful people are thinking of weapons and fortresses.

We see that most clearly expressed in France; the French mentality is filled with fear.

On the day when Hitler declared general military service, the Frenchmen did not even go to their beloved cafes.

They deserted their habitual places on the boulevards, because they thought in the next moment bombs would be coming down upon Paris.

That is characteristic; the atmosphere is electric with fear and with possibilities of war.

These two chapters really show the unconscious preparation of the future.

Mrs. Baumann: I want to ask whether you see in the dreams or fantasies of your pa-

tients, pictures of general conditions, and if you do see them, how do you distinguish between the personal and the political?

Prof. Jung: As a rule you don't see these things, because most of my patients are not concerned with the welfare of the world.

They are much more concerned with their personal welfare, so they produce pictures which have a far more personal significance.

Prophetic dreams are rare; prophecies that are merely for the next day are quite frequent, but they are unimportant or only of a subjective importance.

The true prophecy demands size always and not everybody can boast of having that quality.

You see, Nietzsche was such a fellow.

Mrs. Jung: It seems to me that it is not only destruction that one sees here; it could also represent an attitude to life, linking up again with the hero spirit that he has praised before.

So I think it is also a positive thing, a positive attitude to life, not necessarily destructive.

Prof Jung: That is perfectly true.

But it is really destructive here, and then during the course of the chapter the enantiodromia takes place which prepares the next chapter, "The New Idol," where he comes to the idea of the remedy.

For the unconscious never sticks to utter destruction.

The unconscious is the spirit of life, the stream of events that go on and on.

The unconscious does not know death or complete destruction, but only knows change and usually change according to the law of enantiodromia.

So it is always a relative destruction, but I think a relatively far-reaching destruction is meant here.

If it is only as far reaching as the world war it is already of a good size!-and the unconscious is envisaging catastrophes which even exceed the world war.

Mrs. Sigg: I think this sentence, "Ye shall be those whose eyes ever seek for an enemy-for your enemy," could be taken as a prophecy of modern psychology.

Prof. Jung: Yes but wait until we come to it!

Mrs. Adler: In your lecture at the University about the anima, you spoke about a man who heard voices; in that case I suppose the prophecy was spoken; it came through voices.

Prof. Jung: In that case, the voice was chiefly concerned with personal things.

There were some general hints, yet with a very personal application not concerned with world events.

It was always the personal attitude to a possible change in the surroundings.

But the object was not changed in the surroundings, only the change of the personal attitude; and there was little of prophetic material even there.

Mrs. Adler: But don't you find in many cases of hysteria, for instance, very great suffering in the collective unconscious?

Prof. Jung: Ah yes, that is true, but you find that everywhere; the general situation mirrors itself in every case of neurosis.

As everybody has a collective aspect, everybody is suffering in his financial dealings,

for instance, from the actual world crisis.

That goes very deep in many cases.

Everybody is mentally affected by actual events and by the general situation.

Perhaps one could say that nowadays one quarter of the Swiss population is affected by mental illness.

Insanity is spreading; there are very abnormal mental conditions prevailing in Europe, and everybody is more or less affected by it.

But it is characteristic for the ordinary neurotic that to him in the first place it is personal suffering.

You see, as soon as somebody is threatened with a loss, even if the loss is worldwide and everybody is concerned with it, that person is concerned personally in it, and handles it as if it were his own case and not a general one.

For instance, it is always an enormous revelation to certain patients when they come out of their analysis to hear me talk about other cases.

Then they discover that other people have similar symptoms when they had thought that they were the only ones on God's earth who had had such experiences.

It is amazing to what extent people, particularly through suffering, are concentrated upon themselves; they become autoerotic to the nth degree and forget all the rest

of humanity who might be suffering from exactly the same evils as their own.

But it is true as Goethe says in Faust:

On Sundays and holidays what I adore

Is a talk about war, with all of its scare,

Whilst far off in Turkey the foreign folk there

Continue to fight just as much as before.

One stands at the window, sipping one's glass,

Watching the flagged vessels glide down the river;

When night comes, then one is contented to pass

Homewards, blessing peace and our era forever.

But if that same fellow should be hit by a bullet, then the whole world would disappear.

This is just human and quite universal.

Now we will go on with our text:

By our best enemies we do not want to be spared, nor by those either whom we love from the very heart. So let me tell you the truth!

My brethren in war! I love you from the very heart. I am, and was ever, your counterpart. And I am also your best enemy. So let me tell you the truth!

I know the hatred and envy of your hearts. Ye are not great enough not to know of hatred and envy. Then be great enough not to be ashamed of them!

What does he reveal here?

Always in the beginning of such a chapter a thought which has been unconscious before comes to the daylight.

You see, when you hear somebody talk of a general wiping out, you may safely take him aside and ask why he wants to wipe out those people, what his personal motive is.

You remember Nietzsche was a retired professor who lived by the benevolence and good heartedness of very nice citizens of Basel.

I knew an old lady myself who spent several thousands francs a year to support Professor Nietzsche.

And when he lived in the Engadine he emphasized very much how beautiful it was

to be six thousand feet above the normal.

So what does he reveal here? It is very mean to point to it.

Mr. Allemann: His own hate and meanness against other people.

Prof Jung: Well, his own hatred and envy of those people who lived in the fact, who could cope with this world.

You see, there is no man, even if he is an exceedingly gifted genius, who is entirely free from that very normal envy of the ordinary well-being.

And Nietzsche never felt well; he was entirely isolated.

Nobody understood him; all his so-called friends stared at him with deep apprehension because they wondered what was coming next.

They were afraid of him and felt already the insanity in the things he wrote.

So he was really in a position that could not be called agreeable.

Nothing is more natural than that he should hate and envy those people who could cope with ordinary life.

One sees that every day in neurotic people who are forced through their condition to live a type of life which is not, and cannot be, the ordinary type.

How they envy those who can live the ordinary life within conventions, within the ordinary expectations!

instance, the people who can enjoy the ordinary pleasures and amusements of others, who find it a particular pleasure to sit together with all their relatives every Sunday.

Or to be in a society where the only link is that they were all born in the same year; or who walk behind a flag with a band, perfectly happy and most serious, enjoying their pleasure.

People who are isolated by a particular fate always feel envy and hatred of those who can live the life they find.

So it would be more natural if, instead of saying, ”I know the hatred and envy of your hearts,” he should say, ”I know the hatred and envy of my heart.”

But since it is Zarathustra who speaks-he has not a human heart-therefore, it is projected; to Zarathustra it is they who feel envy.

As spirit he does not feel hate nor envy, but just wisdom.

Nietzsche on the other hand would feel that he belongs to these people. ”Ye are not great enough not to know of hatred and envy,” means that he is not demon enough not to

feel hatred and envy.

And if ye cannot be saints of knowledge, then, I pray you, be at least its warriors.

They are the companions and forerunners of such saintship.

Here, you see what he understands by warriors; they are not beyond hatred and envy, and don't need to be great, but they can be at least warriors of knowledge, even if they are not the saints.

Now, of what knowledge should they be the warriors?

Miss Wolff: Of truth perhaps, because he says, "Let me tell you the truth."

Prof. Jung: But what is that truth?

Mrs. Crowley: Does it not mean the prophetic knowledge, those facts that Zarathustra is feeling, sensing in the future?

Prof Jung: Yes, he means the knowledge he preaches, the knowledge of the Superman.

You see, in spite of the fact that they are not saints, not perfect, they are subject to the very human and very personal motives of hatred and envy, they can be warriors.

One can win a battle even with bad soldiers.

I see many soldiers; could I but see many warriors! "Uniform" one calleth what they wear; may it not be uniform what they therewith hide!

What does this mean?

Mrs. Baumann: Would that they were individuals instead of a collective group.

Prof Jung: Yes, in speaking of warriors, he instantly thinks of soldiers naturally; yet soldiers are in uniform, which means absolutely collective with no personalities whatever.

They are not responsible man for man, but are only responsible as a body.

It is always the danger of such organizations that the individual becomes broken in to such an extent that personality is lost.

Of course one called that in German already before the war, Kadaver-gehorsarn, which means the blind obedience of corpses; they don't exist in reality.

They are only obedient images.

So here he hints at the idea of individuation; they should not be uniformed.

They should be themselves.

Ye shall be those whose eyes ever seek for an enemy-for your enemy.

And with some of you there is hatred at first sight. What does he mean by that?

Now, Mrs. Sigg.

Mrs. Sigg: I should think the important thing in the chapter before is that Nietzsche himself does not see his own individual enemy because he has projected it-does not see his own hostility against life.

Prof. Jung: Well, the idea is that our worst enemy is always our own enemy, the enemy we harbor within our own system; and we should find that enemy and give him a chance to fight us.

He is very much in favor of equal enemies, not one to be despised but really hated.

So ”your enemy” means that you should seek the conflict within yourself; the war here takes on an entirely new aspect.

One was inclined to think of this war as a general universal phenomenon, but ere he makes a peculiar break and suddenly the whole thing which seemed to be outside, a political war, becomes a war within the individual.

It is not the enemy you shall seek, but your enemy, and that of course gives an entirely different aspect to the whole question of war and warriors.

One could almost say that this is the place, as Mrs. Sigg has pointed out quite correctly, where modern psychology begins.

It begins with a sort of self-criticism with the question ”What is against me?”

If I cannot do what I like then something must be against me, and it must be something

strong, at least as strong as myself and perhaps stronger because it really can hinder me from doing what I want to do.

And that enemy is nowhere outside.

Of course all neuroses begin with the illusion that it is outside.

Somebody outside works tricks against them, people above or below them have sort of electric rays that make them jump; they think that the Jesuits are against them, or the international institution of waiters or porters, as a former patient of mine thought.

Every neurotic has a bete noire somewhere, the mother or the father, or this person or that person who has bad intentions.

Or if a certain things had not happened, if the circumstances were different, all would be well.

But put them in different surroundings and they discover that the same old thing begins again, because they carry the enemy within; they can go where they please but the enemy is always in themselves.

Of course it takes a couple of months or even a year in new surroundings to find this out, because they have the feeling that in new conditions everything will be different-all the old worries will be left behind.

But then things go wrong and they discover where the devils are, and then they cannot understand how people learned about their secrets and think they must have been in connection with their former acquaintances.

For instance, the patient I mentioned was a lawyer, a highly intelligent man, and he was persecuted by the waiters in cafes; they always stuck their heads together and laughed and he knew they had certain thoughts about him.

He had certain thoughts of course-that he was homosexual.

So he went to the station and bought a ticket to a small place called Brugg near Zurich, and then he walked over the mountain through the woods to another station on the same line where he took a ticket to Basel.

Then by crooked ways he ran through the town of Basel to the German station where he took a ticket to Freiburg; there he hid himself and ten hours later he took a train to Hamburg, and then he knew that he had depiste'" his enemies and everything was all

right-he had escaped them.

But in just half a year he noticed that a waiter winked to another one when he entered a cafe.

Of course he began to think furiously in what way they could have detected his whereabouts.

He speculated how they could possibly have found out, and finally he came to the conclusion that there must be an international journal for waiters through which they exchanged news, that they had a secret paper issued in which was a sort of signalments of the people they wanted to persecute.

But he never could discover such a paper.

That happens to neurotics; usually after a sort of incubation time all the troubles begin in a new place.

That is the reason why so many people move continuously.

I met a lady who had travelled three times round the world in order to escape circum-

stances, but she always came to a world where there were still circumstances. Carl Jung, Zarathustra Seminar, Page 541-560

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_1?crid=M6O5R6ZIGJ8M&keywords=jung+zarathustra&qid=1637671035&sprefix=

He would be at the same time the sacrificer and the sacrificed. **(2022-01-08 03:58)**

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[1]Psychology and Religion

What I sacrifice is my own selfish claim, and by doing this I give up myself. Every sacrifice is therefore, to a greater or lesser degree, a self-sacrifice.

The degree to which it is so depends on the significance of the gift.

If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power which suppresses this claim, and thus suppresses me, must be the self.

Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it.

The self is the sacrificer, and I am the sacrificed gift, the human sacrifice.

Let us try for a moment to look into Abraham's soul when he was commanded to sacrifice his only son.

Quite apart from the compassion he felt for his child, would not a father in such a position feel himself as the victim, and feel that he was plunging the knife into his own breast?

He would be at the same time the sacrificer and the sacrificed. Carl Jung, CW 11, Para 397

1. https://smile.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=K4OONQOJRSXT&dchild=1&keywords=jung+vol+11&qid=1609405337&sprefi

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1935 10 June LECTURE 7 Zarathustra Seminar (2022-01-08 04:00)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

Prof. Jung:

We will continue our text.

Your enemy shall ye seek; your war shall ye wage, and for the sake of your thoughts!

Here Zarathustra touches upon an idea which seems to become true in modern psychology, as we said last week.

And if your thoughts succumb, your uprightness shall still shout triumph thereby!

Ye shall love peace as a means to new wars-and the short peace more than the long.

You I advise not to work, but to fight. You I advise not to peace, but to victory. Let your work be a fight, let your peace be a victory!

One can only be silent and sit peacefully when one hath arrow and bow; otherwise one prateth and quarrelleth. Let your peace be a victory!

Ye say it is the good cause which halloweth even war? I say unto you: it is the good war which halloweth every cause.

War and courage have done more great things than charity.

Not your sympathy, but your bravery hath hitherto saved the victims.

Much of this sounds rather familiar-you can read similar things in newspapers and in certain modern literature.

Now inasmuch as such teaching is understood as the education of a nation, it is of very doubtful value, but understood as educational teaching for an individual it is an entirely different case; it teaches the importance of conflict.

War on the objective plane is of course what war is generally understood to be, but war on a subjective plane means the conflict within the individual.

What is good within is not necessarily good without, in spite of the fact that Heraclitus said that war was the father of all things; it is a very doubtful father-well, fathers are often doubtful.

Nietzsche's sermon is ambiguous here; we don't know whether he is preaching a belligerent attitude which shows itself in the politics of states, or whether he preaches the individual conflict.

If it is the latter, I must subscribe to it, because nobody gets anywhere who has no con-

flict: we need the conflict and the willingness to accept it.

For conflict is the origin of our psychical energy-there can be no energy without it.

We must have conflict, otherwise we don't live.

We might assume here that Nietzsche hides in this paragraph the intuition of individuation.

For conflict is absolutely indispensable for individuation.

You cannot individuate as long as you are identical with your aims and activities because they are always only one aspect, and if you identify with only one aspect of yourself you are merely an autonomous function, an autonomous aspect of yourself.

But if you accept the conflict between two or several aspects of personality, you have a chance to individuate, because you then need a center between the conflicting tendencies; then individuation makes sense.

If you are identical with only one aspect of yourself, you are naturally up against the unconscious, and then it looks as if your enemy were outside of yourself; at least you don't understand why you should be opposed from within because you only see that one tendency with which you are identical, and do not see the opposing tendencies.

So you project your aspects into other people who then become your bete noire.

They seem to be the cause of your defeat or your neurosis; one likes to accuse father

and mother or a wrong education or enemies in order to excuse oneself for one's own defeat.

You see, if Nietzsche really means the individual here, this is really good advice; but if he is haranguing a politically excited crowd, then it is cheap stuff-no good, bad filling of newspaper columns.

"What is good?" ye ask. To be brave is good. Let the little girls say: "To be good is what is pretty, and at the same time touching."

I think this "what is good, ye ask" is due to a feeling of ambiguity and doubtfulness.

He asks himself, "Is this sermon I am preaching really good stuff?"

Then of course he is not referring to real little maidens who are pretty and pathetic.

The German text is unmistakable: it means that good is something pretty and pathetic.

That is also a certain point of view, exceedingly harmless.

He means here that it is good to be brave.

He is, as I said, in doubt, so he extracts the idea of being brave from his sermon as having to do with war; the warrior is at least brave.

Of course you can also apply it to the individual again and then this little passage would mean: it is a good thing to face one's own problem, one's own conflict, and it won't do to have a sort of sweetish point of view concerning morality, a morality that is just pretty and pathetic.

Here my word pathetic has nothing to do with the German pathetisch; it means touching, ruhrend.

They call you heartless: but your heart is true, and I love the bashfulness of your goodwill. Ye are ashamed of your flow, and others are ashamed of their ebb.

Ye are ugly? Well then, my brethren, take the sublime about you, the mantle of the ugly!

Now, this seems to be mighty good advice: cover yourself with the sublime or the austere in order to hide the ugly.

If that were possible!

In contemporary history you see many such cases, where they have tried to put on the mantle of the sublime over things which are really ugly.

And if you think of the subjective application of this sermon, you can see how impossible such advice would be.

It would not do to cover up your ugliness by the mantle of the sublime because too many people could see the ass's ears or hooves coming out from under the lion's skin.

And when your soul becometh great, then doth it become haughty, and in your sublimity there is malice [wickedness]. I know you.

This is again a funny thing in Nietzsche.

At times he gets quite coquettish-like an old maid, you know-with his own malice.

Whenever I read such a passage I think of the bust of Voltaire by Houdon in the foyer of the Comedie Francaise: that exceedingly malicious and ironical look.

It needs a Frenchman-it needs just Monsieur Voltaire-to have that malice, yet Nietzsche is always coquetting with it; but he is much too naive.

When you read, for instance, Voltaire's Romans et Contes Philosophiques, then you know what malice is; he is marvelous in that respect.

Or when you read the numerous anecdotes from his life-even on his deathbed he had

that divine malice which Nietzsche would like to have.

You see, in this case he ought to be malicious.

Prof. Reichstein: I was wondering whether it could be taken that the mantle of ugliness itself would be the sublime. It could mean just to cover the ugly, but in the German text it could also mean the contrary, that the mantle itself is the ugly thing, just to keep it round you.

Prof. Jung: Grammatically, yes, you are right, but I am a little doubtful about that meaning.

Prof. Reichstein: If you are ugly, to just say you are ugly and not to cover it would be the best you could do. That would make better sense with all the fighting-not to try to make the ugliness nice but to take it as it is. Then it would be sublime.

Mrs. Crowley: That seems to fit in with the next verse also.

Prof. Jung: But it doesn't quite fit in the with general tenor of Zarathustra.

You see, he uses that idea later on in his conception of the ugliest man.

There he really speaks of ugliness, and as you know he rejects the ugliest man: there is nothing sublime about him.

So I rather think-together with the doubt "what is good?"-it would mean, "Now

what is ugly? Do you think you are ugly, or do you appear as ugly? Well then, cover yourself up by the sublime in accepting your ugliness."

For instance, the pale criminal is the one who does not accept fully the fact that he is a criminal; if he could only accept it he would not be pale, and then he would be in a way sublime.

So if they accept ugliness they might possess austerity.

Certain people are so ugly that they really are austere.

Have you ever seen the picture of the ugly Tyrolese Duchess?

She was the ugliest woman in history-the ugliest that was ever portrayed; I don't doubt there have been other monsters.

She was just a monster, highly interesting, and one could say sublime in her ugliness, a real masterpiece of ugliness.

So you see I would rather take it in the same way that we understood the pale criminal; as far as I can make out, the austere or the sublime is a cover for the ugliness.

I am glad to accept your idea, but that is the way it looks to me.

This verse, ”And when your soul becometh great,” etc., would mean, then, that the soul does not hide itself any longer and that is sublimity, austerity.

You see, becoming proud or ubermutig is like an inflation, and an inflated person surely will not hide his light from other people, but will show his hand, will manifest himself so that he can be seen; he is so filled with the idea of himself that in his own eyes he is perfect or great, and he thinks other people will see him as he sees himself.

Therefore, all his ugliness comes to the foreground, and then it could be called sublime;

there is an austerity about it.

Yet Nietzsche says the austerity is Malicious.

Now, in how far that austerity is malicious is not easily to be seen.

You see, Nietzsche has a funny kind of attitude toward the austere or sublime; it is almost as if he were afraid of it.

It sounds too good, like the austerity of somebody who has renounced life or overcome himself; that sounds like perfection which has a very bad smell and it had a particularly bad smell in his days.

So it is almost necessary for him to put a point on that sublimity which makes it less moral or less beautiful; he cannot acknowledge or recognize it fully without putting a certain sting into it, a certain resentment and that is this maliciousness.

Sublimity would be almost too dangerous also, because he has said so many disagreeable things about sublime people that it would mean having to contradict himself.

Therefore, he must call it malicious, a Bosheit, a sort of joke, as Voltaire would surely do.

You know, when Monsieur Arouet de Voltaire, the father of the French enlightenment, the worst mouth in Europe, came to die, and the Abbe who came to take his confession asked him if he regretted all his sins, he said: ”Mais oui, je regrette tous mes peches, surtout ceux que je n’ai pas commis.”

That is malicious, the sublime and the ridiculous in one.

That is the pathos of Voltaire, that to the very last, with his last breath, he is malicious.

But Nietzsche is not, he is pathetisch, an expressive actor of his own tragedy.

Mrs. Sigg: Is it not just the way Zarathustra treated the Jews before?

He put on a sublime attitude but he was quite malicious to them.

Prof. Jung: No, he is not malicious, he talks about it, but he is sentimental.

Mrs. Sigg: It is Bosheit.

Prof. Jung: No, read Voltaire. There is really a poisonous sting, and Nietzsche has not that refinement, one could say.

Mrs. Baynes: Nietzsche is much too serious.

Prof. Jung: Yes, and maliciousness is never serious.

Mrs. Fierz: Has this kind of maliciousness a faint resemblance to his dancer idea?

Prof. Jung: Exactly.

The dancing idea is also a making light of things which are really very heavy.

He is much impressed by the weight of things, he is awfully serious, and so he makes light of them.

But you don't feel the lightness; you are never really taken off your feet as it were, never lifted from the ground.

There is too much pathos in it-it is too heavy, too sentimental.

While if you read a good joke in Voltaire you laugh, you cannot help yourself; it is light, liberated.

Nietzsche was a great admirer of the French, and of just the French aphorists who had developed this art of turning a whole situation by one word, but he never succeeds; he is a master of language sure enough, and he has also made many good jokes, but he is too German, too serious.

Mrs. Sigg: I think there is no word in the German language that has exactly the meaning of maliciousness.

Prof Jung: Of course not.

Bosheit weighs about ten tons, it is not light: it has not the sting of a wasp.

The French malicieux is a Latin word; it is just not German, and it designates something which cannot be translated, as the German word gemutlich cannot be translated.

The Frenchman's equivalent for gemutlich is a cafe with marble tables on a boulevard, or a salon where the Gemut would freeze to death.

Mrs. Crowley: Is it due to a lack of real feeling in the German?

Prof Jung: No, it is just the peculiar capacity of the German to pack so many things together in his sentiment, a whole museum of realities; Gemutlichkeit is anything from bacon

and beer up to a guitar-it is inimitable.

So his idea that in sublimity there is malice is an attempt to make sublimity something light, somewhat unreal, but he does not succeed.

If you want to know how a very serious thing can be made light, read Candide by Voltaire, read his talk with Panglosse, the philosopher, who suffers from a very disreputable disease about which he is very optimistic in order to make light of it.

See how Voltaire treats that subject and you see what maliciousness is and what making light of a difficult thing can be.

You will then understand also that the German language is absolutely incapable of producing such a word.

The very words in French are so detached, so abstract, so refined, so definite, that you

really can isolate one thing against another.

But the German words to designate anything emotional or sentimental are so full of earth that they are just heavy.

The lightest things you can find in German are certain light sentiments-a German waltz, for instance, is light-but it is not the lightness of France.

It is still a feeling with blood in it and some earth; yes, it is a dance but you see the weight of the sentiment in the dance; it has nothing whatever to do with the French sentiment.

Nietzsche says, then, that in sublimity there is malice-he hopes there is malice-that the sublime is not so terribly sublime.

If it really reached the highest stage it would show a hook.

It does, mind you; if anyone happens to be sublime then sure enough he is the victim of it.

What can he do? He is nothing but sublime.

And if anyone is really good, what can he do against that?

He is nothing but good and he is a victim of it, for without anything bad he has lost his freedom.

Therefore I always fight against it when the theologians say God is good.

Meister Eckhart says God is not good because if he were good he could be better.

That is true. Moreover I would say he loses his freedom because he is then bound to be

good, can do nothing but good, which would be a very grave restriction to his omnipotence and is surely not meant.

So sublimity has a drawback somewhere because of its one-sidedness.

If you have to do with sublime people you feel the maliciousness; it is a fact that they are victims of sublimity and then they are poisonous bores.

But it is a malignity of fate; it is something malign and not exactly malicious, an evil thing because it is so perfect.

All the shadow and evil is suppressed and naturally pours forth somewhere else.

Nothing is more boring and more destructive for one's morality than a relation to undoubtedly Good People: it is disastrous.

Children of very good people must become morally defective in order to compensate

for that goodness, and naturally the sublime must be compensated for right away by the unfortunate partners in the game.

That is the real malice in perfect sublimity.

And the one who can compensate for his own sublimity by a hook or by a flaw, say, is never quite sublime.

So you cannot have both.

It is a supernatural freedom he aspires to because it is humanly impossible to have both things at the same time.

In wickedness the haughty man and the weakling meet.

But they misunderstand one another. I know you.

Ye shall only have enemies to be hated, but not enemies to be despised.

Ye must be proud of your enemies; then, the successes of your enemies are also your successes.

Resistance-that is the distinction of the slave. Let your distinction be obedience.

Let your commanding itself be obeying.

Again, if this is for the crowd it is hardly worth listening to; if it is meant for the individual, it is something else-then it makes sense.

For instance, that you shall not have enemies whom you despise means you shall not despise the enemy in yourself; you may hate him but you must not despise him, for you would

then despise yourself.

If you hate something in yourself, that is a real conflict.

Also you can be proud of your enemy because you can conclude as to your own qualities if you know your enemy; if you have in yourself a particularly bad enemy you know that you have something particularly good on the other side.

Then also, ”Resistance-that is the distinction of the slave. Let your distinction be obedience.”

If you apply that to the individual, of course it makes sense-otherwise it makes none; to let your very command be obedience, would mean, obey yourself.

To the good warrior soundeth ”thou shalt” pleasanter than ”I will.”

And all that is dear unto you, ye shall first have it commanded unto you.

That is also a very good idea when applied to the individual.

If you say ”I will,” it is usually an inflation because as a matter of fact you don’t will it; but if you feel it as ”thou shalt,” it is in a way easier to accept also it is more true because the self is not identical with the ego.

The ego says ”I will,” the self says ”thou shalt.”

So the ego feels as if somebody had said ”thou shalt”; and that is true-at all events it is more true than ”I will,” and more efficient.

In that sense everybody should be aware of the warrior in his own self, accept his superior insight as a ”thou shalt” and never as ”I will.”

If the latter is true, you are in danger of an inflation because you can only carry that responsibility as far as your ego reaches; you cannot carry it as far as your self reaches, because that is beyond your responsibility.

Your responsibility is one aspect, one function of the self, but it has other aspects; irresponsibility is also an aspect of the self.

Nietzsche means something like that when he speaks of that which is beyond good and evil.

The Superman is beyond good and evil but the Superman is the self.

Let your love to life be love to your highest hope; and let your highest hope be the highest thought of life!

Nietzsche says something here which is really a foundation of a new morality, one could say.

Formerly the idea was, that whatever was pleasant to the gods was good.

Of course a primitive chief would say that what was good for himself was good, and what was good for the other and bad for himself was necessarily bad; he has no other point of view.

Later on, as I said, the idea would be that the word of God tells you what is good, and you are bad if you don't fulfil it; you must not stand against that standpoint.

Now, inasmuch as these metaphysical concepts have disappeared, we are surely in need of a new foundation.

By what standard can we say that a thing is good?

We must have some sort of measurement.

Well, life would be such a standard: for instance, whatever is vital is of moral importance.

Of course one would refrain from using the word good there because it has acquired a particular quality in the history of morality; you know very well that the vital thing is not just good as we understand that word.

But you cannot deny it is vital, and that being the case you can also not deny that it looks to you as if there were something good about it, something worthwhile.

Perhaps you would say that to decide a thing in such and such a way would be good and moral, but then you see that it is not vital to decide it in that way; so a more vital solution should be sought, allowing life to be lived.

But you cannot call it good, despite the fact that you feel it to be more worthwhile than to seek a moral issue.

We call too many things good which have lost their vitality altogether; they are no longer worthwhile, no longer living.

And there are other things that never have been called particularly good, but sure enough, they convey more life-are not only vital in themselves but also provide a much better basis for living.

They give forms or possibilities which enrich life.

We have plenty of moral ideas which impoverish life and we think it is even good to do so, but then we discover that we do it not for any moral reasons but out of sheer cowardice-just cowardice and pretext; we hide our cowardice behind moral laws, and it doesn't help very much to believe in their validity.

In modern times, we have therefore become very doubtful about moral standards and the so-called idea that a thing is good or bad.

The only question is: "Is it vital? Does it help life?"

You see, we have now learned to think of life as a fact, not as a wilful and arbitrary affair of certain individuals.

Life in itself is a great fact and we assume that it has its laws quite irrespective of our codes of morality; we feel more and more that our moral code is inadequate to deal with life.

That point of view is not altogether modern; we find it already in the Mandaean Gnosis of john the Baptizer, the initiator of Christ, who was one of the representatives of that secret teaching.

In the Book of John one is astonished to find at the end of each chapter that almost epical phrase: ”And the Life be praised, victorious was Life.”

They had the idea that the ”understanding of life” was the savior: their savior was that Manda d’hayye,7 the Gnosis of life.

They believed that the understanding of life was the supreme knowledge-that the ultimate decision about human action was given through life itself.

So the whole of history, as they saw it, was a question of whether life would be victorious or not, a sort of shout of triumph that life was again victorious.

Peculiarly enough there is the same epical ending in a book by Zola, and he could not have known of the Book of John, because that has only very lately been translated; it was written in the Southern Babylonian Aramaic, a lost language which even existing adherents of that belief were unable to read; a German scholar has deciphered it again only very recently.

Yet in one of Zola’s books, I think it is Fecondite, one finds exactly the same ending to the chapters, ”And victorious was life.”

Now, Nietzsche says, ”Let your highest hope be the highest thought of life.”

One could say just as well, ”Let life be your highest thought of hope.”

Then you would put nothing above the fact of life, but Nietzsche puts something over or above life, a hope and a concept of life.

But life itself should decide, as it always does in reality.

We cannot hide the fact any longer from our philosophical consideration that life ultimately decides and that those are the decisions which are valid and always come true, despite all attempts of man to restrict life, to canalize and to organize it: finally life will break through all barriers. Your highest concept [thoughts], however, ye shall have it commanded unto you by me-and it is this: man is something that is to be surpassed.

Have you any argument against this sentence?

Mr. Allernann: That man has to be surmounted is destructive to life; man is living, man is the highest idea.

Prof Jung: Yes, if man doesn't live, what else is there?

Mrs. Sigg: I have no sympathy for that sentence, that he will command.

Mrs. Adler: It is just logic that if he commands, it is not our highest idea, and that cannot be accepted. The command of the highest idea of another might be too high for us.

Prof Jung: Yes, it would be a concept in place of life; that is the thing we cannot agree with.

Mrs. Baynes: It does not seem to me destructive to say that man must be surmounted; it does not mean that humanity must be killed, but should keep on growing.

Miss Wolff: I think Nietzsche means that man must be surmounted in order to become the Superman.

Prof Jung: Yes, it cannot be taken so literally.

But the first part of the sentence, "Your highest concept, however, ye shall have it commanded unto you by me ... " needs a lot of interpretation.

This sentence only becomes acceptable if one assumes that Zarathustra represented the

Superman as being the self of everybody.

If that were the case, then one could accept whatever is commanded, because as I said, it is true.

It corresponds with the actual psychological fact when we accept the command of the self as a "thou shalt," the self being not identical with the ego.

So here, if you understand that Zarathustra is the self of everybody, then that self can command us, and whatever it commands is the highest thought.

But I don't like that word concept there; a concept is already an abstraction from life; if instead the sentence were, "Ye shall accept your life as commanded by me," I could accept it-naturally with the supposition that Zarathustra is the self of everybody.

Mrs. Jung: In the German text it is Gedanke which is not the same as concept, it is something more living. Would it not be rather translated by "idea"?

Prof. Jung: That is true, Gedanke is milder; concept is much too sharp, too definite.

It is less offensive in the German text; you can leave it as it is. Gedanke is wide enough.

You see, conceptus means something that is completely caught, a concept, a thing you have grasped, while Gedanke is not necessarily: you can have Gedanke, ideas, which you

have not grasped; as a rule our ideas are like free birds in the air which we have not yet caught or grasped.

Mrs. Crowley: It is ”thought” in this translation. Would ”your highest thought” be the equivalent in English.

Prof. Jung: Yes, ”thought” is acceptable.

Mrs. Crowley: May I ask what you mean by Zarathustra being the self of everybody-doesn’t that make him collective?

Prof. Jung: Well, inasmuch as Zarathustra is Nietzsche’s Superman, or Nietzsche’s self, and inasmuch as we accept the idea that man has a self and that ”Zarathustra” is an apt expression for the self, we can say that ”Zarathustra” might symbolize the self of everybody.

For instance, instead of calling Zarathustra the self, call him Nietzsche’s genius, or god; then insofar as we accept the possibility that everybody has a relation to God we can say he is the God of everybody.

Mrs. Crowley: Yes, I can see it that way, but not in the way of command.

Prof Jung: Well, if there is a god, you will be under a command; otherwise it is not a god.

So if you accept the idea of the self you are under the command of the self because your ego is only a part.

Mrs. Crowley: You mean of a self, not the self. How could everybody be under the command of the same self?

Prof. Jung: The point is that we don’t know how far that self reaches.

Inasmuch as we agree that Zarathustra is very modern and vital, we can be in doubt whether ”Zarathustra” does not express, at least to a certain degree, the self under whose command we are actually living.

The last sentences are mere rhetoric: So live your life of obedience and of war! What matter about long life! What warrior wisheth to be spared!

I spare you not, I love you from my very heart, my brethren in war!

Now, we come to the chapter called, ”The New Idol,” and that new idol, as you will have seen in the first verse, is the state.

What is the transition?

How does the chapter on war and warriors lead over to the new idol, the state?

You see, we are just following the steps of history.

Mrs. Baumann: If the chapter we have just finished is dealing with the individual, as it seems to be, then the next thing will probably be a collective consideration.

Prof Jung: Yes, if it is dealing with individuals, but I am afraid that it is not just dealing with individuals.

The two aspects are confusing.

You see, Nietzsche's intuition is right as applied to the individual, but through the identification of the human individual Nietzsche with the archetype Zarathustra, it becomes generalized and has also a collective aspect.

So he anticipates the possibility, which for us is already a historical fact, that what ought to be taking place in the individual is happening collectively in a nation, and not only in one nation but in several.

It is as if the process of individuation, which is now constellated, were happening on a lower story, on the lowest story of collectivity, where it is not the business of one individual but the business of a whole group.

We already have spoken of that; it is a sort of compromise between the individual and humanity.

You see, humanity is universal, not even a matter of a group; but what actually is happening is very clearly a matter of national groups, namely, the idea of autarkia, the autonomy and self-sufficiency of nations.

That has become the leading idea instead of individuation.

It is just as if God himself were split up from a universal existence into a national existence, so there is a god of France, a god of Italy, a god of Germany, a god of England. Nietzsche says God himself has become a Jew, and one could say God himself had become German or Italian; that is expressed by a leader, whether they call him Duce or

Fuhrer is all the same.

Miss Wolff: War is always made by a state or a monarch, and the warrior means the army, so in the very idea of war the state is implied.

Prof. Jung: That is perfectly true: the very idea of warriors, or soldiers, presupposes a general will above them, a monarch or a general or a state.

That would be the cause of the existence of warriors, but the question is, how do we progress from the idea of warriors and war to the state?

Mrs. Fierz: When the kind of individuation which he describes here is taking place in collectivity, the state is a sort of persona, the incarnation of this individuation, and the change taking place will be described as happening within that form or that personality, the individuating collectivity.

Prof. Jung: Yes, but that is all expressed in my interpretation of the chapter about the warriors.

I want to know how we can make the transition in Nietzsche's language, and we have always seen that the very end of the preceding chapter is really an answer to the main issue.

Dr. Elliot: One has the sense that in talking about the warriors, one is not clear about the way war is going to happen, whether it would be individual or collective. If collective, the state would have to follow.

Prof. Jung: But why does the state follow? Why nothing else? The state would be the new idol, the thing that is going ahead, but why just the state?

Mrs. Jung: War and warriors mean an outburst of primitive libido which calls for order and law, and that is what the state stands for.

Prof Jung: Yes, it becomes clear in the end of the chapter that some sort of authority is wanted. And why?

Mrs. Jung: Because the instincts are aroused.

Prof. Jung: Exactly.

The chapter is about war and warriors, about people participating in war, and war is disorder, a wild upheaval of instincts, and naturally that calls for order.

If it is collective, it must be a collective organization; if it is individual, then what is wanted?

Mrs. Crowley: Individuation.

Prof Jung: Well, individuation as a condition of order, and how does that express itself?

Mrs. Jung: In limitation.

Prof. Jung: Well yes, that would be a result. But how does it express itself?

Dr. Strong: By the symbol.

Prof. Jung: Yes, the symbolic way; the expression through the symbol is the way of individuation.

That is indispensable: it always expresses itself in a symbol, and that is again the ambiguity.

Therefore Nietzsche does not call the next chapter "About the State," but calls it, "The New Idol."

So what he really means is that this whole situation of war and warriors, of instincts, disorder, conflagrations and catastrophes-all this needs an answer, say a principle of order or control.

It would need an idol. And what is an idol?

An idol is a symbol which possesses authority, which is mana. In the individual case, if it is a question of individuation, the symbol creates order; but if it is a question of collective events, it must be an organization, and then it is no longer a symbol.

Then the symbol becomes an idol.

For one only uses the word idol to depreciate the symbol; as long as a picture or a monument is a symbol, it works, it lives, but the moment it becomes an idol it is dead.

A symbol that is dead is called an idol and the worship of it is idolatry.

But one never would call the symbolic use of such a thing idolatry, because it is working through itself, it is living.

That is just the difference between a living symbol and a dead idol.

In this title you can see that ambiguity going on; it is as if Zarathustra or Nietzsche were feeling the right thing, feeling that it ought to be a symbol and not an idol.

So the New Idol would mean the new-old error, always that collective so-called symbol which is nothing but an idol.

And now instead of what we had before, we have a state.

Mind you, we experience history in our time-we are actually living history, and that is no small matter; formerly people read history, now they live it.

Of course we always had a state in Christianity, the church, but we did not live in the time when the church was the idol.

The church then had the so-called totalitarian claim, she was the ultimate authority, with no authority beyond.

As we know, the Catholic church has greater authority than the Holy Scriptures, because there was a church long before the Evangels were written.

St. Paul, for instance, lived in a time when the Evangels were not considered to be books of revelation; even after his time they were only thought to be quite useful books.

So the church, because she is older, always declares that she is the only competent interpreter of the Scriptures.

The worldly power has always tried to liberate itself from the totalitarian claim of the church, and now the church has lost prestige to such an extent that the claim has had to change its abode.

You see, that totality claim always exists.

That is the need of the symbol, or the idol: somewhere we must have that supreme authority.

For a time, it was invisible and we were seeking it everywhere.

Of course we had the illusion that people didn't need a supreme idol, but secretly science began to flirt with the idea that perhaps science or rationalism was the idol.

H.G. Wells has just published four articles in the Manchester Guardian about his recent trip to the United States, and if you want to read the story of a true adherent to the idol of science and rationalism, read H. G. Wells.

He believes that if we had a science of money and property, and if there were better universities, if certain learned men only would speak, then the world could be improved.

That is like thinking that if we would only hear the word of God, everything would be all right, as they formerly thought.

Now you see that totality claim, after having had a short flirtation with science, has, not very proudly, appeared on the scene of the world in the totalitarian claim of the state, first in Russia to the horror of the world, then in Italy, then in Germany, and perhaps it will go further.

Mrs. Volkhardt: You hear about the Totalitdtsanspruch, that "claim of totality," every day in the street in Germany.

Prof .Jung: Well, it is a fact that this claim was the prerogative of the church in medieval times; then during the time of enlightenment it began to fade away, having made several attempts to identify with science.

The enlightenment was based upon the deesse raison-a totality claim of reason-and later on it was hoped that science would be the supreme authority.

But lo and behold, out comes the state, that monster, and says that it is the totality, that it can turn the trick.

Now, Nietzsche feels very clearly that rousing conflict-wild instincts, preaching war and courage and enterprise-would naturally lead to an anarchic condition which needs a supreme authority; and at bottom he knows it ought to be a symbol.

It must be the eidos, the symbol.

Yet, inasmuch as the conflagration is collective, it will happen on the level of collectivity, and be the individuation not of an individual but of a group-probably a national group or a tribe-and then that tribe will have supreme authority.

Then since there is no such thing as a spiritual organization-since God himself, the invis-

ible king of the church, is dead-the idea of the tribal god will lead into a human organization called the state.

With that we return to a sort of tribal organization minus the spiritual element.

But they will worship the state as they worshipped God before: if something was the decree of God, it was ultimate, with nothing beyond.

Formerly, they said God must help you, but now they speak of the support of the unemployed by the state; the state will look after everything.

But what is the state? It is perfectly ridiculous, and that is what Nietzsche felt.

Mrs. Sigg: Is it not really a Protestant ideal that only the individual God should have the claim of totality?

Prof. Jung: Well, the totality claim naturally has undergone many changes in the course of time.

It was first the church, but in Protestantism naturally that was no longer true.

Luther tried to make the church the supreme authority, but it soon became obvious that after once breaking its authority, he could not make it supreme again.

Therefore, he liked to maintain the illusion that his Lutheran church was in connection with the Catholic church.

The Lutherans believed in the apostolic succession, in transubstantiation, that only the church could administer the pharmakon athanasias, the communion; and he did not like it at all when the church repudiated him.

He tried to save a sort of authority, but you know how little it helped, once the authority was broken through.

So the authority within Protestantism had to be God-and the Bible, which is a very bad substitute for authority, being much too contradictory; as you know it is on the index in the Catholic church, and rightly so.

Mrs. Sigg: But I think Luther tried to educate the Protestants to have their own individual God as the highest authority.

Prof. Jung: Not an individual God, but the universal God.

The mistake is just there: it is an individual relation to the god but the god is universal.

The invisible authority to which you can always have recourse is the Bible, the word of God, and that is a very doubtful authority, since it is man-made.

It was assumed that it was made by God himself, yet God obviously contradicted him-

self several times and said very funny things, so it did not make a good authority after all.

That was soon found out in the scientific criticism of the Scriptures; science was the formidable instrument by which the Bible was undermined and the Protestant creed at the same time: science killed it completely.

So the last remnants of the totality claim disappeared and must reappear elsewhere.

Nietzsche foresaw that very clearly-he was not in vain a parson's son.

That the new idol would be the state was a tremendous intuition.

Mrs. Crowley: Would he not also have sensed it historically through

Karl Marx? It was the breaking up of the old system anyway.

Prof. Jung: Yes. And he felt naturally the tremendous need of authority in Germany; this was a fact, and so it was inevitable.

I don't say it is a great prophecy, but it was a very true intuition: he foresaw quite naturally the course events would take.

At the time he wrote Zarathustra, the socialistic state was already widely discussed, and there the state was the ultimate authority.

In the latter part of the nineteenth century the state became personified, and one more and more lost sight of the fact that it was an abstraction.

As for instance, natural science lost the understanding of the fact that energy is a concept.

We have only recently discovered that matter is a concept; we always thought it was something substantial but it is only a concept.

And so we still believe, and the man in the street believes, that the state is something.

But it is nothing, a mere illusion, a convention-as a matter of fact it is thinner than air, everybody speaks of it as if it were the subject, but it is simply the illusory object of everybody.

Mrs. Sigg: It seems to be characteristic of the psychology of philosophers that they are apt to write books about the state, and it seems to be true of Nietzsche, too. So I thought it might be a sort of symbolic action; they were concerned with the outer world when really the inner world was more important, when there was a necessity for inner

organization, for individuation.

Prof. Jung: Oh well, you cannot say that.

For instance, Plato surely did not write his book about the New Republic through any necessity for individuation.

That is out of the question.

We can only speak of individuation in a case like Nietzsche whose spiritual father was Schopenhauer.

He already speaks of the principium individuationis and deals with it largely; his whole philosophy was based upon that."

And all that preparation was needed.

You find no such thing with the old philosophers because they were at peace with god; the world was quiet and there were only a few amendments to the divine order.

Now I think we will begin this new chapter:

Somewhere there are still peoples and herds, but not with us, my brethren: here there are states.

A state? What is that? Well! open now your ears unto me, for now will I say unto you my word concerning the death of peoples.

A state is called the coldest of all cold monsters. That is pretty strong language.

You know, Nietzsche is a great friend of life.

He has a pretty shrewd idea of the reality of life, as being the only real thing; so he is quite suspicious as to concepts.

All concepts that have become personified, concretized, are exceedingly poisonous,

and one of the most poisonous and dangerous concretizations is surely the state, because it is merely the hypostasis of a convention.

And if a concept or an idea becomes concretized or personified, there is always a fatal analogy to a very famous historical event, which Nietzsche would say to beware of.

What would that be?

Mrs. Sigg: The Word that became flesh.

Prof. Jung: Of course, the Word that appeared in the world.

You see, if the word of God becomes flesh, you can cope with it-that makes sense since anything that is has been spoken by God.

That God has spoken the world is an age-old truth, and we are perfectly familiar with it.

This is the way it should be.

But when man's words become real, you are doubtful at least; things become rather critical.

For instance, would you trust any of the living leaders of the world with speaking creative words? Let us assume that Mr. Roosevelt, for instance, were equipped with the word of power, that what he said must be. Would you submit to it?

Mrs. Baynes: No!

Prof. Jung: Of course you would not, even if you are an American, because we don't trust one single human being with the authority, the competence, to speak the word that is worth being concretized.

Yet by whom is that word, the state, spoken?

Not even by one decent individual: it is spoken by newspapers-and see what Nietzsche says about newspapers a little further down.

The state is a terrible concretization, but if such things begin to concretize it is the very devil, as Nietzsche feels.

You see, it is absolutely in keeping with his own development: he says "God is dead," that whatever speaks is man.

He does not even take into consideration that he is not the Superman; he speaks with the voice of thunder as Zarathustra, assuming that he is Zarathustra.

Zarathustra would be the word, yes, his words might concretize because he is an angel of God, you could say.

But surely the state is not the word of God.

It is the invention of the many and therefore dangerous and poisonous; it is a devilish invention replacing the eternal plan of God that should rule the world.

It is man instead of the divine competence, the limited mind instead of the infinite mind, things based upon temporal assumptions instead of upon eternal verities.

So you can understand why Nietzsche calls the state the coldest of all cold monsters.

If he still believed in the devil he would say it was the devil's own invention, like a theologian whom I once treated.

He had suffered before the war from a very difficult and serious neurosis, but when I met him after the war and asked how he was faring, he told me that he was quite

in order.

Then I asked him what on earth he was doing with the church, and that theologian cold-bloodedly replied, ”Oh, the church is of course an invention of the devil, but if you live in this world you must deal with the devil.”

The church is an invention of the devil inasmuch as it is man’s own work; for man is always a single isolated individual, not the universal man, but only a temporal and very local man, so anything he knows is only locally, temporally true.

If he invents anything of a universal character, it is sure to be bad, because it is against this or that eternal verity. Carl Jung, Zarathustra Seminar, Page 561-579

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_1?crid=2CDWER89DKWRL&keywords=jung+zarathustra&qid=1637690847&sprefix

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Her reply was: ”Those are not books. That is bread.” (2022-01-08 04:25)

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Image: Fowler and Edith Rockefeller McCormick

[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

Fowler McCormick

From his published writings we know the subjects that engaged Jung's creative interest in the later years of his life.

It may be of interest to try briefly to convey what a personal contact with Jung over the past few years revealed as to his other interests and his daily occupations during those years.

In the first place it should be noted that two activities which had occupied an important part of his earlier working years had diminished to almost nothing during his later years.

These two were his professional analytical sessions and the writing of lectures and scholarly papers to be read at meetings of various kinds.

On the other hand, there was to the very last a powerful continuing urge toward the expression in writing of his conceptions and convictions.

This took the form of the publications of the last years and a number of other works, including collaboration on a volume of recollections shortly to be published.

In connection with a forthcoming book of essays, he wrote during the last year of his life an introduction which, originally planned to be of relatively moderate size, finally ran to nearly one hundred pages of handwritten manuscript.

The fresh flow of the man's creativity was remarkable, considering the state of his health and the limits of his strength.

The drive to create, to give birth, to express, was plain to see, as well as the subsequent reposeful satisfaction of the creator when the task was done and the tension a thing of the past.

It must by no means be forgotten that during the last ten or twelve years of his life Dr. Jung made massive revisions of his earlier works to prepare them for inclusion in his Collected Works in Bollingen Series, for whose existence we can all be so grateful to Mr. Mellon and his associates.

The boldness and energy which were required to undertake the profound and far-reaching changes Jung made in several of his earlier texts could well have overtaxed the capabilities of a far younger man.

Once, when I commented on this, Dr. Jung said that this program had not been accom-

plished without a severe drain on his strength and energies.

Many people who are here this evening are acquainted with Jung as a correspondent.

His profession and his own nature had, throughout his life, made him a prolific writer of letters, and so it is not surprising that an important part of the work of his later years was the voluminous correspondence he carried on with people all over the world. Hundreds of people know the conscientious and painstaking manner in which Jung addressed himself to the questions and personal problems people brought to his attention in the hope that a reply might shed light on their perplexities or their troubles.

Because he took his responsibilities so seriously and knew that the meaning of each word he wrote would be weighed with the greatest care by the recipient, the writing and dictation of letters was for him a ponderous and, in the later years, a wearing task.

In addition to the personal letters, Jung carried on a large correspondence with scholars in many different fields.

A great many of these letters amounted to short but illuminating essays on psychological and philosophical subjects, with especial emphasis on the psychological aspects of religion.

Although his analytical practice was reduced to a minimum, during his later years Jung had appointments almost every day, when he was at Kusnacht, with many of his former pupils and co-workers.

He gave freely of himself in consultation and counseling, and was most generous of his time and effort in reading, correcting, and making suggestions in connection with the many manuscripts which were laid before him by their authors.

Although not work in the professional or literary sense, Jung’s sculpture in stone, briefly referred to by Dr. Harding, because of its creative nature deserves to be mentioned at this point.

It is not widely known that Jung was a highly competent artist in working with stone.

In the garden of his house at Kusnacht are several of his sculptured works.

There is the small erect head of a snake.

There is the figure of a bearded man with three pairs of arms, which reproduces in stone the wood carving of his childhood that played such an important part in the inner life of his years as a boy.

Also at Kusnacht is the beautiful plaque in limestone which Jung carved in the months following his wife’s death.

We see, delicately and tenderly done in bas relief, the branch of a fig tree with four

leaves remaining and one which has just fallen off.

At his summer home at Bollingen, on the upper Lake of Zurich, Jung carved over his fireplace the challenging words: ”Quaero quad impossibile” (I seek that which is impossible).

Those who have visited there will remember the striking limestone cube which was left over by the builders of the tower and which, beautifully chiseled in Latin and Greek by Jung, describes itself as an orphan.

At the base of one of the towers is carved the face of a fool, that face which Jung saw laughing at him at just that spot when the statistics of the first draft of his article on synchronicity went awry.

Close by the fool are Jung’s most recent carvings, which consist, on the one hand, of a bear with a sphere and, on the other, of a kneeling female figure whose hands are upraised to receive milk from the udder of a sacred cow.

As an offset to Jung’s work there was his rest and recreation.

His rest consisted as a rule of a reasonably good night’s sleep and an after-lunch nap.

And it was not only a normal offset to his work, not only the proper thing for a man of advanced years, but also the necessary response to the many illnesses with which Jung had been afflicted since the trip to India in the winter of 1937-1938.

This is not the occasion to discuss the place of illness in Jung’s life, but anyone who was in close contact with him during his last years knows that he bore his infirmities with fortitude and patience.

Although it had its moments of serenity and rich enjoyment, his old age was by no means always tranquil and untroubled.

But meet it every day he did, with energetic and never-failing positiveness, with intense concentration on whatever he was engaged in, and with complete immersion in every activity, whether it was a philosophical discussion, the dictation of a letter, the carving of a roast, the chopping of kindling for his fire, or the detailed study of a map as preparation for our day’s drive.

After Jung’s days as a walker, a cyclist, and a yachtsman were over, his recreation consisted principally of his activities while at Bollingen and the drives he took in his own automobile and in those of friends.

We do not have the time tonight to do more than touch on Jung’s life at Bollingen, but it would be improper not to speak of it because, as it had been over so many years, Bollingen was of great importance to Jung in the last decade of his life.

It was here that he got away from the strenuous routine of his life at Kusnacht.

It was here that life was more simple, more informal, and, above all, closer to nature:

the water of the lake, the wind, the trees which surround the tower, the low mountains which were the familiars of the place.

Here Jung's sense of participation in nature, and what he felt to be the primordial quality of simple living, restored his strength and provided him with quiet satisfaction.

It was here at Bollingen that Jung enjoyed being the highly competent cook that he was, producing with the devoted help of others the delectable dishes which he was capable of.

There was work to be done in the garden, firewood to be chopped, and all the other activities of country life which Jung enjoyed and which gave him so much.

And here, too, were quiet opportunities for meditation and for creative writing.

The second form of recreation which assumed a large place in Jung's later years was the motor trips that took him into every corner of the Switzerland he knew so well and loved so much.

All his life, starting from his walking and bicycling days, Jung was a great traveler.

By the time he had reached his latter seventies, however, it seemed as if for physical reasons the days of his travels were pretty well over, as if his geographical horizon, once of global dimensions, had shrunk to virtually the immediate surroundings of the Lake of Zurich.

Fortunately, this did not finally prove to be the case, for there began in the early 1950's a series of drives which grew in frequency and length from year to year.

Every spot in Switzerland was visited and excursions were made into the neighboring regions of France, Germany, and Italy.

The result was that Jung had the pleasure of seeing once again the places where he had been as a youth and a young man, and of widening his extensive and extraordinarily detailed and intimate acquaintance with every part of his beautiful and richly interesting country.

Thus it was that the circle of his travels, instead of contracting during his latter years, expanded in such a way as to afford him satisfactions which he had previously not thought possible.

And so passed the days and years of Jung's last decade.

Through it all and to the end, he was fully engaged in living, in vigorously carrying out his responsibilities, in honoring his relationships to other people, in pursuing his varied interests, and in creating-always creating.

Did Jung at times speak the word that lives, the word that nourishes?

Different people will of course have different answers to this question. But I will give you the answer of one woman.

Two or three years ago, when Jung was attending an art exhibit in Zurich, a woman introduced herself to him and expressed her gratitude for what he had done for her.

Dr. Jung asked her if this had come about through reading his books. Her reply was: ”Those are not books. That is bread.” Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 10-16

1. https://www.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM

Serpent: What is past is always an obstacle for what is to come (2022-01-09 04:01)

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[1]Black Books

29 IV. 17.

Jung: I looked at nothing.

Soul. You didn't see anything, but you looked, you contemplated, you led your self to the inner.

I. Can it work out now? Go and ask!

S. I'll try- I myself am full of doubt. But stay with me- help me- other wise it will not succeed.

I. I'll do what I can.

S. So open the gate once more, serpent-it comes- fulfill our request once more and interpret the skeleton for us.

Serpent. He saw nothing-naturally, why did he believe that looking and seeing would be the same? One looks without seeing. He had looked and seen nothing; I spoke only of looking, not of seeing. So listen now about the skeleton. It is an old remnant that time is not able to wear down. The serpent and the black bird are its brother. The white serpent is the lower truth, understanding and wisdom, from which all science and philosophy have developed or, been made. The black bird is the upper error-superstition concerning the things of reality, within and without. The skeleton of the elephant is in the middle as the remains of something which once was powerful, which
existed even when man began to be man, when Atmaviktu's error and healing began. The bones have survived this whole time as a remnant of what formerly as, since at that time Atmaviktu was still not a man, since men still did not build castles, but lived wild. So, you see that the elephant is a mammoth that has come down as a sign and symbol for the primordial, when Atmaviktu still hadn't yet imagined being a man.

S. Why is this an obstacle?

Serp. What is past is always an obstacle for what is to come. It must first be completely cleared away. What time could not destroy must be artificially destroyed. For this you need the means that mankind has always needed to arrive at the future from the past: namely severing, separating from the old, destruction of the bones. It is truly an injury of the old, but the new live only through completely wearing out the old. Only with unnatural means can man get out of what was natural of old and hence arrive at a new naturalness. Exercises, that one calls aCTKflOl<; [askesis] belong to this. Otherwise man is completely defenseless against the old, since the old is natural, while the new is unnatural and weak, that is it seems so to you, but the new yet prevails, and then you must suffer it instead of happily creating it yourself.
Yesterday, this fellow over there simply wanted enlightenment without practicing it first. He has to practice, otherwise he won't get anywhere. He'll always stumble over those elephant bones. More than 20 years ago, he had a dream about these bones. This enabled him to get hold of a definite career and a course of study that refused him inner advancement. Otherwise he would have been lost. To remain with the ancient, which existed when Atmaviktu was had not yet become a man is advisable and even necessary, or else it will never be exhausted.

The bones are the last remains that time can no longer liminate, but only unnatural exercises can. Have you now heard enough?

S. We'll contemplate it. The Black Books, Vol. VI, Page 293-295

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=YQ6UIVQENQPE&dchild=1&keywords=carl+jung+black+books&qid=1609343657&spref

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Kâlî, also Kâlikâ, Hindu goddess of time, change, and destruction. **(2022-01-09 04:05)**

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[1]Psychology of Yoga and Meditation

Kâlî, also Kâlikâ, Hindu goddess of time, change, and destruction.

Kâlî is the violent and fierce aspect of Parvati, the gentle manifestation of Shakti, the consort of Shiva. S

he is said to have destroyed the demon Raktabija by sucking the blood from his body.

Drunken from his blood, she danced over the bodies of the slain, thereby stepping on Shiva's body.

When she recognized her consort, her rage and blood thirst left her immediately.

The moment of the blood-drunken Kâlî standing on Shiva's body is a well-known iconographic representation of the goddess.

For her worshippers Kâlî is the highest reality of Brahman.

As Kâlî is associated with death and cremation, her devotees cover their bodies with the white ash of the cremation grounds.

When Jung was in India in 1937/38 the temples of Kâlî had an enormous emotional impact on him.

His travel companion Fowler McCormick (see n. 27) noted: "As we would go through temples of Kâlî, which were numerous at almost every Hindu city, we saw the evidences of animal sacrifice: the places were filthy dirty—dried blood on the floor and lots of remains of red betelnut all around, so that the colour red was associated with destructiveness.

Concurrently in Calcutta Jung began to have a series of dreams in which the colour red was stressed.

It wasn't long before dysentry overcame Dr. Jung and I had to take him to the English hospital at Calcutta.…

A more lasting effect of this impression of the destructiveness of Kâlî was the emotional foundation it gave him for the conviction that evil was not a negative thing but a positive thing …,

The influence of that experience in India, to my mind, was very great on Jung in his later years." Psychology of Yoga and Meditation, Page 13, fn 121

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

"Whoever comes to me," he would say, "takes his life in his hands." (2022-01-09 04:47)

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[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

HENRY A. MURRAY

CARL G. JUNG’s life and works have given all mankind multiple causes for wonder, gratitude, and homage, and a galaxy of qualities to celebrate.

Certainly in the coming years-if there are any for our species -a procession of biographies and commentaries will be published, mostly in praise-in praise of the generative power of his ideas and of the wholeness of his charismatic personality; but also to some extent in opposition, for Jung was fearlessly, even recklessly, outspoken-a distinctively controversial genius.

Here it will be my part and pleasure to portray one hour of the OId Man in action, as experienced by countless individuals in quest of help.

For forty years or more, men and women in distress, persons with blocked horizons, emotionally impoverished or crippled, were lured to Kusnacht from all parts of the

earth with their anticipations raised to an extraordinary pitch by reading something Jung had written that excited, baffled, beckoned, all at once, or by hearing of his daring intellectual vigor, clairvoyance, and wisdom.

Generally speaking, the hopes of these questers were as high as their need-bred fantasies were capable of lifting them, so high indeed that the uninitiated would most naturally assume that disillusionment was inevitable.

But instead f experiencing disillusionment, instead of encountering the replica or equivalent of what they had fervently envisaged, they were almost invariably astonished: reality outran imagination.

As foreseen, they found in Dr. Jung not only ”a river of waters in a dry place and the shadow of a great rock in a weary land” but, in addition, wine from an ageless vineyard, which evoked in each of them ”an echo and a glimpse of what he thought a phantom or a legend until then.”

And those with a sufficient apperceptive reach would leave with the conviction ”as invisible as music but positive as sound” that what they now knew they could ”say thereafter to few men.”

Jung was humble before the ineffable mystery of each variant self that faced him for the first time, as he sat at his desk, pipe in hand, with every faculty attuned, brooding on the portent of what was being said to him.

And he never hesitated to acknowledge his perplexity in the presence of a strange and inscrutable phenomenon, never hesitated to admit the provisional nature of the comments he had to make or to emphasize the difficulties and limitations of possible achievement in the future.

”Whoever comes to me,” he would say, ”takes his life in his hands.”

The effect of such statements, the effect of his manner of delivering his avowals of uncertainty and suspense, was not to diminish but to augment the patient’s faith in his

physician’s invincible integrity, as well as to make plain that the patient must take the burden of responsibility for whatever decisions he might make.

There have been scholars in our time whose erudition was more extensive and precise than Jung’s.

There have been doctors and priests who were capable of bringing their whole devoted minds to an equally sharp focus on the immediate plight of a suffering individual.

There have been poets who could digest into more captivating metaphors the essence of an enduring verity.

And there have been other creative moralists notable for their discernment and sagacity.

But whom can we name who has combined these powers with such beneficent and transformative effects?

Who-hour after hour, day after day -has been so acutely perceptive of the unique particularities of feeling, thought, and action manifested by the individual confronting him?

and also so penetrating and infallible in putting his finger on the crux of that individual’s dilemma?

and also so imaginative at the timely moment in culling from so vast a store of knowledge, personal experience, and reflection whatever was most pertinent to the understanding of that dilemma?

and also such a master of apt and pithy utterance that he could transmute his understanding into words which at their best would memorably convey not only a new and startling revelation of the existential difficulty, but a clue to its solution, an intimation of the saving way, and the courage to embark on it?

Emily Dickinson must have had in mind somebody with powers similar to Jung's when she wrote:

He found my Being-set it up

-Adjusted it to place-

Then carved his name-upon it –

And bade it to the East.1

In the words of one young man who went to Kusnacht for the first time: "Dr. Jung was the first full-blooded, all-encompassing, spherical human being I had ever met, and I knew of no fit standards, no adequate operations by which to measure his circumference and diameters.

I had only the touchstone of my own peculiar tribulation to apply to his intelligence with the importunate demand that he interpret what I presumably knew best-myself.

He proved more than equal to this exacting test, and within an hour my life was permanently set on a new course. In the next few days 'the great flood-gates of the wonder-world swung open,' and I experienced the unconscious in that immediate and moving way that cannot be drawn out of books.

I came to see that my on-going life was small adventure and the world as I had known it no conclusion.

Instead of remaining framed by the standard judgments of my locality and time, I saw myself as the inheritor and potential bearer and promoter of mute historic forces struggling for emergence, consciousness, fulfillment, and communication.

All this and more I owe to Dr. Jung."

For any number of us, no doubt, memories of comparable occasions will keep the heart and mind of this great man throbbing somewhere in our souls as vitally as ever.

And now, looking beyond us to prospective generations, we have abundant reasons to

predict that:

Despite what current science disavows

Of his deep wisdom and physician’s skill,

There’s ample truth that fashion cannot kill,

To which posterity will cleave as time allows.

Whether or not they read him they shall feel

At crucial times the vigor of his name

Against them like a finger for the shame

And emptiness of what their souls reveal

In values prized as altars where they kneel

To consecrate the flicker, not the fiame.2 Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 17-21

1. Thomas H. Johnson, ed., The Poems of Emily Dickinson, Vol. 2 (Cambridge, 1958), p. 46

2. Adapted from Edwin Arlington Robinson, ”George Crabbe.”

1. https://www.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM

Carl Jung: One hundred intelligent people together in a room only makes one big idiot.
(2022-01-10 03:20)

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Paul Mellon with portrait bust by Joseph Wilton of Thomas, 1st Baron Dartrey, photo by William B. Carter, Yale Department of Information.

[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

PAUL MELLON

We pause this evening, drawn together from many different walks of life and a multitude of activities, to honor one of the great men of our time.

It is a meeting symbolic of the man himself.

His discoveries have immensely widened our psychic horizons and have given us glimpses into an inner universe without limit.

Like the vast, uncharted space of our outer universe, this one too has its terrors, and its profound beauty as well.

And in the end he has unified them, drawn all together in the concept of the union of the opposites and the integration of the individual personality.

I am here with you to honor Dr. Jung, not only in my individual capacity and as a personal friend, but also as a representative of Bollingen Foundation.

The Foundation began its work in 1941,1 in effect, largely as a vehicle for the dissemination of Jung’s ideas in America, for the publication of his own writings and other writings pertinent to analytical psychology.

I am sure you all know that ”Bollingen” is the name of the village where Dr. Jung had his personal retreat, at the far end of the lake from Zurich.

While the Foundation began with this limited purpose, it soon developed into a wider concept and undertook more diverse activities. In publishing alone, it became apparent that other fields of scholarship needed support and required new channels for the expression of important ideas.

For many years we have published works in the fields of comparative religion, symbolism, mythology, philosophy, psychology, social anthropology, archaeology,

cultural history, literary criticism, and aesthetics -areas which received deep attention from Dr. Jung himself and which reflect reading and research with which he was occupied during the greater part of his life.

One might say that they embody the history of man’s struggle toward consciousness as revealed in anthropological and archaeological data, as represented in the classics of both Eastern and Western literature and in the religious experience and philosophy of past and present civilizations.

The Foundation’s publications, called ”Bollingen Series,” as well as its allocation of fellowships for writing and research, follow this orientation very closely.

During the last fifteen years the Foundation has granted between fifty and seventy fellowships each year to qualified scholars in these same fields.

The fellowship program, we feel, is also a direct reflection of one of Dr. Jung’s clearest and deepest beliefs-that the development of the individual, of his creative forces, and of his total spiritual and intellectual capacity is the ultimate goal of education and of life itself.

It can be seen that while Dr. Jung’s own scientific work, his own writings, today form only a small segment of the Foundation’s total production, they still remain central to its general plan.

One might say they form the keystone.

The idea of an edition of the Collected Works of Jung was conceived immediately after World War II, and talks between our President, Mr. John Barrett, and Sir Herbert Read, of the firm of Routledge and Kegan Paul of London (which had the English-language rights), led steadily on toward a joint undertaking with that firm.

This undertaking finally crystallized in an agreement reached at a meeting held in Dr. Jung’s house in K8snacht in the summer of 1947.

Dr. Jung, Sir Herbert Read, Barrett, and I were present (together with Dr. Michael Fordham and Dr. Gerhard Adler, who with Sir Herbert formed the Editorial Board).

Out of this meeting developed a broad plan for the retranslation and republication of the complete works, regrouping in a series of volumes shorter articles with longer works which

were related in subject, and showing, both by this grouping and in a chronological sense, the development of all of Jung's basic ideas.

Subsequently, Mr. R. F. C. Hull was chosen as translator, a choice which, as volume follows volume, has seemed more and more fortunate.

It might be of interest to the audience to know that the new German-language edition is following the exact pattern of the English-language edition, and an Italian edition using the same structure is also planned.

The Foundation is also supporting the work of the translator and editor of the French edition, which is being carried on independently.

If I have dwelt overly long on Bollingen Foundation, it is because we see it as an integral part of the life and work and thought of Dr. Jung and as the extension of his intellectual influence into the far distant future.

But some personal history may also be necessary, since it is inseparable from the Foundation's affairs.

The Foundation was established by my first wife, Mary Conover Mellon, and myself.

We had spent the first winter of the war, 1939-1940, in Zurich, drawn there, and to Dr. Jung, by her overpowering attacks of asthma and by her conviction that her illness was largely a psychological rather than a purely physical affliction.

Though she was never cured (one never knows: the war intervened, and she died immediately afterwards, in 1946), both she and I were tremendously moved and impressed by Jung's teachings.

Extensive reading of his works had made us much more aware not only of our inner selves but of the outer world; but this influence was highly magnified when we came into direct contact with his wisdom and humanity as actual patients.

With Mary, intuition and high intelligence fanned flames of understanding and recognition which demanded outward expression-and the most valuable outward expression eventually became Bollingen Foundation.

In my own case, as we all know, a plurality of riches does not guarantee peace of mind and often makes common cause with a paucity of real values. In many ways Dr. Jung's clear expositions of his theories, his deep wisdom, his humor, his great simplicity, opened out sunnier and wider vistas down which to view the world.

I walked with him one spring for two or three days up in the hills behind Ascona and Locarno, in the Tessin taking a little train each day far up into places where one hardly ever saw a human being.

One heard the bells of a few goats and saw some of them grazing, or in the distance heard the sound of a mountain cataract.

He was peaceful, serene, and had a hearty and ribald humor.

But the thing I remember most about Dr. Jung was his simplicity: the directness of his vision and the aptness of his descriptions.

Of the simple religious shrines one saw everywhere, even on remote paths, he said something like this: they are in the same places where the forefathers of these people worshiped their nature gods-the gods of the crossroads or the forest, the tree or the stream-and often at places of potential danger.

These too are to ward off evil. It is man's awareness of danger, of the Devil.

We who are so civilized and unsuperstitious would do better perhaps to have a little more superstition and to be closer to natureto take the Devil into account.

I talked to him about Thoreau, saying that Thoreau seemed to use the word unconscious in the same sense as himself.

He said, "Anyone who has lived in a primitive way and who also thinks will naturally come to know about the unconscious. It only goes to show how many silly asses have done it who don't think."

As we were about to leave for America in the spring of 1940, he told me he had had a letter from a very good and intelligent American woman, a friend of his, who asked him to be on a committee of one hundred of the most intelligent people in the world to confer on how to bring about peace.

He said, "I wrote back to her on the reply postcard, 'Dear—: Please don't do it. One hundred intelligent people together in a room only makes one big idiot.' "

He was wise and wonderful, and the privilege of knowing him, however briefly, was great and rewarding.

It is most probable that the image of Jung that history will reveal will be far greater even than the image we have of him today.

Today we think of Jung the scientist, the explorer of men's minds; Jung the philosopher and the humanist; Jung the deeply religious lover of all mankind.

It may well be, however, that without our being completely aware of our good fortune we have been in the company of the Socrates of our own day. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 22-27

1. Bollingen Series, a program of publication, was established in 1941 as an undertaking of Old Dominion Foundation. Bollingen Foundation was established in 1945, embracing the Series and other programs.

1. https://www.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM

“Should this Remain?” Anna Freud’s Misgivings Concerning the Freud-Jung Letters (2022-01-10 03:22)

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[1]Anna Freud’s Misgivings with the Freud-Jung Letters

Int. Forum Psychoanal 5: 227-232, 1996

“Should this Remain?” Anna Freud’s Misgivings Concerning the Freud-Jung Letters Sonu Shamdasani, London, England

The Freud-Jung letters were the first major correspondence in which Freud’s letters were published in an unexpurgated form.

Through a study of the unpublished editorial correspondence, this essay demonstrates that the uncensored publication was achieved despite Anna Freud’s strong opposition, represented by a memorandum she wrote in 1970 entitled “Reservations for the edition,” which is published here in translation for the first time.

It is argued that the resistance to Anna Freud’s demands by the editors may be seen to have marked a decisive turn in how Freud’s correspondences were edited.

Sonu Shamdasani, The Welcome Instilute for the History of Medicine, 183, Euston Road, London N W3 2SJ. England In 1974, the long awaited Freud-Jung letters were published to much acclaim, edited by William McGuire in English, and by McGuire and Wolfgang Sauerlander in German (1,2; subsequent editions contained corrections and additional annotations).

Newsweek hailed it as “The Great Shrink Schism.”(3)

After years of censored editions of Freud’s letters, it represented the first unexpurgated edition of one of Freud’s major correspondences.

The wealth of detailed annotations, editorial commentaries and appendices, which were presented in a scholarly and nonpartisan manner, far exceeded what had been given in previous editions of Freud’s correspondences, and rightly set a template and standard for subsequent editions of Freud’s correspondences (the same, unfortunately, cannot be said of the standard of the translation, and in many respects, a new translation would certainly be desirable-this issue will be taken up elsewhere).

Indeed, a large proportion of the articles and books on the Freud-Jung relation that followed were heavily dependent upon the material in the footnotes, which opened an invaluable window into turn of the century psychology, psychiatry and psychoanalysis.

The censorship of Freud’s correspondences and the attempt to manipulate and control his public image has come in for much criticism.

However, with the notable exception of Peter Swales’ landmark “Freud and the unconscionable: the obstruction of Freud studies, 1946-2 I 13,”(4) there has been comparatively less historical work documenting the means by which this censorship was effected, or, as the case might be, resisted, to which the following is a contribution.

In his introduction, William McGuire gave an account of the protracted diplomatic efforts over several decades to secure the publication of the correspondence.

He stated that there were two sets of deletions: at the request of both families, the names of analysands had been replaced by initials, and that at the request of the Jung family, certain passages referring to figures whose near relatives might have still been alive had been deleted (1, xxxviii).

Whilst McGuire cited a letter from Kurt Eissler to Jung of 13 August 1958 stating that “there can be no doubt that anything which might offend anyone who was under your treatment or a descendant of such persons should not be published,” (1, xxvii) the subsequent radical departure in editorial policy was not explicitly discussed in the introduction.

A study of the correspondence pertaining to the publication of the Freud-Jung letters in the Anna Freud collection in the Library of Congress and at Sigmund Freud Copyrights sheds light on this issue.

In particular, it emerges that the fact that Freud’s letters to Jung appeared in an unexpurgated form (aside from the disguising of patients’ names) was not acheived without serious contestation from Anna Freud.

0 Scandinavian University Press 1996. ISSN 0803-706X Downloaded by [University of Sussex Library] at 07:48 15 January 2015 Anna Freud had had reservations concerning McGuire’s introduction.

On 22 November 1973, she wrote to Mark Paterson that “according to my feeling he goes into too many details which cannot be of much interest to the reader and I am going to write that to him in a letter.” (Sigmund Freud Copyrights).

Interestingly enough, McGuire’s introduction had not been initially intended to stand alone.

On 3 August 1970, he had written to Paterson conveying Ilse Grubrich-Simitis’ suggestion that there should be an introduction delineating the situation of psychoanalysis between 1906-14.

He added that he thought that Eissler would be an “excellent choice” for this introduction, which would be supplemented by a note on editorial methods and how the letters came to be published (Sigmund Freud Copyrights).

For Eissler’s virulent championing of Freud against Jung, see his Three Instances of Injustice (5).

At some stage in the course of 1970, Anna Freud prepared a list of proposed cuts in Freud’s letters to Jung, as on 7 January 1971, Mark Paterson wrote to Franz Jung informing him that she had composed a list of “possibly hurtful remarks about living persons”. (Sigmund Freud Copyrights).

Her list contained a list of patients’ names that she thought ought to be disguised, together with comments

concerning analysts, authors and scientists which she thought ought to be cut or modified.

With one exception, the patients’ names were indeed disguised in the published version.

On the latter issue, however, the editors resisted her request, and the comments remained in the published edition.

This episode is significant, as in the earlier editions of Freud’s correspondences, her proposed cuts would doubtless have been automatically carried out.

Anna Freud’s proposed cuts were important for the following reason.

The rhetoric of enmity plays a significant role in the Freud-Jung letters, which are liberally peppered with satirical and vituperative comments concerning numerous individuals in psychological, psychiatric and psychoanalytic circles.

This rhetoric was an integral part of their figuration of the establishment of psychoanalysis as a military campaign, in which figures were sorted into friend or foe.

To conceal this by omitting or altering statements would consequently render illegible the very means by which

Freud (and temporarily Jung) sought to establish the dominance of psychoanalysis.

Indeed, Jung would later characterise psychoanalytic interpretation per se as constituting an act of denigration (6).

Anna Freud's list is reproduced here in translation.

She wrote her remarks in note form with grammatical irregularities, and this has been preserved.

As her line and page references to the manuscript bear no relation to the published editions, these have been replaced with references to the first English edition (1).

At the request of Sigmund Freud Copyrights, five patients' names have not been reproduced here.

However, patients' names on both sides of the correspondence are legible in the holographs of the letters, which are freely accessible at Sigmund Freud Copyrights and at the Library of Congress.

In a few places, further page references have also been supplied in square brackets to aid comparison with the published text.

Comments in square brackets are my own.

Compilation of reservations for the edition It is important to state that none of the reservations listed here refer to the relationship between Freud and Jung.

What comes into question are exclusively considerations of discretion with regard to patients or with regard to remarks about close colleagues of the psychoanalytic community or distant scientists in bordering fields of knowledge.

Criticisms of the latter are exercised in a very free manner and with strong expressions, which is to say, in a manner that is usual in private correspondence, but which on no account is intended for the public.

Such expressions have to be moderated or omitted if they are not to cause offence to the public or to surviving relatives.

Since they probably appear not only in the Freud-letters, but also in the Jung letters, it is important to make such omissions with the consent of the Jung-family.

Herr Franz Jung has already indicated to me in conversation that it is necessary to take into consideration the sensitivities in Switzerland and I suppose that he particularly had the remarks about Bleuler in mind.

Reservations regarding patients The following analytic patients are mentioned by name in the letters:

Dr. B. in the letter of 24.11.07 (99; 8.12.07, 102; 1.1.08, 106.

It is mentioned that after a serious breakdown [Zerriittung] he recovered through the treatment of Federn.

1. https://www.semanticscholar.org/paper/%22'Should-this-remain'-Anna-Freud's-misgivings-the-Shamdasani/06b37b5934b0a723a791c73e6ccee9d3e5910958

Man doesn’t only grow from within himself for he is also creative from within himself.
(2022-01-10 03:24)

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Christian Schloe
Man doesn't only grow from within himself
for he is also creative from within himself. ..
Carl Jung, Liber Novus

[1]Red Book

Love and forethinking are in one and the same place.

Love cannot be without forethinking, and forethinking cannot be without love.

Man is always too much in one or the other.

This comes with human nature.

Animals and plants seem to have enough in every way, only man staggers between too much and too little.

He wavers, he is uncertain how much he must give here and how much there.

His knowledge and ability is insufficient, and yet he must still do it himself.

Man doesn’t only grow from within himself for he is also creative from within himself.

The God becomes revealed in him.

Human nature is little skilled in divinity, and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253

1. https://smile.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_1?crid=2V9XZ3ZTDHI6H&dchild=1&keywords=jung+red+book+readers+edition&qid=1609320537&spr

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Marie-Louise von Franz Confrontation with the Collective Unconscious (2022-01-11 03:07)

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Image: Odilon Redon, Hantise (Haunting), 1893–94. Lithograph, 36.1 × 22.8 cm. Courtesy of

the Metropolitan Museum of Art. The Elisha Whittelsey Collection, The Elisha Whittelsey Fund, 1955. Accession Number: 55.501.

[1]Marie-Louise von Franz - Confrontation with the Unconscious

Marie-Louise von Franz Confrontation with the Collective

I want first to tell you that I have looked very much forward to coming to the Los Angeles Institute again, and that for me it is rather a kind of sentimental journey after twenty-three years. And I have mainly felt—when I have been invited several times in-between, but I never had time and I couldn't arrange it to come—I have always felt that I wanted to see my old friends again.

And only when, at rather the last minute, I had to make up

my mind to talk to you in the Analytical Psychology Club and to the trainees, I got a fright because I suddenly realized how much the situation has changed since I lectured here last time. Last time, we were a small group around Jung.

Rivkah Kluger was among us, and Aniela Jaffe, and so on.

We were a group of younger pupils, and when we had

these invitations abroad, Jung always said to us, "Now, remember that by being close around me and hearing so much"—we went to all the lectures and all the speeches and

so on—"you know more than these people. So don't be shy. Your task is to hand on what the people who can't come to Zurich want to learn about, what you have learned to hand on."

And that gave one a feeling of a function, that one had something to give.

Since Jung has died, the situation has changed because we could then no longer, for instance, inform people of new ideas he had and had not yet published.

We had to draw from our own sources only.

We were therefore suddenly in the same situation as the groups abroad were in.

And on the other hand, as far as my impression goes, the groups in America—in San Francisco and here and in many other places—have tremendously progressed and developed and have learned so much more about Jung and psychology

than they knew when we pupils of Jung first came here that now it is a completely equal

situation.

Therefore I realized with fright—when I began to think what I could bring, on what theme I should lecture—that these people know all that I know.

I have nothing to tell them.

I mean, I can still lecture to outsiders and introduce new people to Jungian psychology, but what can I give to colleagues?

They do not know less than I do.

So I have picked a subject that is really, perhaps, a bit strange to you because I am going to talk about drug problems and about authors who are from this country, and therefore I am talking about something you probably know infinitely more about than I do.

So please take what I say as the impression of an outsider or how an outsider thinks about the situation in this respect—that is, as my reaction to it, and not in any way as something that is important to say.

I want to share with you my impression and would prefer to give only a short speech and answer questions and come into a dialogue with you.

Because what has also influenced me in saying "yes" to the invitation of coming again to California was the fact that after my last trip here, a lot of people, Americans, came into analysis with me.

Jung said, laughing, "Ah, you see how good that is, because you

can't analyze people really if you don't know how they live. If you haven't gotten a whiff of the country in which they live, if you haven't gotten a feeling of the atmosphere in which they normally live, you can't understand them."

And I must say that really has lasted for a long time—that I had a basic feeling that I understood the people who came to me.

But very lately, for the last year and a half, I would say, I'm not up to it any more.

I don't know what's going on now here.

With the hippy scene I still went along even with enthusiasm. With the drugs, I think I can understand.

I've never taken drugs, not even have I experimented.

I can understand it, though. I can easily sympathize with it—and

with all the restrictions to it too.

The question has shifted now to, "How do we relate to the

collective unconscious in the right way?”. . . . When something from the unconscious comes up, its first impact on consciousness is always demonic. . . . Jung’s method for coping with this impact is active imagination.

But what is happening now I don’t quite understand, and that’s what I would really like to hear also from you: what you think.

It seems to me that the situation has now changed for all of us

who are interested in Jungian psychology, in that twenty-three years ago in Switzerland, and even to a certain extent here, we had to argue, to fight, to collect facts, to try to show the people

the reality of the collective unconscious.

Most people used it as a term, but there were very few people who knew the overwhelming reality of the unconscious,

especially of the collective unconscious.

In Switzerland, we who knew something about it or had experienced it formed a small circle around Jung.

Outside you couldn’t even talk about it without being regarded as crazy.

I have traveled a bit in the States outside Jungian circles, and I quickly learned that I had also to shut up about the collective unconscious in such contexts if the people wouldn’t listen.

This situation has completely changed.

People now use the term collective unconscious.

Through the subculture and especially through the experimenting with drugs,

there is an enormous number of people who at least know that there is such a dangerous, tremendous psychic reality.

They have experienced it in perhaps negative form.

They have experienced it through drugs.

They have experienced it through mental illness—but, never mind, at least they know what one is talking about.

They know the reality of that thing, so that the situation seems to me to have shifted now so that one has no longer to argue that there is a collective unconscious—I mean, there are still rationalists with whom we will have to argue for the next hundred years—but it’s not interesting and no longer relevant.

The question has shifted now to, “How do we relate to the collective unconscious in the right way?”

That seems to me the relevant question now, no longer, “Does it exist or does it not exist?”

And it seems to me that we have to look at one fact, which Jung points out very clearly in one of the letters when somebody asked him what he thought about the demonic.

What are demons? What is the demonic element in the psyche?

And Jung says, “Yes, I believe there is such a thing as the demonic element, and it appears as the first impact of the unconscious.”

In other words, when something from the unconscious comes up, its first impact on consciousness is always demonic, and you can connect with it—though he does not say so in the letter.

If you remember, in his memoirs Jung recounts how when he was in Tunisia, he had a dream that a beautiful young man, an

Arab and an aristocrat, attacked him in a building; they fought, the Arab tried to push him under the water, and Jung tried to push the Arab under the water.

Jung won out and then they made peace, and Jung forced him to read a book, but I don’t remember what the book was on.

Now, in his papers on alchemy Jung mentions a text in which an Arab alchemist says that the Philosopher’s Stone, when it comes up in the beginning, is an enemy that tries to destroy you, and that the alchemist must have the weapons of resignation and knowledge and patience to overcome it first; and only then will the Philosopher’s Stone become what it is.

In other words, even the Self is hostile and dangerous in its first impact.

Everything from the unconscious, every powerful content of the unconscious is perceived that way when it first turns up—even that which we would define as the highest value of the core, the highest value of the personality.

And I think that is what we are going through now: that the first impact of the unconscious is perceived by most people as a destructive attack on them; when drugs are also involved, the effect is certainly destructive and sometimes even lethal.

Now, we know that Jung’s method for coping with this impact is active imagination.

I would remind you of what active imagination really means because there is another problem that presents itself to us: There is a nascent widespread use of all sorts of forms of meditation that resemble, in part, the Jungian active imagination—but only in part, and which are generally lacking some of its aspects and therefore are, at least to my idea, deficient or even dangerous.

I would like to subdivide the process of engaging in active imagination into four stages.

The first stage is to make one's conscious mind empty, to stop the train of thought.

The Buddhists would refer to stopping "monkey mind"—that thing in us that goes on arguing and thinking all the time, the inner dialogue, you could call it, whereby the ego lives with some of its complexes all the day long.

Stopping the mind is very difficult, but not as difficult to teach as it was some years ago, because very many young people nowadays go to Buddhist and other Eastern methods of meditation, and in most of these methods this is the initial stage, this emptying of the ego mind, and therefore many have experience with reaching that stage.

Then comes the second stage.

Through making one's consciousness empty, emotions

and fantasies from the unconscious flow into the vacuum, and that is the beginning of a connection with the unconscious. Now there the Jungian viewpoint deviates from the Eastern meditation traditions that recommend that you either chase away or ignore the invading unconscious side of it.

Those arising thoughts and images, these traditions teach, belong to the world of illusion and therefore, some say, one should resist them.

Some traditions say, "By resisting those images and thoughts, one also gets involved so it's better to just let them flow by or ignore them, so to speak, let them happen, but not take them seriously."

Now there Jung deviates completely from this standpoint in that, for us, we have to face those contents.

Whatever in that moment comes up, we have to have it out with it, to take it seriously, to accept it and to have it out with it—just the opposite of ignoring it or letting it flow through.

I believe that this development in Buddhism to ignore unconscious fantasies and also dreams is a later development.

I have one correspondence with a Buddhist tulku who lives in Hong Kong, and when I made a trip to the East I visited him and discussed it with him.

He absolutely took the classical standpoint that all these things that come into the mind are only fantasies of the unconscious and we must just ignore them.

They belong to the world of illusion and they keep us barred from the illumination.

He was a very charming old gentleman, and suddenly he said with an amused smile, "Well, you know, there is an autobiography of Master Han Shan of the seventeenth century.

He’s written about his life and he’s written down his dreams in his autobiography. I’ll let you have it.”

And then when I left, he patted me on the shoulder and said, whispered, “You see, we aren’t that far away as you think from each other.” Typically Chinese!

Many weeks later I received a translation of this autobiography by Han Shan from my old friend, which he had also published in a book.

Han Shan relates that he was persecuted by the emperor and once his monastery was even burned down.

He had a terrible life and in certain crucial moments he had the most amazing and obviously genuine dreams. He even reported one of the dreams and commented that from this dream he knew he was inwardly on the right path, because as Buddha says, if you are on the right path your dreams will be good.

So, you see, what is now taught by most of the Eastern

meditation teachers is not necessarily the last word on the topic.

Clearly, there have been different opinions and some have followed our way and have taken their dreams seriously. Certainly the famous Han Shan did so, by his own writings.

And I don’t think he is so unique; probably most texts don’t get translated.

That text wasn’t translated till I pushed Lu K’uan Yu and then he translated it and sent it to me.

Now, we confront ourselves in a conversation with whatever turns up in our awareness, and there we must keep in mind again this fact that the first impact of the unconscious is demonic.

There is a beautiful place in Homer’s Odyssey that illustrates this point better than any modern example of active imagination.

Recall when the son of Ulysses goes to Menelaus to ask how he got information from the sea god Proteus because he, the son, wants to know if his father is alive or dead or will return. Menelaus tells the son how to get information from Proteus:

“You put on a seal skin and go to an island to lay among the other smelly seals on the shore. At midday old Proteus will come out of the sea and will count his flock. Then you must jump at him and grab him, whereupon he will turn into a lion and attack you. You must just hold on tightly until he turns into water and flows through your hand. He’ll look like a tree at first, and then he’ll look like something else, and you must not take it seriously. You must hold on. Suddenly he’ll turn into an old man, himself, and he’ll say, ‘What do you want?’

You can ask your question at that point, and he will be the never deceiving old man of the sea, and he will tell you whatever you want to know, the actual truth. But you must not let that game of changing go on—that typical Proteus game.”

Now I always find that many of our pupils get stuck there, especially intuitives.

They can fantasize about anything, anywhere—one wild myth after another, one wild story after another.

They don't hold on to Proteus to get to the stable point where the truth comes out; they go on from the lion to the water, from the water to the tree, and it goes on and on and on, and there is nothing doing.

Many think that even this is active imagination. It is not!

It's fantasizing, and anybody who has a rich fantasy life, who is open to the unconscious, has a good intuition, can do that.

That is not active imagination, but I always see that this error is still very widespread.

These individuals don't hold on onto Proteus till he is in his true shape, when they could actually talk to him and ask their question.

Jung told us about a patient whom he'd told to engage in active imagination.

When she came the next day for her session, she read what she had written down about her experience.

She was going to the seashore in this active imagination, when suddenly a lion turned up and then turned into a sheep.

At this point Jung interrupted her to say, "That's all nonsense! That's not true. If you sit on a seashore and a lion comes up to

you, you have a reaction. You don't just sit there and look at it till it is a sheep. You have a reaction! You are either frightened or you attack it or it attacks you. You're not going to do that if a lion turns up. That's not true."

This is what many people do in active imagination: They enter the fantasy with what Jung calls a "fictive ego"—an ego that isn't their true ego.

That woman, for instance, sat on the seashore mainly as a person who's not afraid of lions.

In reality, she is a person who is afraid of lions.

So she sits on the seashore only with a fictitious ego, not with her true ego.

And then nothing happens.

Then you can fantasize till the end of your life and nothing will happen.

I once had a young man in analysis who did that same thing in active imagination, and he did it so well that I could never catch him.

I only had a horrible feeling that in his active imaginations he was living a most dramatic transformation, but when I looked at him I felt he was always unchanged.

He was just the same neurotic person as before. So finally I had enough.

I said, “You know, I can’t prove it to you, but I just don’t believe because you don’t change. You’re just the same all the time, and if all that had happened to you, what you read me from your fantasy, you would not be the same man.”

And then he told me, “Oh, yes, I must tell you something.

When this and this happened in the second fantasy, I got frightened and I split myself. From then on I was both an onlooker observing the person having the fantasy and the one who lived in the fantasy.”

In other words, he was no longer a whole person in the active imagination.

He split himself into one who lives in the fantasy and one who looks at his fantasies at the same time, and that way he stayed outside of them and nothing actually happened.

Entering an active imagination with a fictitious ego is a very tricky business to watch.

Then comes the third stage in the active imagination, the ethical confrontation, when one mainly sits back and reacts with one’s true ego as one would to a real situation.

I remember a most fascinating case of a woman who had grown up in Africa.

Through that experience, she had gotten very close to the unconscious and had, one might say, “gone black”: She heard voices and was even diagnosed as schizophrenic. But we—Miss

Hannah, Dr. Binswanger, and I, with whom she worked in Zu¨ rich—didn’t think she was schizophrenic.

We thought that her hearing voices came rather from her African background.

She lived through the most [terrible] things.

Among other issues, she went with one man and then another one, over and over, with a complete emotional disorder about

it all.

Finally we found out that each time, she was obeying a voice that told her, “Pick up this man and go to bed with him,” and then suddenly it would say, “Now drop him and pick up that other one,” and so on.

And like a slave she did what that voice told her to do.

Draw conclusions from your active imagination as you would do in real life. . . . If you promise something in an active imagination, it is just the same as if you promise it to a real human being.

It counts, and you have to follow through and completely integrate the experience.

So finally we said this to her: “We don’t know if this voice is right or wrong, but you are never to obey it.

You are to ask ‘Who are you? I’m not going to do what you say unless you tell me who you are. And then I will make up my mind to say ‘yes’ or ‘no,’ and you must make up your mind too.”’

By the next time the voice told her “Drop him for another,” she had met a very nice male friend.

So this time we got her to say to that voice, “No! I am not going to do that. You must first tell me who you are.”

Do you know what the voice said? It said, “I’m Pan.” He was just the nature god Pan.

And then—she was a very bright person—she had a marvelous answer.

She said, “Oh, Pan, but look here. You don’t know history. For almost two thousand years we have had Christianity. Things have changed a bit since your age. I can’t just do what you say. I must think about it myself and in this case, I prefer my present man friend. So please reconsider.”

Pan was absolutely amiable about it and said, “Okay. That’s okay for me.”

They got engaged and then married, and on their wedding night, a marvelous synchronicity happened.

She had just crawled into bed to join her new husband when she gave a cry and jumped out of the bed in shock.

On the wall opposite she saw a shadow figure in profile with a hooked nose and two little horns: Pan!

Her husband had thrown his clothes over a chair and the bedside lamp in just such a way that the resulting shadow

exactly pictured Pan.

So Pan had assisted on the wedding night by providing for what we could say was a really wonderful synchronicity.

There you see how important it is to teach people that they should not simply do what

the voices tell them to do, nor should they repress the voices as schizophrenic and crazy.

That is the ethical confrontation in which one has to have one's own opinion.

She had been told to repress her voices, to take a tranquillizer or pills when she heard those voices, that they were evidence of her schizophrenia.

We helped her do the opposite by engaging the voice in dialogue.

The fourth stage is simple but difficult—like everything in Jungian psychology:

Draw conclusions from your active imagination as you would do in real life.

I remember a case that beautifully illustrates my point.

I had a male patient who was having trouble in his relationships, so I asked him to talk with his anima.

Well, his anima informed him that he neglected her.

So in a slightly unreflective moment, he promised his anima that he would talk to her every day, if only for five or ten minutes.

His anima said, "Yes, all right, but keep to it."

He promptly forgot all about the promise he'd made to his anima and over the next month experienced the most awful psychosomatic symptoms.

I had not inquired about his promise in our sessions because I knew he was an ethical and very decent person and I didn't want to play the governess.

But now, as he was suffering such unpleasant symptoms, I said, "My God, have you forgotten to talk to your anima?"

He said, "Yes, I have." I said, "Well, there you are!"

He apologized to his anima and his symptoms disappeared.

This case shows that if you promise something in an active imagination, it is just the same as if you promise it to a real human being.

It counts, and you have to follow through and completely integrate the experience.

In Europe the people are more skeptical and move more slowly through these stages, but as far as I can tell from my visits here in this country, in the psychological scene here people have achieved the first stage—that is, they realize the reality of the unconscious.

Many people have realized half of the first step of emptying their mind to be able to let thoughts and images come up. Some people have realized the second stage of taking those thoughts and images as real and holding onto them.

However, the third and the fourth stages, as far as I can see, are mostly lacking.

For instance, most psychiatric centers and clinics now provide occupational therapy for patients.

They are engaged in painting, music, and dancing.

The exception is John Perry's clinic in San Francisco, where he works quite differently and from a very Jungian standpoint—but most clinics stop short of that level of deep inner work. They don't discuss with patients what they have painted or try to elicit a reaction toward whatever images they produced.

As far as I can judge, there is a certain healing effect from the very fact that the patient creatively expresses his or her problem.

For instance, in schizoid or schizophrenic cases, the very

fact that patients can paint the archetype that has invaded them is great progress.

I have discussed this matter with psychiatrists who have given patients the opportunity to express themselves but have not gone into the meaning of the paintings for the patients.

Patients certainly do improve just by expressing their experience creatively, but it takes a very long time.

I know from one patient's history that it took him twelve years to get better by painting series after series after series and series of paintings depicting the problem that had overrun him. Now that outcome is better than nothing, but it's a bit long! And that overly long time period is due to the fact that this stage involving the right way of ethically having it out with the unconscious content is not realized often enough.

The same is true for what is now done very often—for instance, taking a drug under medical supervision—and that approach doesn't help at all because it has grown out of the idea that it is certainly dangerous for the person with a weakened ego to be confronted with the collective unconscious.

Therefore, a medical doctor or a friend accompanies you on the trip so to ward off the dangerous effect.

That is completely without merit because it's the other who does the auseinandersetzung—the confrontation—and not

the one who is in the soup.

Therefore I think it's very dangerous because it's a technique by which one even deceives oneself—because then it looks as if one is not nakedly exposed to the unconscious, but in fact the person is absolutely nakedly exposed to the unconscious.

There is absolutely no use in the doctor's presence there because it's the doctor who

understands, not the patient.

And any guidance, as you know, weakens the possibility of the maturing of the patient.

Any guidance, from our standpoint, is a big mistake because it weakens the other.

The patient then relies on the analyst to have it out with the demons, which means putting the patient into an infantile position where a papa or a mama looks after him or her when things become dangerous.

Instead the patient needs to know this: "Rather, be more careful and do not go so far, but go alone and face it alone. That makes one a grown-up; only facing these things alone, having to wake up, make up one's lonely mind or heart about what to do in a dangerous situation.

That is what makes one grow up, not if somebody takes one by the hand and says, "Well, in this dangerous situation, you must react that way."

So I think these techniques are very dangerous and devious, leading away from the real thing.

I think it is our task now to put forward this perspective and try to stop this wrong kind of technique.

In a way the group experience has a similar effect.

We had a long discussion and observation of this point in our Zu¨ rich group.

A few years after I went into analysis with Jung, a younger generation came into analysis with him and was called "the younger group" in the Psychological Club.

The members of this younger group decided on their own one day to call themselves the "daughter corps of Jung" and began to talk about Jung as the "papa."

They wanted me to join them in this practice, but the very fact that I could have never called Jung papa, neither in reality nor in thought, made it for me impossible to do so.

Yet they insisted, and so I was invited to many of theirs meetings, but I attended as a kind of border observer.

And there I saw something very dangerous.

When I was in analysis with Jung, and in my animus, in the beginning he was very patient and explained to me, "Now, you are in the animus. Look at that dream."

He explained what the animus was, and so on, in a most

patient and friendly way. But after a while, he thought, "Now one ought to have gotten the point!"

So when one came into the hour with a blazing animus, he got rather nasty, cold, and cutting, saying something like “I’d hoped that you’d be far enough developed to notice yourself”—which you generally also painfully did in that moment.

And you know what that group did?

Instead of self-reflecting, they took to the telephone and said, “Jung was very unfriendly to me! He must not feel well today or be in a grumbling mood.”

And once they decided that Jung was in a grumbling mood, you see, they had nothing more to think about.

The old man was in a grumbling mood.

I knew that was projection because very often, having warned me, “You must watch out—Jung is in a grumbling mood,” I

would encounter him and he wasn’t at all grumbling.

He was most cheerful because, by chance, I was not in the animus!

But they are! I realized how dangerous a group situation is, how one can use it to ward off the lonely impact.

Now if you went alone in your hour and Jung was grumbly, then you had to make up your own mind: Is he grumbly or am I in the animus?

And you had sometimes a wild battle between one voice saying, “Oh, he’s just grumbling and I am right,” and another voice saying, “Now, come, come, you are in the animus.”

And you had a whole conflict there.

A few times in my life it has happened that Jung was actually grumbly, but then generally he would very nicely apologize the next hour.

He would say, “I am very sorry. Something happened and I was in a bad mood and I want to apologize.”

Even before I said something, he apologized once. So you have to really ask yourself.

It could happen that the analyst is in a bad mood and in his anima, for instance, and it’s not you, in the animus.

But that’s a lonely conflict that slowly sharpens a certain awareness of how you feel when you are in the animus and how you feel when you are not.

And in this group feeling, the members all got themselves out of that conflict.

They just decided in the group it was Jung’s mood, and then they had no more conflict.

So that shows how dangerous this group dynamic can be.

It naturally helps people, though. It can comfort people when they are in a terrible mood.

I sometimes felt, “It’s very sad. I have nobody to complain to after a difficult hour.”

But I prefer to have it out alone than to be comforted by a group and then not know any more, remaining completely befuddled about, “Am I now wrong or right?”

Therefore, analysis should, at all cost, remain the absolute unmediated encounter of two human beings because only that format tests one to the core.

Now with all these things in mind, I have become interested in how much there are other grouping trends toward a confrontation with the unconscious, and I stumbled upon a book written by two brothers, Terence and Dennis McKenna, called The Invisible Landscape: Mind, Hallucinogens and the I Ching (1975).

I bought it with enthusiasm because I read in some review that there was something about number and time, and as I am interested in that relationship, I bought the book.

I found nothing about number and time in it, but I saw something else that I think is very interesting.

Terence and Dennis McKenna are two young men who decided to experiment with a Mexican hallucinogenic drug, a special one that is called Banisteriopsis [the foremost ingredient of ayahuasca is a traditional medicinal tea from the Amazon region].

It’s a kind of liana [wooden jungle vine] and has similar effects to mescaline, peyote, and all those herbs—just a slightly other variation.

The McKennas had already studied some of the others.

They were not drug addicts, as far as I could make out from the book; they had a really honest intent, and typically young, adventurous scientific minds, and with a certain curiosity, they wanted to discover the effects of this drug.

They had a wild theory that this drug affects the ribonucleic acid molecules, and therefore the bioelectric processes in the nervous systems, and that by exploring the effects of the drug

from within the trance, they might influence, or find out a way to influence, these neurological processes or learn more about them.

So they had, in a way, a very honorable motivation, except for a certain pure curiosity, but which is very pardonable in young people, I think.

And they were certainly very courageous.

I mean, they took really big doses and got a bad deal in part. They tried to assist each other in the trance and as they tell it, sometimes one kept his head a bit out of the water and sometimes the other, and by being two together, two brothers, they managed to go through some rather rough experiences.

I am personally convinced that great world catastrophes are imminent, and it will need a miracle to escape them, and that therefore those [apocalyptic] dreams have to be take partly, or

nearly entirely, objectively.

Now I got very excited about this and I thought, “Now, now, we are going to hear something—this is a fantastic experiment.”

I was so enthusiastic that when I read the first twenty pages, I

wanted to write to express my enthusiasm in a letter.

But then I thought, “No, you better read on”—and then came the anti-climax.

They don’t give any detailed report of what they really experienced or saw.

They only sum it up, and what they sum up is that (1) they sometimes had the feeling of an invisible presence that was benevolently guiding them and wanting to transmit higher knowledge to them.

(2) Toward the end of the experiment this presence faded and they had many insect visions and strange feelings.

They noted that sometimes this invisible presence took the hallucinated form of a huge insect.

(3) They had very dominant paranoid fantasies about which they give no detail.

And (4)they had apocalyptic visions of the end of the world as imminently at hand.

The invisible presence wanted them to know that mankind was frantically building a life-like object, like a UFO, in order to escape to Jupiter, and that the invisible presence was involved with that, trying to help mankind make this escape to Jupiter—but all fail.

That’s all we hear about their experience, and we don’t hear even that much coherently, but we have to pick though the book at certain points where they let out that much information.

This information from the McKenna brothers gives us nothing new whatsoever.

We know that in schizoid states, when the sympathetic nervous system is excited, there are these insect-like experiences.

There is even an ancient example.

The emperor Nero, after he killed his mother, or had her killed, had a recurring dream that his favorite horse was dissolving into a swarm of mosquitoes.

The dream shows that the vital basis of Nero's life, represented by his horse, was disintegrating.

Nero was latently psychotic before these dreams; with the impact of the dreams, he became openly psychotic.

So this is an old theme that you can read in Jung's works and naturally in innumerable works throughout recorded history.

The McKenna brothers experienced these hallucinated insects, but they didn't make a connection with the sympathetic nervous system—about which they had explicitly wanted to discover more!

The invisible presence is an appearance of the Self.

That would be the Arab prince, so to speak, in Jung's dream, and they lose the connection with him. Instead of building up a connection with that invisible presence and taking the information that the invisible presence wanted to give to them, they lose him.

The third, the paranoid fantasy, I can't say anything about because they don't give any detail.

And the fourth is this apocalyptic vision where the escape does not succeed.

There it ends, with mankind frantically trying to run away from the planet.

If you have read John Perry's book The Far Side of Madness (1974/2005), you can see that these apocalyptic visions are something that regularly occur in schizophrenic episodes.

In my experience these apocalyptic themes are now occurring very, very frequently in the dreams of normal people.

I am personally convinced that great world catastrophes are imminent, and it will need a miracle to escape them, and that therefore those dreams have to be taken partly, or nearly entirely, objectively.

In this connection I would like to read you a dream of an American who is definitely not schizophrenic, not even schizoid, and who has sent me and allowed me to publish or to use the following dream:

I am walking along what appears to be the Palisades verlooking all of New York City. I am walking with an anima figure that is unknown to me personally. We are both being led by a man who is our guide. That's the invisible presence. New York is in a rubble. The world, in fact, has been destroyed as we know it. All of New York is just one heap of rubble. There are fires everywhere. Thousands of people are running frantically in every direction. The Hudson River has overflowed many areas of the city. Smoke is billowing up everywhere. As far as I can see, the land has been levelled. It was twilight. Fireballs were in the sky heading for the

earth. [It was the end of the world, total destruction of everything that man and his civilization had built up.] The cause of this great destruction was a race of giants who had come from outer space, from the far reaches of the universe. In the middle of the rubble I could see two of them sitting. They were casually scooping up people by the handful and eating them. All this was done with the same nonchalance that we have when we sit down at the table and eat grapes by the handful. The sight was awesome. The giants were not of the same size or quite the same structure. Our guide explained that the giants were from different planets and lived harmoniously and peacefully together. In fact, the earth, as we know it, was conceived by this race of giants in the beginning of time. They cultivated our civilization like we cultivate vegetables in a hot house. Now they have returned to reap the fruits they have sown. I was saved because I had slightly high blood pressure.

[I have to shorten his account a bit; he has explained his dream very powerfully.]

If I had had normal blood pressure, if my blood pressure were not too high, I would have been eaten like almost all the others. I've chosen to go through this ordeal, and if I pass the ordeal, I would be become like my guide, a saver of souls.

We walked for an extraordinarily long time. Then before me I saw a huge golden throne.

It was as brilliant as the sun, impossible to view straight on.

On the throne sat the king and his queen of the race of giants. The ordeal, in addition to witnessing the world's destruction, was a task I had to perform: to climb up this staircase until I was at their level, face to face with them.

I started climbing. It was long and very difficult.

My heart was pounding very hard.

I felt frightened but knew I had to accomplish this task.

The world and humanity were at stake. I woke up from this dream perspiring heavily.

Later I realized that the destruction of the earth by the race of giants was a wedding feast for the newly united king and queen.

This was a special occasion, as was the extraordinary feeling I have about this king and queen.

There, if you compare this apocalyptic dream vision with the apocalyptic vision of the McKennas, you see that here there is a saving alternative—an alternative which is very, very difficult: to climb up to the wedding of the king and queen.

There is a constructive possibility on earth.

There is a possibility, not to save mankind, but to save

some of it by this man's effort.

Whereas in the McKenna vision, there is only an escape to

Jupiter, and that's very doubtful.

I mean, it doesn't come off in their experiment; it's only a hope. This man in his dream stays with his guide and is told exactly what he has to do by his guide, whereas in the McKennas' account, they lose contact with the guide, with that positive invisible presence.

So there you see the difference: This man is in Jungian analysis, and he tries as honestly as he can to approach the unconscious with the means available to him.

The McKennas tried, in their way through drugs, and you see how the catastrophe ahead is the same in both.

That shows that it is absolutely essential that the ego is not knocked out during the encounter with the unconscious; that the ego realizes that the first impact of the unconscious is always demonic.

Here you have a beautiful illustration.

You know that in the Book of Enoch [an ancient Jewish religious work, ascribed by tradition to Enoch, the great-grandfather of Noah], angels marry the daughters of the earth, who then give birth to giants—and the giants destroy everything.

Jung interprets this myth in Answer to Job as a too-hasty invasion of the unconscious.

And we can say, I think, that is what the dream of this man expresses, and that is the situation we are in now.

We have a circle of old-fashioned rationalists in certain countries who still believe in nineteenth-century dogma and who reject the unconscious and are completely off the

track that way; and we have another group of people that is now open to the unconscious,

but they are open to this too-hasty invasion. They just open the door.

They don't know that this first impact will be the destructive giant and that it will depend on the ethical strength of the ego to face it in the right way.

There is a great difference in attitudes toward the unconscious shown in the books of Carlos Castaneda, which probably are known to all of you, because they were such a best seller a few years ago, mainly among young people.

And I must say I have read them also with a tremendous enthusiasm and with a tremendous disgust, because I can't stand Castaneda with his eternal writing down and doubting and what not.

But I love Don Juan, and I have therefore read the books a second time, only reading what Don Juan says, leaving out all of Castaneda's rational stuff.

And then the stories are really marvelous if you do it that way. This Don Juan is a natural genius.

When I read some passages, I felt, "Jung could have said that, just literally."

Now if you remember, Don Juan tries to teach Castaneda, without much success, the art of dreaming and the art of stopping the world.

"Stopping the world" is obviously a parallel method to the Zen Buddhist practice of stopping the train of thought.

Making oneself open to reread what Don Juan means by stopping the world, one can realize that it's stopping the ego reasoning and the train of perception of the outer world and

building on one's perception of the outer world a kind of constant ego functioning.

That's clear. After stopping the world comes the state of dreaming.

How Don Juan describes dreaming is exactly, or to a great extent, similar to active imagination.

He even calls dreaming "controlled folly," and Jung called active imagination a "voluntary psychosis."

There are sometimes really amazingly literal connections in the way Don Juan describes the state of dreaming.

Once Castaneda gets near to dreaming, he experiences a rush of feeling in images.

He gets into fantasizing, he panics, and then he concentrates on Don Genaro and Don Juan and snaps out of it.

In other words, he doesn't dream.

He needs the image of the guide and he needs the outer guide, or he would probably fall into a psychiatric state.

We don't encounter him in a dreaming state again in the book.

Still, to a certain extent, Castaneda learns an art that is similar to dreaming, and one thing he learns is that he has to overcome the ally.

The ally is obviously the Self.

It's the same as the invisible presence in the McKenna drug experience and the Arab princein Jung's dream.

It is the Self. When the Self is in its primary attacking form, then it's the dangerous ally that jumps as a beast on Don Genaro, and he has to free both himself and his other apprentice. (I have forgotten his name.)

And so dealing with the ally is very much what we have to learn: to deal with the Self when the Self is still in its first approach to the human being.

That is very much what we do in Jungian analysis.

Naturally there is a kind of primitive Indian flavor about the Don Juan stories that is different from our cultural background, but that is not really a great difference.

I mean, that kind of surface difference wouldn't matter.

It's more a slightly different style.

But what seems to me completely lacking and what shocked me and raised a certain resistance in me to this method of Don Juan is the complete lack of the feminine.

If you look through the books, there is not one male character having it out with the anima and there is not one positive female figure.

There is a kind of perfunctory remark at the end of the fourth volume that women can reach this good wise stage too, but . . .

There is no experience of the woman in it, and the only woman who appears is, if you remember, La Catalina: the witch.

At the end of the book we learn that she is not really an evil person, she only had to play the role of the evil witch for the initiation of Castaneda.

Even after he learns that she isn't a witch but only appears to be in this staged affair, there is never ever contact with La Catalina.

There is a complete lack of anima, and that absence of the feminine is apparent in the terribly rough fighting.

You have the feeling that this is a rough, primitive, man-to-man initiation.

And insofar as that goes and, for a man who isn't a man (and Castaneda obviously isn't a man, at least at the beginning of the story), it's okay, but there is nothing higher.

There is no eros, no feeling development.

Now, I first put that lack of eros onto the fact that Castaneda has obviously suffered a juvenile trauma to which Don Juan alludes several times; that he had had some youth experience that destroyed his feeling.

Then I thought, "Well, Don Juan had one, too, because he experienced how the whites massacred his parents when he was a child, and that might have damaged his feeling."

But then we learn in the later books that Don Juan is married and has children.

So it looks as if he is not so anima deficient and feeling deficient as it looks like, but we hear nothing about it.

So probably it's rather Castaneda who has no sensorium and who therefore didn't get that side from Don Juan.

He just didn't pick up that side from Don Juan, and he didn't write it down in his book because he had no sensorium.

So I am giving Don Juan the benefit of the doubt that he knows something about the anima and has gone into this world as well, and that it is only Castaneda's deficiency that makes the whole representation so deficient.

But as it is presented to us, it is deficient.

It seems to me that it is also important for us to see that there are now attempts to confront the unconscious with other methods.

There are these dangers.

The McKennas obviously take off into a completely unreal speculation; they lose the ground under their feet.

Castaneda becomes a lone wolf.

You know, you remember also that he stopped to break up his personal history, to break up all his relationships, and to become a lonely warrior.

Now, we could not do that.

I think it's the greatest merit of Jung that he has taught us how we can relate to this weird world of the deeper unconscious without breaking up our human relationships or our marriage or whatever our social situation is.

He taught us that our active imaginations should not lead us to become lonely asocial hunters of mysteries—what Castaneda becomes with quite a tinge of the vanity of the great magician around it too.

That vanity is obviously a form of inflation, which Don Juan again does not have, because Don Juan has a tremendous sense of humor, and he can see himself in his whole misery and ridiculousness.

Castaneda cannot: He is pompous; he takes himself seriously.

So, there are different illustrations that now, as far as I can see, a lot of people are experimenting with things similar to active imagination and going off on dangerous tangents.

That's how I see the situation, and that's the problem I would like to discuss with you.

QUESTIONS AND ANSWERS

Question: [Do you know of experiments that led to a successful confrontation with the collective unconscious?]

von Franz: Do you mean drug experiments? When you say experiments, I would say, "No."

But I have seen people accomplish this, actually right under my nose.

We have a maid who is a medium and has heard voices all of her life.

I have never touched her psychologically.

She is an anachronism.

Her soul was born in the Stone Age and by mistake it got into the present age, and that was a rather difficult situation for her to cope with, but she managed very well.

Once she realized that she was having conversations with voices, she discovered on her own how to handle them.

When she has enough of them, she tells them off. She says, "One must tell these voices and ghosts what one thinks, and one must tell them; otherwise they get the better of you."

I have watched her for many years.

She's been in our family for forty-two years; she came when she was twenty-five, and there she was—really, I wouldn't say crazy, but very odd.

Now she is a completely

balanced, humorous wise old woman whom I greatly admire. And nothing can take her out of her sense of humor and her human balance.

She has a kind of strange philosophy of life.

She said, for instance, that she was renting a room where people call her really bad names, and I told her, "Maria, take another room."

She didn't want to live in our house because she wanted her freedom. That was all right.

But I never understood why she stayed there. Two of those horrible people died.

Then she finally moved to a place with very nice people; now she is in paradise.

So when she told me this good news, it was so marvelous, I said, “Yes, I’ve always thought you should move.”

She said, “No, you see, in life when something is disagreeable, you have to just stick with it till fate has enough!

And then it turns.

If you go out of it, try to escape it, the evil just runs after you in some other form.”

Now, that is a successful human contact, primitive, and it’s on the Don Juan level—you know, the original primitive level with the collective.

She speaks to ghosts, she speaks to the dead, and she does it completely successfully in her own way, and the end result is a mature, integrated personality.

Question: The maid’s success was an individual effort. Are there any schools, for example, [schools of psychic development, involved with this kind of method]?

von Franz: I’ve analyzed a lot of people who have done yoga. I’ve analyzed lots of people who did a bit of Zen meditation, you know, but one man in particular stands out: He has

done meditation for four years and gotten some of the titles, but as far as I’ve seen, he is not a success.

This Zen man has become completely unspontaneous.

He seems to wear a mask. Even his handwriting—a very beautiful calligraphy—is completely artificial.

His wife got so annoyed with him that she ran away.

And I said, “You know, if I were your wife, I’d run away too. Why don’t you give me a real reaction instead of a poker face and a rehearsed wise answer?”

The anima was nowhere to be found.

The whole gist of the analysis was to bring him back to a more natural state.

I mostly didn’t analyze him because he always dragged in his Zen consciousness. Instead I sent him to dancing classes, drinking parties, and dancing parties to undo his unnatural thinking!

So, there might be a bit of success. I don’t want to generalize. I can only say, “I haven’t seen any such schools.”

Question: What do you think of Mescalito?

von Franz: I took Mescalito as a form of the Self or the ally.

I always wondered why Don Juan takes so much trouble with such a bloke as Castaneda.

Why does he waste his time on such a rational fool?

And I think Mescalito must have told him to mentor Castaneda.

He even makes an allusion that he got ordered to do it.

Then he makes his experiments, and because Mescalito appears as a playful dog, if you remember, he draws a conclusion that Castaneda should go into the apprenticeship.

I wondered to myself, “Now why the hell did the Self put Don Juan on such an unsuitable (in my opinion) patient? Why did

Mescalito not send him a better patient?”

And the only thing I could figure out—and please understand that these are my purely personal reactions—was this: The unconscious wanted Don Juan’s wisdom to come into the world and that humankind should hear what Don Juan had to say, and Don Juan would have never written a line.

When Don Juan saw the book written about him, he said, “You know what we Mexicans do with books?

We put them in the toilet. Toilet paper.”

So Don Juan would have never written down his wisdom, and his wisdom is marvelous, and this is a blessing that it is recorded.

Probably fate used Mescalito. Mescalito is Mercurius. He’s just the same as in alchemy.

The spirit Mercurius is the great trickster of the unconscious, and Mescalito played that trick on Don Juan for higher purposes that go far beyond Castaneda, who is simply instrumental.

That’s how I see it.

And I think of Mescalito as the Self or as Mercurius who has all those trickster qualities.

Mercurius is also a dog. I mean, even when Mescalito appears, he’s like the alchemical Mercurius.

Question: Regarding the ethical confrontation, do you see a difference in the ability of functions, types, to deal better with this? Is one type better able or is this something to do with the consciousness of that person that lets him or her make that ethical confrontation more easily or less easily?

von Franz: No, I don't think so. I think each type has its own difficulty.

For instance, it's easy for intuitives to get into fantasy but very difficult to connect it with reality.

Recall the man I mentioned earlier who promised to talk to his anima every day and then didn't do it—he was an intuitive.

You see, the actual fact that ten minutes of his heavy working day should be given over to this task—that was hard on him to do because facts or tasks were the problem for him.

Now for me, the feeling confrontation is difficult. I'm a thinking type.

So, I have the same difficulty with the inner world as with the outer world.

In the outer world my difficulties are related to the feelings and in the inner world too.

I know a thinking type, a man, who dreamt about a slightly crazy but beautiful girl, a typical anima dream.

The dream ended in a funny way: He was attracted to her, and she seemed attracted to him, but nothing came of it—and so I said, "Continue with an active imagination."

He did, and he got into a tremendous fantasy in which he met her and how they talked. He did a really good active imagination.

But he forgot completely that he was married! In his active imagination he went with her to Paris and lived with her in Paris, and so on.

And suddenly I said, "But, excuse me, you know in reality you are married."

And he said, "Yes, but, uh, well . . . " With his mind he had just made a split.

In one world, the fantasy world, he was married to the anima, and that in reality he was married to his wife.

That was the real reality, or however you might call it, and he never saw that there was a feeling conflict.

I told him to tell the active imagination girl that he was married!

Question: Oh, he hadn't done that?

von Franz: He hadn't done that.

Now you see that's typical of the thinking type.

He had just put it nicely into a category that it's the anima in my active imagination

and this is my wife in daily life.

She is the outer reality and therefore there is no conflict.

Now I think a feeling type would not have that worry.

He would have others.

For instance, the feeling type—I can give you an example.

I had a feeling type and therefore thinking was his inferior function.

His thinking was very sharp, Cartesian, cynical, depreciative

thought, you know, “nothing but” thought, reductive. often show these characteristics in their thinking.)

He was charming, very optimistic, extraverted; everything was nice and people were nice.

But he always dreamt about a cynical old neighbor who was dead long ago, a Mr. So-and-So.

That Mr. So-and-So showed up regularly, twice a week, in his dreams.

And I said, “Look here, this is your negative thinking. omewhere you do think like he thinks, and you think this analysis is bullshit.”

He was drinking—that was his problem.

He always said yes, because he was a feeling type; he always said yes very nicely. And nothing happened.

Finally, I said to him, “Now you must have it out with that man.”

Then he went home and made a very good active imagination, and this negative thinking chap told him off and said, “You know, you drink too much, and now you are afraid you have cirrhosis of the liver, and that’s why you now want to run away into Jungian psychology.

Your reason for analysis is cowardice.

You don’t want to face what you have done.

You are just afraid of liver trouble, and you know that leads nowhere,” and so on.

Being a feeling type and not able to think well, he was convinced.

After about half an hour of conversation in the active imagination, he said to this cynical thinker, “Yes, you are right.”

In that moment he had a heart attack, a really bad one.

He just dragged himself to the phone.

A doctor came at once, gave him a shot, put him to bed.

Then he rang me, as he lived in another town, and he was panting and in fright.

He waited a few days till the doctor allowed him to come to Zu¨ rich for an electrocardiogram, after which he was told, “There is nothing wrong with your heart. It was purely nervous.”

But the attack had occurred at the moment when he had said to this negative figure, “You are right.”

I said to him, “Well, you know, look at it; look at your argument. You let that man lead you along with his argument. What could you say against it?”

He said, “Well, logically I can’t say anything against it.” I said, “Well, in your logic there are arguments of the heart. What do you feel about it?”

He said, “I feel it’s all nonsense.”

I said, “Why don’t you argue with your feeling? You have the right to argue with your feeling as much as with your thought.

Don’t fall into your inferior thinking.”

He started again, but the thinking type in him interrupted: “Have you been to Zu¨ rich and your governess told you what to tell me? Ha!”

But this time he stood his ground and said, “Yes, in a way that is so, but I must tell you that I myself feel that this is so too, quite apart from what you said.

So, I feel that you are wrong.”

He led the conversation to a victorious end, and that night he dreamt that he was literally walking behind the coffin in that man’s funeral.

I have never seen such a tic-tac reaction in the unconscious. That was the feeling type’s strategy, you see.

He can be argued by seemingly logical nonsense, because he can’t think well enough.

Question: I would like to come back to what you said about the apocalyptic dream mentioned earlier. Is there is anything in the apocalyptic dream that is objective and contains a solution to the problems of our time? I remember that Jung, and James Kirsch too, had dreams that something bad was happening in the world.

von Franz: Well, you know, in the BBC interview "Face to Face," Freeman asked Jung that question too: "Have you now any such apprehensions?"

And Jung answered that it is now much more difficult, because before the First World War when he had those apocalyptic

visions, nobody thought of a war.

But now everybody thinks of such possibility, and if you read science fiction, every third or every second science fiction novel begins with the destruction of the world and a flight to another planet, and so on.

We have now a student at the Jung Institute who has written his thesis on motive in science fiction.

He's taken some of the most well-known science fiction, the twenty or thirty of the latest novels he got hold of, and there is practically none that is not catastrophic.

People read about it, our newspapers print it, the talk goes on about it all the time.

So it is not the same situation.

Jung says that in the BBC interview, and having heard that from Jung, I don't dare to play the prophet.

But I can only say personally: I am convinced that quite a lot is going to happen soon.

I am only too glad if you can, in ten years, tell me that I was wrong.

I'll be so happy that it hasn't happened that I won't mind being wrong.

Question: I'm a little caught by that statement you just made, and when you made it before, and the third principle of active imagination that to reach a place where you would accept that outcome, however grudgingly, seems like on some level not an ethical confrontation with the force that would stabilize the conflict.

von Franz: You mean the fact that I face the possibility of such a destruction is the opposite of ethical confrontation?

Question: Well, perhaps I misheard you, but I . . .

von Franz: (interrupts) Well, if the undertone in me would be resignation, then it would be. But I am not resigned.

Question: Can you say more about that?

von Franz: Well, how could I put that in words?

It's very difficult. Naturally I have moods when I really am resigned, and then I pull up

my socks and say, “You had so many miracles in your own life, why shouldn’t there be another?”

But the reason why I am pessimistic is something I have not ever told.

When Jung was dying, he said to me, “When I shut my eyes, I see great stretches of the earth completely destroyed. Thank God it is not the whole planet.”

I had the feeling that that was an objective vision that has naturally stuck with me.

Question: How has that experience affected your [basic understanding of the psyche]?

von Franz: Not a bit.

Jung once went walking with Miss Hannah and me, and there was a marvelous sunset, and he said, “You know, that sun, our sun system is based on something very unsafe. This sun is a very unsafe luminary or heavenly body. It could explode

any minute, and if the sun exploded, every life on earth would be destroyed in twelve seconds. You count to twelve, and there’s nothing left. And that could happen at any minute because it’s unstable.” And then he added, “And, you know, to the psyche that would make no difference.”

So, you see, in a way I say it makes no difference.

I have to go on with what my psyche tells me to do.

And that’s so difficult that I have enough to concentrate on that.

I cannot change the world anyhow; it’s quite hard enough to look after my shadow and my animus and those kinds of things. I am fully occupied—and hopefully occupied because

I know there is no difference to the psyche.

So I work on the psyche, because there I am working on a ground where these things make no difference.

And anyhow, let’s assume that Jung saw the truth. What can we do?

We can only build the future that comes after the catastrophe.

I mean, if you look at history, there have always been those

big catastrophes and the crumbling of civilizations.

We can be sure that, one day, we will all be in the dust and then they’ll dig us up.

I don’t think there is any chance that our civilization would not go the same way as all the others—one day.

But somebody like Lao Tse and what he has built in the spirituality of humankind is still alive.

So let's go on with that and the rest we do what we can against it—in the power area where we can exert our will—and beyond that . . . I can't influence Brezhnev or Ford or all those people. I

don't want to either.

Question: James Michener tells the story prior to the Second World War in the Pacific. A man in Australia had a vision, knew what was going to happen. There was going to be a war. He felt that Japan would invade Australia, and he was trying to think what he could do to protect his family. He thought one possibility would be to move into the outback area, that the Japanese probably would leave them alone because that would

be an intolerable life. So he moved his family to this obscure island in the Pacific that nobody had ever heard of: Guadalcanal. In the end, this man brought his family straight into the lion's den!

von Franz: On the other hand, a German professor of art history told me about his experience in that last World War, which has the opposite outcome.

He was not a Nazi and therefore entered the military service very unwillingly.

He was on the Russian front when the news arrived:

He and the men in his troop were going to be sacrificed—all killed—as a way to hold one position when the Russians attacked so that the others troops could rearrange themselves in the back and survive.

That was the strategy: Push one company forward for the Russians to attack; the men have to hold on till nobody is alive. The men all knew that it was so, and they were all lying there, waiting for the attack and their end, when suddenly in the blazing sun this man, our art history professor, saw a German soldier, but without helmet, with bare head, blond hair, saying to him, "Orders. Come quickly!"

He was lying on the ground—but he got up in response to the German soldier's word and stood there, in front of the Russians.

Nobody shot at him.

He followed his comrade into the woods some hundred meters.

In the meantime he heard how the Russians had attacked in the back, and suddenly that figure of the German soldier issolved—it had been a hallucination.

All the others in his troop were killed; he alone had survived.

So I always say to myself, if the unconscious wants to save somebody, it can do the craziest, most unexpected thing.

If that man had figured out that he was hallucinating, he would have never saved himself.

He was quite resigned to dying. Instead, he was convinced that the vision had been of Christ.

He said, “From then on, I believed in Christ.”

That was Christ in this man’s psyche, even though the vision itself doesn’t say it’s Christ; it was a German soldier without a helmet, but he believed that was Christ.

So I would say,

if the unconscious wants to kill somebody, it can kill you in bed, and if it wants to save you, it can save you even in a global catastrophe.

So it’s not worth bothering about it too much or in the wrong way!

Question: How do you explain why one person is saved and another person is completely misled into certain disaster?

von Franz: I wouldn’t dare to explain that.

I mean, sometimes you see clear, superficial clues, like unconscious suicide desire—a man’s life having become meaningless and at the end, and although he would never commit suicide consciously, he walks to where he’s fittingly blotted out, or so on.

I would always only dare to make such a judgment like that if I had real scientific information—let’s say from his dreams or the like.

But if I don’t know the dreams of that person, if I have no other information, I think it is cynical and arrogant to judge, you know, to say, “This one was killed for this reason or that reason, and so on.”

I prefer to say, “I don’t—we don’t—know.” If I hear about such a case, if I have no information, I say, “I don’t know.”

Human life and fate are so intricate.

When you hear the actual facts, sometimes the reasons for the death or for staying alive are so tremendously surprising, that you would never expect them.

I have given up trying to figure it out myself if I have no information.

If you know the dreams, then sometimes you can see how the web, a kind of web, contracts around somebody toward saving him or toward killing him.

But Jung very often used the expression, “His number was up.”

There is such a thing. Sometimes people's numbers are just up. It's not their fault.

It's not anything gone wrong; death comes naturally once to everybody.

I think that's a very bad habit in certain Jungian circles if a member of the club or so dies early, then they say, "He or she must have that and that and that."

I think that's petty and not right.

If we don't know facts that really prove those claims, I don't speculate.

I prefer to think it's a great mystery that we don't know.

Question: I'm very moved right now with what you're talking about: the knowingness of the unconscious as a tremendous source of help and for unconsciousness.

von Franz: Yes. Yes, I think that is the terrible paradox that the same thing is this destructive unconsciousness and the highest guiding consciousness.

The unconscious is the saving thing and the demonic, the destructive thing.

That's why Jung says, "It's our task to hold those opposites together."

That's the wedding of the king and the queen, of this big dream.

That's why we have to judge, because the unconscious is the highest—what the Hindu would call super-consciousness—and is utter ridiculous nonsense.

Every neurotic nonsense is made by the unconscious.

The most idiotic and neurotic nonsense is made by it, and it is the source of highest illumination.

It's up to us to discern the difference.

That's why we have to stand the risk of being wrong and decide and say, for instance, "Now this is utter nonsense. I am going to reject it"—naturally keeping the door open. If the unconscious suggests something that seems crazy to me, I say to it: "Well, I think this is crazy nonsense. I am not going to do it. Go to hell!" Still, I add, "But if it is not crazy nonsense, please send me another dream and then I"ll reconsider."

That means I keep the door open. I don't judge absolutely.

If the unconscious sends me another dream insisting again, I say, "Well, damn it, there must be something done about it."

But that's . . . one is in constant doubt.

One is in constant conflict. And that's what we owe to the unconscious.

We must be in doubt. That's what it wants.

Question: Could you amplify the third and fourth stages of the active imagination a little bit? You sort of said it was undeveloped here and new thinking.

von Franz: Well, I gave the example of the man who makes a fantasy with his dream anima and doesn't consider the problem that he's married.

Now as far as I see in these other techniques of fantasizing, they allow the patient to go to a happy South Sea island with an imaginary siren, and, you know, do anything.

They never dream the ethical confrontation because they treat it as fantasy, and in fantasy you may do anything.

In other words, they treat it as fantasy with the underlying implication that it's "nothing but fantasy," whereas

we treat it as reality.

When the happy island fantasy with the siren is reality, then it's

bigamy, which might not be forbidden but might be a conflict or should be a conflict.

That's the difference between most of the techniques I have seen that allow fantasy.

They allow fantasy in a noncommittal way.

The fantasy is not committed because it's "nothing but fantasy," even if one interprets it as having it out with the anima, or so on.

The undertone is always that it is only fantasy. It's not as real as these spectacles on this stage.

But for Jung it was as real as these spectacles I've worn on this stage.

It's just as real as the sensual reality and therefore a conflict. You cannot do things in an active imagination that aren't you. You can read at the end of Mysterium Coniunctionis where

Jung speaks about the great danger of entering with a fictitious ego into the fantasy.

Now the man I couldn't catch, where I finally caught him this way: He was a parson's son and therefore terribly threatened, naturally, by evil because the father had lived all the while as if evil didn't exist.

This man once had a dream that he was pursued by a dangerous force, so I said, "Well, try to go on, try to find out about this dangerous force."

And then he said he had looked back and had seen a horse hoof: no doubt, the devil.

So I knew then the devil was after him, and he ran, and that thing ran, and then suddenly it came closer, and then he got a terrible panic and told the story with a slight change of voice: “And there suddenly was a horse and I swung myself on the horse and without looking back, I rode very quickly and escaped.”

And I said, “Thank God!”

But then I looked at him and he looked white and cramped.

White, I can imagine, but not relaxed, you know, like that.

I said, “Look here, I somehow can’t believe you. There’s something gone wrong.

I can’t catch what it is, but this isn’t it.”

And he said, “No, I don’t see—that was how it was. That’s how I saw it.”

And then I shrugged my shoulders. I couldn’t do anything.

He went away, and then he wrote me a little letter before the next hour in which he said this: “I think I must tell you that at the moment before that horse appeared, I felt, ‘I can’t stand it any more,’ and suddenly a part of me thought, ‘This is only a fantasy,” and then the other part of me saw that horse had run away.”

So he split from one part of his ego and walked out and said, “There is only that,” and then made a fake escape, so to speak, with the other half.

It was no longer genuine.

Now, that was completely pardonable because it was just too much for him.

I never made him do another active imagination.

He just wasn’t up to it.

So it was a pardonable mistake, but it showed what can happen.

I only tell you the story for the analysts among you.

How one can be deceived: that people give you a fantasy as if it really had happened in active

imagination. He wrote it down and gave it to me.

And therefore it is very advisable to always watch, to look at the person and to say, “Does he [or she] look as if that happened to him?”

Because only through that way of observing him did I get the truth out of him: by looking at him and saying to myself, “He does not look as if that had happened to him.”

There are those subtleties of not having it in the right way out of the unconscious.

Why don’t we let the wisdom of nature heal every bodily Illness? It does not.

We can do things by seeing what’s going on and helping a bit

here and stopping a bit there, and that’s the dignity of human consciousness. The fourth stage is simple.

It is that you see something in the active imagination, you make an oath to do that or this, or you promise a figure and then

you don’t do it because you think this is only fantasy.

It doesn’t have to do with my daily schedule.

Or, for instance, a figure in the dream tells you, “Don’t go out

today because it’s dangerous.”

And then you go out and have an accident because you just didn’t take the warning seriously.

We see that again and again in people:

“Well, it’s very disagreeable for me sometimes.

When an inner figure tells me not to do something or to do something, it just doesn’t suit me! It doesn’t suit my plans.

It doesn’t suit my arrangements and then I get very angry.

You have to take the phone and change everything and then you can’t even explain it.

You can’t say ‘My psyche doesn’t allow that,’ so you have to find some lousy excuse and it’s very annoying.”

But that is taking the fantasy really seriously. Otherwise it’s just toying with it.

And as far as I can see, there is much passionate toying with it these days, but many do not take it seriously.

Well, the schizophrenics take it too seriously.

When a voice tells them, “Kill somebody,” they go and kill that person.

They take it kind of too literally. That's the other way.

Or, some schizophrenics even do both: They don't take it seriously, and they take it literally at the same time.

One part of them doesn't take it seriously and the other half carries it out literally.

That's what you see very often in schizophrenics.

We had a case recently in Switzerland involving a schizophrenic in an asylum.

He was seemingly good-natured and they let him do the gardening.

He made friends with the chief doctor's little girl, who was nine years of age, and she always talked to him while he was gardening.

One day he took a big knife and slowly chopped off the child's head.

When asked why he had done it, he said, "I heard the voice of the Holy Ghost telling me, 'Kill the child."'

He wasn't even condemned.

I mean, he was so arguably beyond any competent mental state. I thought a lot about that case.

I said to myself, "Now, what would I do if he was working with me?" I thought, "Well, it's very simple.

Probably it was the Holy Ghost and what he should have killed was his own childishness."

Question: Why would the Holy Ghost though [urge murder]? Wouldn't [the unconscious]

be wise enough to be aware of the possible outcome?

von Franz: No, you see, that's the terrible thing.

That's why I said before that the unconscious contains both tremendous wisdom and dangerous, misleading nonsense.

It would be easy if the unconscious offered only guiding wisdom. That would be ideal.

We could all shut our practice in a short time.

Question: I have a problem with that [perspective of the unconscious]. That seems almost like a deliberate diabolical seduction of someone at the point of the person's Achilles heel.

von Franz: Well, I could imagine! It is like a healing shot going wrong.

You know, Jung even says schizophrenia is a healing reaction of nature gone wrong, because it's probably an auto-intoxication.

I mean physically. It has to do with a toxic state. Well, let's use a simile.

If somebody dies from fever, nature didn't want to kill him from fever.

Fever is a symptom of a healing process, but one can also die from it. Nature does these kinds of things.

That's why nature is so difficult to deal with, because even though fever is a symptom of a healing process—the battle of the white blood corpuscles against the intruding bacteria—you can still die from it.

That's why a wise doctor dampens the healing process.

Nature tends to overshoot the mark; otherwise human consciousness would be of no use and nature could do it all. That's why human consciousness is a new invention

and a real something.

That's why we have medical art in the physical healing.

Why don't we let the wisdom of nature heal every bodily illness? It does not.

We can do things by seeing what's going on and helping a bit here and stopping a bit there, and that's the dignity of human consciousness.

Thank God.

Otherwise the unconscious would be all there is. This is an extreme case with the schizophrenic man.

I'm sure that if I had heard a voice saying, "Kill that child!" it would have never occurred to me to kill her.

I would have at once thought symbolically about what that child must mean.

I would have said, "God, what does that child mean? What must I kill in myself?"

It would have never occurred to me to exteriorize the message from the unconscious.

Question: Would you ask, "Is there really something I must kill in me?" in answer to the voice?

von Franz: Yes, I would say that the unconscious wants me to kill something that is childlike, and now I must think.

First, according to St. Paul, I must test the spirits: Is it really the Holy Ghost or is it the devil?

Second, what does the child represent in me that I have to kill? In what way am I like that child and why should that be killed?

Question: Yeah, that's what I mean. It isn't necessarily true that something in you has to be killed. According to what I hear you saying, the voice may be wrong in telling you to kill the child.

von Franz: I think if such a strong voice comes through, it does really want something killed.

For instance, you know how you have to sometimes kill something in you—for instance, you have to say, "Now finish with those bad habits; stop drinking and smoking too much," on the physical level.

And there are same bad habits on the psychological

level where one knows one slips into a childish habit that one has really outgrown, but there is a big temptation to slip back into it.

And then one has to just say, "Finish. No more! Pull up your socks!" That's killing the child.

Question: It sounds as though the third stage, however, of the active imagination is missing.

The fourth is, you do something. von Franz: Yeah. The third is the moral conflict.

The moral conflict, in this case, is to determine if that voice is a good spirit or an evil spirit. Is that my animus?

Is a negative childishness meant, or is that a positive child that the animus in me wants to squash?

I must test out those two possibilities and figure out the answer.

Sometimes you can't use your intellect; you have to use your feeling. That's why I call it an ethical matter.

You have to evaluate, and finally you have to come to an evaluation and say, "I think this is a good spirit and it means I must kill [that] childishness, or I think this is my animus who

wants to suppress my childlike spontaneity and I am not going to obey."

And that's why I must look at the series of my dreams and I must also ask myself how I feel, if I have a good or bad conscience about being childish or not childish.

Question: What happens to the feeling? What about the repulsion against blood and so on? What happens to that? Or hurting something, voice or no voice?

von Franz: It's the same thing. You have to sometimes. I have done something awful in my life.

I can't pardon myself but, you know, I saw a blind worm—that just had happened three weeks ago—and it went over the road just before my house, and I love blind worms.

You know, they look like snakes but they are not snakes. They are completely harmless.

They look like a copper-colored snake, but they belong to the family of the worms.

And they live in the gardens. They are completely harmless and very nice animals.

And I saw a car run over it and it got so squashed that its entrails came out of his mouth with a lot of blood.

And it began to wriggle in agony. And you see, I hadn't the guts to kill it.

Question: You hadn't?

von Franz: No. I felt nauseated and ran in the house and then I just thought, "You've got to take a knife. You've got to take a knife!"

But I knew they are very tough, you know, I would have to (pounds repeatedly on lectern).

I just couldn't do it.

Now I say that is bad, evil, shunning blood.

There are situations where one must not shun blood.

I mean, I don't excuse my behavior. I know I was wrong.

Therefore, you see, sometimes blood has to be spilled. There are situations where one has to kill.

Question: Almost like a soldier . . .

von Franz: Yes, like a soldier. "Bite your teeth and kill!" And that is true inwardly too. Sometimes you have to take the inner knife and to say, "Now, no sentimentality. Finish!"

Thank God it happens not very often though, because it's a horrible thing to do, but it has to be done.

That's just living life. Marie-Louise von Franz, Confrontation with the Collective, Psychological Perspectives, 59:3, 295-318

1. http://dx.doi.org/10.1080/00332925.2016.1202616

The archetypal forms behind all myths belong to the mystery of the creative ground of everything that is. **(2022-01-11 04:20)**

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[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

PAUL TILLICH

Many of Jung’s ideas are of great help to theology and especially to Protestant theology.

His criticism of Protestantism as a continuous process of ”iconoclasm” (of the breaking of images and symbols) is one which our intellectually or morally impoverished Protestantism should not disregard.

The same is true, partly for the same reason, of his doctrines of the self and of the polarities in the development of the personality.

It is true of his understanding of the relation between the divine and the demonic.

But I want to restrict myself to one particular problem, a problem which I have had occasion to discuss with Catholic theologians, for the solution of which, I believe, Jung's doctrine of archetypes is a decisive help.

In discussing the theory of religious symbols, the question is often asked how a symbol taken exactly in the sense in which Jung defines it (as an "image of contents which for the most part transcend consciousness") relates to what in scholastic theology has been called analogia entis.

A presupposition of the question is an agreement about the distinction of symbol from sign as well as from allegory, about the necessity of using symbols in order to grasp dimensions which cannot be grasped in any other way, about the mediating, opening-up, healing power of symbols, about their arising from a union of the collective unconscious with the individual consciousness, and so on.

Protestant and Catholic theologians could, to a large extent, agree with Jung about these points, which seem to me the basic elements of a meaningful doctrine of

symbols.

But on this basis the difference between the Roman Catholic and the Protestant positions becomes visible when the question of analogia entis and symbolic expression has been raised.

The difference is twofold: it refers to the creation and the transformation of symbols.

The theory of "analogy of being" emphasizes the rational character of the theological statements about the transcendent.

They can be supported by valid arguments and they grasp something which is true in itself, whether it is grasped or not.

From this follows the other point. The analogia entis is essentially static.

The symbols, produced in terms of analogy, are final, since the subjectivity of the symbol-experiencing group does not participate in its creation.

The symbolic content has become a known thing.

Changes caused by changing human experiences are not considered.

In contrast to this rational-static doctrine of analogia entis, the Protestant attitude toward religious symbols should be existential and dynamic.

Symbols are born out of the revelatory experience of individuals and groups; they die if these experiences can no longer be revived and the symbols in which they have been expressed have lost their creative power.

But such an understanding of religious symbols, which I consider to be the genuine Protestant one, leaves a problem which is hard to solve on this basis.

It is the question of a lasting element in religious symbolism.

Catholicism has an answer in its rational-static type of natural theology.

Orthodox Protestantism has an answer in a strictly supranaturalistic doctrine of revelation.

According to it, a particular revelation-the Biblical one gives the eternally valid symbols.

If neither the one nor the other answer seems acceptable-which is my conviction-

the symbols seem to be reduced to a complete relativism, without criteria and without continuity.

An awareness, however, of this situation by a symbol-experiencing person or group would deprive the symbol of the powers we attributed to it above.

In this situation, Jung's doctrine of archetypes can point to a way out.

It distinguishes between symbols and archetypes.

Symbols are the infinitely variable expressions of the underlying, comparatively static archetypes.

It is important that Jung attributes to the archetypes another ontological status than that attributed to the symbols.

They are potentialities, while the symbols are actualizations conditioned by the individual and social situations.

The archetypes lie in the unconscious and break into the conscious life in experiences which show something of the ecstatic character attributed to revelatory experiences.

That they are preformed in the unconscious as potentialities makes understandable both the wide range of their variability and the traits of a definite structure which limit the possibilities of variation.

This, of course, leads us to the question of the nature of the archetypes.

And here I must confess that it is hard to get a clear answer from Jung.

The reason for the difficulty is partly Jung's anxiety about what he calls metaphysics.

This, it seems to me, does not agree with his actual discoveries, which on many points reach deeply into the dimension of a doctrine of being, that is, an ontology.

This fear of metaphysics, which he shares with Freud and other nineteenth-century conquerors of the spirit, is a heritage of this century.

If he calls the archetypes ”primordial,” this term oscillates between early past and eternal past, namely, a transtemporal structure, belonging to being universally, and sometimes the latter is necessary (”eternal and primordial image”).

In taking the biological and, by necessary implication, the physical realm into the genesis of archetypes, he has actually reached the ontological dimension ”imprinted upon the biological continuum.”

And this was unavoidable, given the revelatory power he attributes to the symbols in which the archetypes express themselves.

For to be revelatory one must express what needs revelation, namely, the mystery of being.

But my task is not to discuss the Ungrund or unergrilndliche Grund) which expresses itself first in archetypes which are still potential, then in symbols which are actual.

My task is to show the significance of these ideas for the inter-theological discussion of religious symbols.

The basic answer has already been given, namely, that the archetypes represent the lasting, the symbols the variable, element in the development of religion.

This, naturally, leads to the question of their relation in a concrete religious set of symbols.

If the archetypes remain mere potentialities, how can one recognize, distinguish, and describe them?

It seems to me that this is possible only if one compares a large number of symbolic expressions and discovers similarities which point to a common archetypal basis.

But if one tries to determine this basis concretely, one has another symbol and not an archetype.

I sometimes feel that Jung’s naming of archetypes is, because of this situation, somehow casual and not directed by a principle of selection.

Theologically this would mean that the lasting element in the growth and development of religious symbols cannot be separated from the variable element.

It appears always as background, but if it is drawn to the foreground it becomes a symbol.

The archetypal forms behind all myths belong to the mystery of the creative ground of everything that is.

Nevertheless, they give permanent determinations to the variable element, as in Christian thought the Logos is the mediator of creation; and the essences of all things, the eternal ideas, are contained in it.

But what appear are not the eternal structures of the Logos of Being but its manifestation through the symbols and myths which arise in revelatory experiences.

Jung wants to understand the symbols; he cannot accept them in believing subjection; he wants to demythologize them, although he knows that this contradicts their very nature.

He is in the same dilemma in which critical theology finds itself: It lives in a world of symbols, which is its concrete foundation, and tries to understand the symbols, with the risk every anti-literalistic criticism runs of losing the power of the symbols.

To avoid just this was one of the main concerns of Jung's life work. Paul Tillich, A Memorial Meeting, New York Dec. 1, 1961, Page 28-32

1. https://smile.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM/ref=sr_1_1?crid=1QL62GLTOQH6W&keywords=Carl+Gustav+jung+a+memorial+meeting&qid=164149

1935 16 Oct. LECTURE I Zarathustra Seminar (2022-01-11 04:23)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

1935 16 Oct. LECTURE I Zarathustra Seminar

Prof. Jung:

We are continuing to plow through Zarathustra.

But before beginning I want to tell those among you who have not been in our former

seminars that Zarathustra is a very particular case.

It is not a case in which we can expect a differentiation of consciousness from the unconscious; on the contrary, we find a considerable identity of conscious and unconscious.

Nietzsche's unconscious being activated, he is therefore identical with all its contents, especially in the very first indications of the onslaught of the collective unconscious, which eventually was his undoing.

He is identical with the anima and with the archetype of the old wise man and with various other figures, particularly the self, which naturally has then not the quality of a psychic self, but rather the quality of an ancient rather primitive god.

That is, of course, at the bottom of his famous Dionysian experience.

Now, this very peculiar psychical condition is exceedingly difficult to deal with, because it always must be kept in mind that there is such a complete identity.

It is a condition which we hardly ever find in practical analysis.

We would find it naturally in creative people in a creative mood, but such cases are very rare because, when in the creative mood, they surely would not care to be analyzed.

All our ordinary expectations are baffled by this condition, and that makes it particularly difficult to understand his peculiar psychology.

But I must say again that you have brought it on yourselves. I would not have chosen it.

Of course, it is very interesting, but you must cock your ears and work in order to understand this very involved tangle.

And I would call your attention again to the report on the first seminar about Zarathustra, where I tried to clarify this strange psychology in the form of a syllogismos, a diagram which shows the identity of all the figures that turn up in Zarathustra.'

Now we will take up the chapter called, ”The Flies in the Market-Place.”

Flee, my friend, into thy solitude! I see thee deafened with the noise of the great men, and stung all over with the stings of the little ones.

Admirably do forest and rock know how to be silent with thee.

Resemble again the tree which thou lovest, the broad-branched one-silently and attentively it o’erhangeth the sea.

You remember, the principal contents of the preceding chapter, ”The New Idol,” are his ideas about the state; it is as if he had foreseen modern developments.

He speaks of the state as the great monster that takes on an extraordinary importance: namely, the wave of collectivism which begins to sway the world and to drown the individual.

And as he is fighting for his ideal of the Superman, he naturally tries to assert the right of the individual to live.

He sees his Superman in absolute contrast to the state.

The state is the archenemy of the Superman, and because the state is the enemy, it is the equivalent of that individual who strives to assert himself and become a Superman.

You see, what has happened there is that the idea of the Superman, or the differentiated individual, having not reached the surface of consciousness, remains in the dark, and therefore it is everywhere; it is in everybody, and everybody becomes so individualized and also so inflated in consciousness that they needs must make a state in order to be able to live.

For, when everyone has an inflation they are no longer able to understand one another, and the human and social organizations will disintegrate.

Then one sees that it is absolutely necessary that even the most paradoxical standpoints shall be united in order to maintain a sort of order; so all the inflated individuals will form a state in which nobody has any meaning.

Naturally, such a condition is quite against the differentiation of the individual; differentiation would be even a danger.

That kind of state, which is a sort of compromise between inflated individuals, is afraid of an individual who shows his differentiation; it would mean that the compromise did not work because an individual was sticking out in some way, and the whole compromise was made with the purpose that this should not occur.

Such a state is of course the guarantee that no individual shall be able to stick out.

That was the situation in Nietzsche’s case, and for quite a while after Nietzsche, until things became so impossible that suddenly individuals began to stick out very badly, espe-

cially in certain nations.

The world is quite doubtful in regard to that however; some think it is all wrong, others that it is just right.

But at all events, that has been the development in our conscious world.

Now Nietzsche, being chiefly confronted with a state which was a guarantee against individuals who might stick out, felt that pressure tremendously, which explains why he condemns the state as being the absolute caricature of the idea of the Superman.

You see, it is invariably the case when such an idea is hovering above mankind-or is happening in the fundamental structure of the unconscious mind-that it is then everywhere: everybody is infected by it, and everybody has an inflation over it; everybody is an unconscious Superman.

And since the individual is unconscious of it, the state has to voice it.

All the inflated individuals are anarchistically set against each other, and therefore the state has to assume authority in order to hold them together.

So people are invariably forced into a sort of society which guarantees a certain amount of life to every inflated particle under the condition that nobody sticks out.

Miss Wolff I would like to read to you what Jakob Burckhardt says about the new state."

In a letter to a German friend, Friedrich von Preen, he gives a prophecy of future conditions.

He says: Oh, how many things dear to educated minds they will have to throw overboard as mental "luxury." And how strangely difficult to us the new generation will grow up. It may happen that we shall appear to the younger ones as wholly based on luxuries as the French emigrants appeared to those people to whom they fled. The essential political nature (commonwealth) of people is a wall, in which this or that nail still can be driven, but the nail has no hold any longer. Therefore in the agreeable twentieth century, Authority will again raise its head, and it will be a terrible head.

At last the taking of everything as merely provisional, this right to every wilful innovation, this privilege of every cupidity, will come to its end. Alas, what will happen to so many interests dear to us? To science, for instance, which is so used to take the back seat on the car of "Progress in general"! How little will the new authority care about science.

Prof Jung: That is a very remarkable prophecy.

It must have been written before the end of the eighties because Nietzsche "died" then.

Miss Wolff: Then when Nietzsche was sending Zarathustra to Gottfried Keller l he wrote him a letter (Rome, June 1883) describing his condition while writing the book as follows:

How strange! Out of a very abyss of feelings in which I was thrown by this past winter, the most dangerous of my whole life, all of a sudden I rose and for ten days I was as if under the brightest sky and high over lofty mountains. The fruit of these days is now lying before you.

Prof. Jung: That is a valuable contribution.

Well, the feeling of such a condition brings up the realization of what the differentiated individual must feel when forced to live in such a state, and that we now find

in the chapter on ”The Flies in the Market-Place.”

He admonishes his friend to flee to solitude, to nature, to be like a tree, because, he goes on:

Where solitude endeth, there beginneth the market-place; and where the market-place beginneth, there beginneth also the noise of the great actors, and the buzzing of the poison-flies.

In the world even the best things are worthless without those who represent them: those representers, the people call great men.

He says that the best things are of no account in the world characterized by such a state; because no individual is allowed to stick out, the best things can hardly exist.

If they do exist, they must be shown, and for that demonstration there are special individuals like actors.

So if the role of a king is to be demonstrated, an actor is needed who demonstrates a king-or the hero, or the god-and then people call those showmen or actors the great men.

Little do the people understand what is great-that is to say, the creating agency.

But they have a taste for all representers and actors of great things.

The great things come into the world through people who are invisible, and then they must be shown by people like playactors, who have just as much relation to the great things as a playactor has to his role.

You know that famous passage in Hamlet, ”What is Hecuba to him, or he to Hecuba, that he should weep for her? ... ”

Around the devisers of new values revolveth the world:-invisibly it revolveth.

Here he describes the very important fact that when a great thing is created, it is in the world; but since it is unconsciously in the world, since it is not visible, it is only known by the collective unconscious.

It is in the collective unconscious of everybody, and therefore everybody will turn to it; they are made to turn to it quite against their conscious will perhaps.

And they don’t know to what they turn-if they notice at all that they are turned!

But around the actors revolve the people and the glory; such is the course of things.

They are turned to the real thing, yet what they discover is the play actors who show it, so they see the mere outer appearance of the thing.

Spirit, hath the actor, but little conscience of the spirit.

He can act it as if it were his own product, as if it were really himself, and that could be called a lack of intellectual conscience.

He believeth always in that wherewith he maketh believe most strongly-in himself.

If he does not believe in himself, he is a bad actor.

He must believe in himself, must believe that he is the very thing he represents-or he does not represent it.

While the one who invents it always presents it in a way which is inspired by intellectual conscience; he doesn’t say: ”This is myself,” and so people don’t see it.

They cannot, it is too subtle.

They only see the man who is acting it.

Tomorrow he hath a new belief, and the day after, one still newer.

Sharp perceptions hath he, like the people, and changeable humors.

To upset-that meaneth with him to prove.

To drive mad-that meaneth with him to convince.

And blood is counted by him as the best of all arguments.

Here we come to modern history.

A truth which only glideth into fine ears, he calleth falsehood and trumpery.

Verily, he believeth only in Gods that make a great noise in the world!

Nowadays, you hear many such great noises.

A noise is the evidence that it is something; the more one makes a noise about it, the more one convinces people.

We have it in our ears in recent events in Switzerland. That should be an argument.

Full of clattering buffoons is the market-place.

The play actors who identify themselves with the best thing. and the people glory in their great man! These are for them the masters of the hour.

But the hour presseth them; so they press thee.

And also from thee they want Yea or Nay.

Those people are also in a hurry, speak of conquest and cannot wait:

This is the day of the Lord! Now is the time! Step up to be a witness!

Don’t wait any longer because we are in a hurry to secure our success!

Alas! thou wouldst set thy chair betwixt For and Against?

On account of those absolute and impatient ones, be not jealous, thou lover of truth! Never yet did truth cling to the arm of an absolute one.

That hardly needs any comment.

On account of those abrupt ones, return into thy security: only in the market-place is one assailed by Yea? or Nay?

Slow is the experience of all deep fountains: long have they to wait until they know what hath fallen into their depths.

Away from the market-place and from fame taketh place all that is great: away from the market-place and from fame have ever dwelt the devisers of new values.

Flee, my friend, into thy solitude: I see thee stung all over by the poisonous flies. Flee thither, where a rough, strong breeze bloweth!

Now what does he mean by poisonous flies? Why just this peculiar figure of speech?

Mrs. Fierz: Could they not be words which are in the air, stinging and poisonous?

Prof. Jung: Well, swarms of flies are poison in the air, so it might mean the thoughts that are flying about, the rumors, the newspapers, or a slogan of the day.

And from poisonous flies one gets terrible infections like blood poisoning; they are an awful pest.

This symbol of blood poisoning or infection often turns up in dreams where a collective

infection is meant, frequently represented as a venereal or tubercular infection, or any

other contagious disease.

You see, the one on the way of individuation is naturally exposed to collective infection; all the obvious truth he hears out in the marketplace is decidedly poisonous because it is absolutely against his way, his attempt.

It tells him how wrong he is and how things ought to be done, which is all against his grain.

If he allows himself to be infected by such views, he will soon die as an individual and be part of a flood or a great river; he will rush along and think himself a great fellow, but he is only one fat sheep perhaps in a whole herd, no more.

So it is an almost mortal danger to expose oneself to the flies of the marketplace.

Of course one could ask, is there no possibility of immunity-a protection against this infection? Should such a differentiated individual not be particularly protected

just by his differentiation?

And I should say, yes he ought to be protected: I don't think differentiation is of any use if one is simply more exposed to such dangers than before.

But this danger of infection comes from a certain condition.

Do you know what that is?

Mrs. Baumann: By being in participations through his unconscious.

Prof Jung: Yes, and by his likeness to the flies in the marketplace.

Nietzsche is a fly too, and he forgets all about it when he aims at the Superman.

You see, identifying with the Superman means that he is no longer a fly in the marketplace.

If he could only realize that he is just one of those ordinary people, he would be aware that it was quite natural that he should participate in that movement, and then it would not be dangerous.

He would say, "Naturally, the collective man in myself is feeling for them or against them, but inasmuch as I am not a collective man, I don't mix in with all that."

One could say, "Inasmuch as I am a body I am in the same swing; yet inasmuch as I am human I am out of it. I don't identify with it as I don't identify with my body or with

the lower layers of my psyche."

So the danger Nietzsche describes here is only valid inasmuch as he has an inflation; he identifies with the Superman and leaves the ordinary man behind, as we saw long ago.

And naturally he has then no longer the protection of the collective being that surely would allow him to be one of the crowd in the marketplace without getting a dangerous infection.

Such infections only happen when one is not humble enough, when one immodestly and immoderately identifies with one's ideals or the ideals of the Superman; then naturally one has no basis, but is suspended in the air, only to come down and wake up, perhaps, having fallen into a deep black hole.

Flee into thy solitude! Thou hast lived too closely to the small and pitiable. Flee from their invisible vengeance! Towards thee they have nothing but vengeance.

That would not be the case if he could accept his shadow, the collective man in himself; inasmuch as he cannot, naturally he will have the whole world against him.

Raise no longer an arm against them! Innumerable are they, and it is not thy lot to be a fly-flap.

You see, he should accept the fact that he is one of the flies; he cannot wipe out the ordinary man because he is one of them, and if he tries to do so he simply creates a hysterical dissociation in himself.

Innumerable are the small and pitiable ones: and of many a proud structure, rain-drops and weeds have been the ruin.

If you don't take care of it, sure enough that will come.

Thou art not stone; but already hast thou become hollow by the numerous drops.

Thou wilt yet break and burst by the numerous drops.

One can only say, don't be a stone because you are human; if you are a stone as well as a human being, you will hollow yourself out by your own raindrops: your own life will hollow you out.

You should not be stone, you should be flexible.

Exhausted I see thee, by poisonous flies; bleeding I see thee, and torn at a hundred spots; and thy pride will not even upbraid.

Blood they would have from thee in all innocence; blood their bloodless souls crave for- and they sting, therefore, in all innocence.

But thou, profound one, thou sufferest too profoundly even from small wounds; and ere thou hadst recovered, the same poison worm crawled over thy hand.

What does he mean by this peculiar figure, the poisonous creature, der Giftwurm, in the German text?

Mrs. Fierz: Did he not once dream that he had a toad on his hand?

Prof. Jung: Yes. Bernoulli published the correspondence between Nietzsche and his friend Overbeck, a professor of church history in Basel-it was he who fetched Nietzsche back from Turin to Basel when he broke down.

Now in this correspondence, he mentions the fact that Nietzsche always suffered from the peculiar phobia that when he saw a toad, he felt that he ought to swallow it.

And once when he was sitting beside a young woman at a dinner, he told her of a dream he had had, in which he saw his hand with all the anatomical detail, quite translucent, absolutely pure and crystal-like, and then suddenly an ugly toad was sitting upon his hand and he had to swallow it.

You know, the toad has always been suspected of being poisonous, so it represents a secret poison hidden in the darkness where such creatures live-they are nocturnal animals.

And the extraordinary fact is that it is a parallel to what actually happened to Nietzsche, of all people-that exceedingly sensitive nervous man has a syphilitic infection.

That is a historical fact-I know the doctor who took care of him.

It was when he was twenty-three years old.

I am sure this dream refers to that fatal impression; this absolutely pure system infected by the poison of the darkness.

But that kind of thing happens to such people; I don't say it is always venereal disease-any other infection or injury may happen to people who are too intuitive, who live beyond themselves, without paying attention enough to the body, to the reality of life.

We of course hate to talk of disgusting or evil or dangerous things; we are like primitives in that respect.

It is unfavorable to mention them.

Yet we cannot live in a world which is not, but have to live in a world which is.

If Nietzsche had paid attention enough to the reality of his extraordinary sensitive nervous system on the one side, and to the fact of the world on the other side, he would have been very careful to avoid situations in which he could have gotten such an infection; he would have known the effect it would have in his life.

Such a situation is not unavoidable.

But it is to just those people whose reality sense is defective that those things do happen.

To anybody else it would not be so terrible, but to a nervous system such as Nietzsche possessed it was a horrible fatality, and I think that this dream expresses it.

Sitting beside that young woman the fact came back to him unconsciously and he felt forced to tell her of the dream in order to inform her: Don't touch me! I am unclean-marked by my fate.

He had to give her full information.

People do that when they talk to you unconsciously; they always provide you with the necessary information about themselves.

It often happens that perfect strangers tell you all about themselves, provided you cock your ears and provided it is important to them to do so.

So I think the poisonous creature that creeps over his hand is really the quintessence of what the world did to Nietzsche.

But it could do such a thing to him only through the fact that he did not pay attention.

He was not aware of the world, did not see it as it was, because he did not see himself as he was.

In this way it could happen.

Too proud art thou to kill these sweet-tooths.

But take care lest it be thy fate to suffer all their poisonous injustice!

They buzz around thee also with their praise: obtrusiveness, is their praise.

They want to be close to thy skin and thy blood.

It is perfectly true that as soon as somebody sticks out-when he goes ahead, for instance-many leeches try to get to the foreground by drinking his blood; but they can only do it when such a man is absolutely unaware of his body, of his real existence.

If he is aware of it he simply brushes the flies away.

Miss Wolff: The flies could get at Nietzsche, also, because he was too isolated. He frightened his friends away, being very intolerant with them. Yet, even if they did not understand him, they were really very good friends. He was too much alone, and because he did not attend enough to his relationships, that amount of psychic energy which is to be applied to them was being sucked out of him by collectivity. So he could not just brush off the flies.

Prof Jung: Well, if he had known the collective man in himself he would have been protected, but he was too much alone and so was separated from the open door to himself through which all the leeches could creep in.

They flatter thee, as one flattereth a God or devil; they whimper before thee, as before a God or devil.

What doth it come to? Flatterers are they, and whimperers, and nothing more.

That that flattery is another source of the infection is of course perfectly obvious.

You see, projections can happen through hostility or a negative attitude as well as through a so-called positive attitude; those are simply two different ways of carrying projections or infections.

Often, also, do they show themselves to thee as amiable ones.

But that hath ever been the prudence of the cowardly. Yea! The cowardly are wise!

They think much about thee with their circumscribed souls thou art always suspected by them!

Well, he describes here the condition of a general idea which had not yet reached consciousness, which is in the collective unconscious, causing as I said, an infection of consciousness which can show, for instance, in a peculiar inflation.

You know, when a person has an unconscious content-say a certain archetype is constellated-then his conscious, not realizing what the matter is, will be filled with the emanation or radiation of that activated archetype.

And then he behaves unconsciously as if he were that archetype, but he expresses the identity in terms of his ego personality, so that everybody who is clearsighted and not prejudiced will say, ”Oh, well, that fellow is just inflated, he is a pompous ass, he is ridiculous.”

For he unconsciously plays a role and tries to represent something which he has taken to be his own self-of course, not the self in the philosophic sense-but merely his ego personality exaggerated by the influx and emanations of the unconscious archetype.

You see, the unconscious, activated archetype is like a rising sun, a source of energy or warmth which warms up the ego personality from within, and then the ego personality begins to radiate as if it were God knows what.

But it radiates its own colors, expresses the archetype in its own personal way, and therefore it appears as if the ego were all important.

Whereas the ego is of no importance at all in reality, but is simply urged from within, pushed forward and made to perform as if it were important.

The importance is the greatness that is behind.

For instance, you find in the Upanishads the cosmogonic myth of Prajapati, the first being who, when he found that he was all alone, that there was nothing which was not himself, began to talk to his own greatness, or the greatness within himself spoke to him.’

You see, the original philosophic mind makes that difference-the ego thinks, ”I am all alone,” a pretty miserable condition.

But there is also a greatness which is peculiarly myself, yet it is not myself; it speaks to me and even tells me that which I did not know.

So this is merely a projection of that original mind which knows very clearly that the opinions of consciousness are of little importance, and that it is a greatness behind that consciousness which speaks the truth.

But if one is unconscious of it, then naturally one has an inflation and behaves as if one were the greatness.

Now, when you see people who obviously have an inflation, of course you can blame them for having it, for being pompous asses, ridiculous playactors; but you can also understand them as being motivated, as being a symbolic expression of an underlying importance which they do not see.

And you make no mistake if you assume that those people have obviously touched upon something of great importance which works upon them and pushes them into an importance which perhaps they themselves have not sought.

But it is so sweet that when you get it you won’t let go of it-you cannot say no.

If somebody says, ”Are you not grand, a wonder character?” you say, ”No, no! “but push the crown a little nearer and you will take it.

So these things happen from that infection.

Then in the paragraph.

”They think much about thee with their circumscribed souls-thou art always suspected by them!” he speaks of people finding a fellow who represents the thing which causes their inflation.

You see, the cause according to Nietzsche is the all-pervading

archetypal idea of the Superman, the greatness of man-and his idealism

or ambition is to attain to that greatness.

And one cannot say this is not legitimate; it is a fact that there are philosophies, religious systems and so on, which hold such a conviction: they even teach it.

The idea that we should overcome, that we should be good, is all the Superman in different editions.

That we should try to attain a state of Nirvana, not desiring this or that, being free of the opposites, being beyond good and evil, is simply the Indian edition of the Superman.

To be in Tao is the Chinese form. Those are all very difficult appearances of the same idea. So his aspiration to become his own greatness is legitimate.

It is clear that this idea becomes conscious in Nietzsche and therefore, inasmuch as he identifies himself with the Superman's greatness, he is that which moved everybody else at that time.

For instance, how did Jakob Burckhardt know about the future?

Through his own unconscious, by his own psychological condition.

How could he see the role authority would play?

Because those chapters were in Jakob Burckhardt as they were in everybody, so much in everybody that now they come off in reality: we see them performed before our eyes on the stage of the world.

Now, if Nietzsche is conscious of this idea and identical with it, it is quite to be expected that he will become suspect, for when people meet the apparent carrier of the source of their inflation, they naturally will immediately try to suppress that individual who sticks out, just because he threatens that inflation.

For then they are no longer the only sun in heaven-there is another sun, and that should not be.

That is not legitimate.

Naturally, they will say he apes something, aspires to something, and should be suppressed, because he threatens to take the value out of their pocket which is the happy cause of their most cherished inflation.

That is of course disagreeable and therefore people suspect the one who is perhaps conscious of that value.

Well, that of course must be.

You see, they are not conscious of it, and to be conscious of the idea which causes the general inflation is already an asset; that is more than to be merely unconsciously filled with it.

So Nietzsche, in having a conscious idea of the cause of his inflation, is in a better condition.

He is ahead of his time, and therefore he is naturally the object of envy because they all crave the consciousness of their possession.

They are the people who have a hundred dollars in their pocket without knowing it, and Nietzsche is the one who is conscious that he has that hundred dollars: that is just the difference.

But no more than the people of his time, did he know that the hundred dollars were

merely a loan; the hundred dollars' worth belongs to the greatness.

So naturally, those people would suspect him of thieving, of being a cheat and a liar.

Then it is also a fact that ordinary people are so deeply convinced of their nonentity, despite their inflation, that they are quite sure that in the street, or even in the town in which they live, there never has been and never will be a great man.

They cannot assume that a great man would live in a street with an ordinary name;

the great man lives in a faraway country where streets have very peculiar names, where the houses look very peculiar, and where they are all peculiar people.

They even assume that great men never sleep and eat; that they have wings or something of the sort and can fly.

Whatever is much thought about is at last thought suspicious.

That is true because their thoughts are made to turn round the thing which causes the inflation; so when they meet the carrier of that source of inflation, the idea, they naturally begin to think-but how they think is the question.

They punish thee for all thy virtues.

They pardon thee in their inmost hearts only-for thine errors.

It is of course a great relief to the ordinary man when he sees that the suspected Superman makes mistakes.

That alleviates their task and gives them a certain rope by which to hold on to their inflation.

Because thou art gentle and of upright character, thou sayest:

"Blameless are they for their small existence."

But their circumscribed souls think: "Blamable is all great existence."

This sounds almost grotesque, yet it is a great truth.

All greatness that comes into being is guilt, because it destroys the ordinary man.

You see, the invisible things cannot come into being without torture and destruction

for the collective man, for the unconscious natural existence; you always kill and destroy in order to bring something into existence.

Whatever you do, if it is of any importance, also means destruction.

It is the tragic guilt of Prometheus who brought the fire to mankind.

It was a very great advantage to mankind, yet he stole it from the gods and they were offended.

So the idea that man has greatness, that he is in touch with greatness or that he might attain to greatness, is a theft, because it is stolen from the unconscious and brought within the reach of man.

And then the ordinary man is in a very dangerous condition; the neighborhood of the archetype causes an inflation, and the man is mad: his whole world is filled with madness.

Such an archetypal presence should be withheld as long as possible therefore, for it causes no end of disturbance in the world.

Of course, even the creator or inventor of such ideas is moved by the archetypes; the only difference is that his nervous system is so sensitive that he cannot help realizing it.

He sees it, he understands it.

So he is not at just the same disadvantage as everybody else, but naturally he will be made responsible for all the destructive effects that come out of such an idea.

Even when thou art gentle toward them, they still feel themselves despised by thee; and they repay thy beneficence with secret maleficence.

Thy silent pride is always counter to their taste; they rejoice if once thou be humble enough to be frivolous.

What we recognize in a man, we also irritate in him.

Therefore be on your guard against the small ones In thy presence they feel themselves small, and their baseness gleameth and gloweth against thee in invisible vengeance.

Sawest thou not how often they became dumb when thou approachedst them, and how their energy left them like the smoke of an extinguishing fire?

Here is the observation that as soon as he approaches the ordinary people, their inflation naturally collapses, because it becomes visible that he carries the value, and the ordinary people thus lose a certain thrill or a motive power they had apparently possessed: they lost the hundred dollars.

For instantly the imaginary hundred dollars they carry in their pockets disappear, and then they discover that he has the hundred dollars really in his pocket and can put them on the table.

So everybody thinks that by some unknown trick he has robbed them, has taken all that value out of their pockets.

Naturally, they hate him and they will take their revenge.

Of course they don’t realize that even his hundred dollars are not his property, but are a loan; he has just as little as all the rest of them.

Yea, my friend, the bad conscience art thou of thy neighbours; for they are unworthy of thee. Therefore they hate thee, and would fain suck thy blood.

Thy neighbours will always be poisonous flies; what is great in thee-that itself must make them more poisonous, and always more fly-like.

Naturally, but he makes the mistake of thinking that he is great, not seeing that he is one of them.

When he shows his hundred dollars, he says, ”Now look at what I have, this is my own!”-and that is the lie.

There he cheats them.

So when Nietzsche comes out and says, ”This is my idea, I am identical with that Superman,” he deserves his fate: he really identifies with a thing which is not himself.

But it is quite natural-anybody would act like that, and everybody expects a fellow who has an idea to instantly identify with it.

For instance, no ordinary people would assume that a first-class tenor could be anything but a great man; they even think he must have a wonderful character because his tones are so high.

And all the young girls are in love with him, thinking he is up there in his high tones.

Then of course, when his voice has gone, if he is fool enough to identify with it, he is utterly gone too.

Where are the tenors? You must seek them with lanterns. Like the great cocottes, very beautiful women: when their beauty has gone, where are they? When the face withers, they disappear altogether because there was nothing behind the face. Where is Cleo de Merode, or La Belle Otero?

They have vanished.

Perhaps La Belle Otero is Frau Meier and lives in a back yard somewhere.

So all the poison which comes from the flies is caused by that inflation of the apparent owner of the hundred dollars.

Flee, my friend, into thy solitude-and thither, where a rough strong breeze bloweth.

It is not thy lot to be a fly-flap.

There is something positive in this advice; there he would have a chance to realize that he is not the greatness.

But he never would be able to realize that he is like the ordinary people and he should realize that too.

For instance, if he were really a sage, he would say to himself, ”Go out into the street, go to the little people, be one of them and see how you like it, how much you enjoy being such a small thing.

That is yourself.” And so he would learn that he was not his own greatness.

Or he might say, ”Go away from the little people and disappear into your mountain vastnesses; try to identify with that greatness, and you will see that you cannot identify with it, and so you will learn that you are not that greatness.”

You see, there are two ways of realizing it.

But to disappear into solitude in order to be desirous, to be longing for friends and recognition, effect, and so on, does not pay.

Then one never realizes that one is not one’s own greatness.

Mrs. Sigg: I don’t know what this means: ”What we recognize in a man, we also stir in him.”

Prof. Jung: Well, it is a great truth that when you perceive something in a person, you also bring it out in him.

When you see a certain quality in a person, it is a sort of intuition, and that is not an indifferent fact:

it works upon him.

When somebody has a bad intuition about you, you feel it without knowing it; you feel suppressed because that intuition is a fact which takes its way through the unconscious.

We don’t know how an intuition comes, but it always has to do with something in the unconscious; and since the unconscious is in you both, you also get a shot from it.

It will most certainly come out in you, and it all depends upon the character of the intuition whether you are favorably or unfavorably impressed.

If somebody has an intuition that you have a certain thought, you are most probably made to think that thought.

Intuition seems to work through the sympathetic system, and being a half-unconscious

function, intuitions also bring out an unconscious effect in the object of the intuition.

In dealing with intuitives, you notice that they can intuit a thing in such a way that it is shot into your back bone, into your spinal cord, and you must admit that you thought it, though afterwards you will realize that the thought was surely not your own.

There are very curious examples.

For instance, certain salespeople read from your eyes what you apparently want; you buy the most amazing stuff and cannot understand afterwards why the devil you ever bought it, whoever put it into you!

And Eastern sorcerers put things into you so that you naively step into their trap.

A sorcerer tried that once with me and I stepped into the trap; he had such amazing intuition that he was able to twist a cell in my brain.

The famous rope trick is done in that way; it is a sort of projection.

I heard a story about a sorcerer who worked the rope-trick in a garrison in India while all the officers, the whole mess, were gathered round.

And when the thing was already in full swing, another man who had been delayed came to watch the performance.

He stepped up to the circle of men who were all gazing into the air at the boy climbing the rope, but he saw nothing there.

He only saw the boy standing beside the sorcerer and the rope lying on the ground, and he was just about to shout when the sorcerer caught him, saying, ”Look at that man, he has no head!”

And he looked and the man had no head, and then he was all in-and there was the rope and the boy climbing up it.

The sorcerer saw of course that the man was not in the circle and that he had to put him on the spot, and he got him.

Intuition does work like that in certain cases.

You can observe very clearly that certain thoughts come into your head which afterwards you clearly feel have not been your own: you were infected by something.

One calls it magic but it is simply an effect through the unconscious, coming from the fact that the three other functions-perception, thinking, and feeling-move as if in consciousness; but intuition makes a way through the deep unconscious where you are one with everybody.

So when such a thing happens, everybody is stirred.

If I move on my chair you are not disturbed, but if the soil upon which you sit is shaken, you feel an earthquake and are disturbed.

Intuition is like a thing which goes through the floor and shakes everybody.

This is one of the important sources of mental infections and there is no defence against it; you cannot suppress the effect, it will happen.

The only thing you can do is to make up your mind as soon as possible whether this thought or effect or feeling is really your own.

But if you leave things, as most people do-just let them go from a sort of moral laziness-you undergo an infection.

It gets you by the neck.

The analyst is in a particularly disagreeable participation; for the sake of his own mental health he should clean himself every day from the intuitions of his patients in order to avoid mental infection.

If you let things go on, their accumulation eventually causes an inflation; you will one day wake up with a big inflation which will soon make you fall into a hole.

Analysts have to be very careful.

Nietzsche, of course, is not in that position: he is naively identical with his greatness.

And people like him swallow doses of poison with pleasure.

They are sort of morphine maniacs or alcoholics, but of a mental kind, and they do it in order to maintain their happy condition.

An inflation is a wonderful thing: you are lifted up from the earth and fly in heaven, looking down benevolently upon the masses. Carl Jung Depth Psychology, Zarathustra Seminar, Page 602-618

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=24ZK1HQ7GQWRC&keywords=jung+zarathustra&qid=1637846682&sprefix

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The children also slept badly. Agathli saw a ghost. **(2022-01-11 04:52)**

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[1]Black Books

In ”Dreams” Jung wrote the following entry concerning the events of this night: ”3. I. 17. /

Night of 2/ 3. I. / Terrible. Didn’t sleep until 2.30. Terrible anxiety feeling of fire within. Eerie.

I in Kusnacht,

family in Schaffhausen.

My wife didn’t sleep the entire night.

The children also slept badly. Agathli saw a ghost.

The same night was just as bad and eerie for Mrs Keller. / Dream toward morning.

Something explodes in the air, out of which a white gull or snow goose appears. It disappears.

I held 3 feathers in my hand- indistinct things happened.

Finally my children discovered a white feather on my head that I keep as a visible sign, as proof of the wonder. /

In Lib. nov. serpent image I I I incent.” [stimulus to snake image III in Liber Novus]” (p. 1).

This appears to refer to Image 54 in the calligraphic volume.

The reference is to Tina Keller.

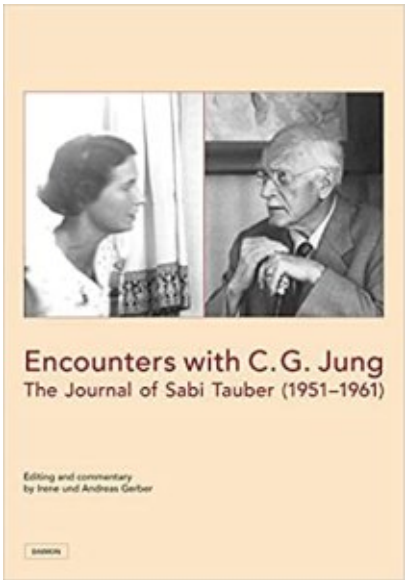
For her recollections of her work with Jung and Toni Wolff during this period, see Wendy Swan, ed., The Memoir of Tina Keller Jenny: A Lifelong Confrontation with the Psychology of C.G. Jung, with a foreword by Sonu Shamdasani (New Orleans: Spring Journal Books, 2011). 273, fn 294

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

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Lastly, he [Jung] gave me a small, age-old book on geomancy to take home with me and study. **(2022-01-12 03:45)**

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

1952

In the new year (February) I went back to see Jung with the following dream:

I was lying in bed; on my bed cover a beautiful little salamander.

Relatives and friends came in to tease and torture it.

I stood up to defend it, wanted to protect it, but it shot around in a blind fury, finally hurled itself onto my back and fell onto the floor, dead.

I was bleeding in many places and was very sad.

Jung commented, ”Don’t let your salamander be incited by your relatives!

It is a cold-blooded animal that can stand the fire and remains calm through it all. It is the ’stone of wisdom.’

Like the snake, it has ’absolute wisdom,’ unrelated to the environment.

Your relatives can be whatever they want to be, but without you!”

In another dream, I laid out a silver snake into the forest to die.

To this, Jung said, ”She must not die! She owns the pure spirit!

She has a ’spinal soul,’ that is, she just does what she does, without reference.

For example, she finds warmth, no matter whether in the sun or in a pair of slippers.

She moves cold-bloodedly toward her goal. With her silver skin, she is a female moon-snake."

He showed me the ring on his finger that he had brought back from Egypt.

(A trip he undertook to get away from the nasty gossip around him, following the powerful motto, One has to let the idiots be the way they are. If one grows angry with them, one becomes one of them.)

Engraved into the ring was a snake, rolled up at the bottom, erect at the top, a beam of light around her head like a crown.

Jung continued, "She has both: at the bottom she is embroiled in the world through emotions in the dark; at the top she has light and wisdom.

In the future, think of this snake whenever you are involved in a conversation with people of this world who worship the 'God of Reputation' (he owns a vast terrain in this world!), and don't let yourself be tangled up in it.

One has to be at home in both domains.

Likewise, the Rivergod wants to be flooded by you, not only you by him!

(The prostitute wants to be redeemed by the saint; she does not want to seduce him.)

You have to become a wave and spread out as a distinct personality with a broad basis.

In the ocean you are the mountain; on the mountain, you are water.

Both belong to the self.

The world infringing upon you is a compensation for the growth of your personality - that's synchronicity!"

In another dream, the following mathematical formula was presented to me:

$a2 + 2ab + b2 = (a2 + b2)$

Jung commented: "Now look! The dream shows you the wrong solution, toward which you apparently incline: you are taking the square in, instead of leaving it outside.

The right mathematical formula is $a2 + 2ab + b2 =(a+ b)2$

Putting the squares into the brackets means that you want to unite (with the brackets) the opposites a and b in their already differentiated and complicated entanglements of the

world (in the square).

That doesn’t work.

You want to join two ends that are too far apart.

It only works within the archetypal root (a + b)!

Only the simplest things can be combined into a union.

Exactly such a union of the opposites is expressed in the symbol of the snake that carries

the crown of enlightenment above, while below she is curled up on the earth.

You have to be mountain and river, earth and water! (a + b) in brackets has the same meaning as the stone of wisdom, or the salamander in the fire - or the Rivergod with the mountain.”

Vast ”halls” lit up within me, as if for a splendid feast.

From afar I heard his calming voice telling me about the East-Indian delegation that brought him the Om yesterday, a sort of consecration.

He had to sit on a square carpet in lotus position; sandalwood incense rose in thick clouds.

The delegate from India sat opposite him, pronouncing the Om and a few other words that meant something like, ”The truth is the wisdom; in the truth lies the stone of wisdom.”

He had to eat from a stick made by four young maidens from the juice of forty fruits.

A picture was given to him of three women illuminating the path of wisdom with their lights.

At home, I plunged into a project on the / Ching (a comparison between an oracle series and the process of individuation).

As soon as I had finished the paper I sent it to Jung.

Soon after, he had me come in and declared that it was by no means a scientific work!

However, it wasn’t a lost effort, for it was valuable in helping me gain terrain in my consciousness.

He proceeded by explaining to me exactly what ’scientific work’ entailed - until I froze inside.

Lastly, he gave me a small, age-old book on geomancy to take home with me and study.

He was thinking of a project that I might be able to help him with.

Each time I sat down with this book, the hair stood up on the back of my neck.

It was magic, an enigmatic jungle, immensely irrational.

Jung was overburdened and had no time for explanations.

Every so often I saw him in my dreams, tired and sick.

In addition, thick, stormy clouds gathered in our own home, so much so that on an afternoon in the fall I found myself standing in front of that beloved little door at Bollingen, unannounced, desperate.

Jung took me in with a wonderful benevolence and understanding, and a week later I was invited for a regular session.

Still, he apologized for being so worn out by his heavy correspondence that, unfortunately, he was too tired to give any kind of explanation about geomancy

It was my turn, then, to cheer him up by telling him about the various experiences

of synchronicity I had had recently.

The old man visibly revitalized and new life seemed to pulsate through him.

Without quite knowing how it happened, I had my own two geomantic scuta laid out on

the floor before us, and Jung guided me through them as if following ”Ariadne’s thread” (fig. 4 and 5):

”The many populus here show a rather large unconsciousness within you. In the first house, the unconscious is being presented to you as a task.

The acquisitio in the third house says that you can master that with which you come into contact.

Fortuna major in the fourth house means realization of the self; self-realization in daily reality as basis and foundation.

In the fifth house, Mercury plays his ambivalent games and is meddling with your eros and your life-experiments.

He drives you to heights and lets you fall too.

He is incomprehensible.

You are only half-conscious here.

Albus in the sixth is the deus absconditus, the yet to be experienced, unconscious wisdom - that is your illness (childishness!) and your work.

You have a commitment to work, that is, you are called by God, and if you resist, you inevitably fall victim to your illness.

And because you are not yet conscious of it, you fall into great sadness, tristitia, in the seventh.

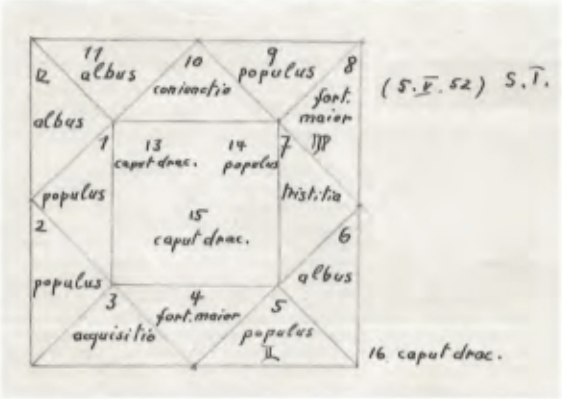


Fig. 4: Geoscope Sabi Tauber, May 5, 1952.

All the difficulties hit you in your marriage and weigh you down heavily.

And here, at the end of the seventh house, the end of the first half of life, it always shows whether a neurosis will result, or if one is able to unite the opposites within oneself and to integrate 'life.'

The self is illuminating the path in the eighth house (fortuna major, Virgo,

Mercury); you can earn it through your work.

And this self inevitably will bring you back to your unconscious, populus in the ninth, but this time you are armed and prepared through the experience of the self and all of your spiritual, integrative work.

In the tenth house we find coniunctio, harmony of the opposites, which also has an effect on the outer world.

Lastly, God becomes real in the eleventh house, Albus, a deus manifestus (not absconditus as in the sixth), that means, you become conscious, which is also indicated in the twelfth."

My second mandala was explicated by Jung three months later:

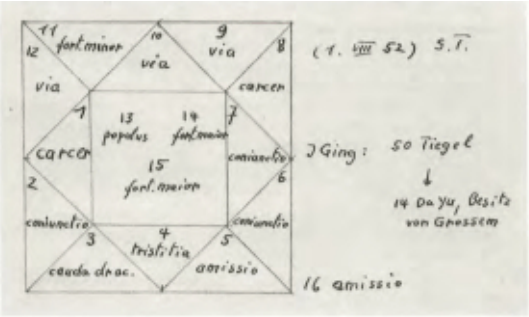


Fig. 5: Geoscope Sabi Tauber, August 1, 1952.

I Ching: 50 Ting, ”The Cauldron” - changing to 14 Ta Yu, ”Possession in Great Measure.”

”In the first house is career, meaning that you are constellated by the images of your parents at the moment.

But you have the potential to unite those images within yourself (second house coniunctio).

However, a sting from the unconscious is active, in contact with your closest environment (cauda draconis in the third house).

There you make a projection (summer 1952).

In the fourth you fall into a hole that has to do with your innermost disposition (parental images).

You therefore miss out on quite a few life experiments (amissio, fifth house), but

through work you will be able to unite the opposites (coniunctio in the sixth)!

In work and through work you will achieve the same thing for your marriage (coniunctio in the seventh).

But caution!

Whoever has both within, is actually a human god, is dangerous and should be locked up! (career in the eighth house).

A magical circle is necessary and a balancing act: movement!

Otherwise the danger of sinking into yourself is too great.

You have to imprison the prison (like Paulus); vorwarts ist alles!

This is indicated in the ninth house, through via, namely the absolute necessity of movement in the spirit.

The same is true for outer life (via in the tenth), meaning it also shows in how you present yourself (the project on synchronicity).

If all is being followed truthfully, fortuna major (in the fifteenth) will manifest, that is the realization of the self.

So, you have to engage the unconscious as a collaborator (populus in the thirteenth) and acknowledge the self as the goal (fortuna major in the fifteenth).”

Essentially, a) I have to unite the oppositions within me, and b) I have to ’imprison the prison’ - movement prevents paralysis!

Oh, that I may find Ariadne’s thread again and again!

I wouldn’t have been able to come up with this interpretation on my own.

Once more that autumn, so heavy with emotions, was I granted his help.

This time I laid both the geoscope and the tarot spread of my husband before Jung’s eyes [fig. 6 and 7]:

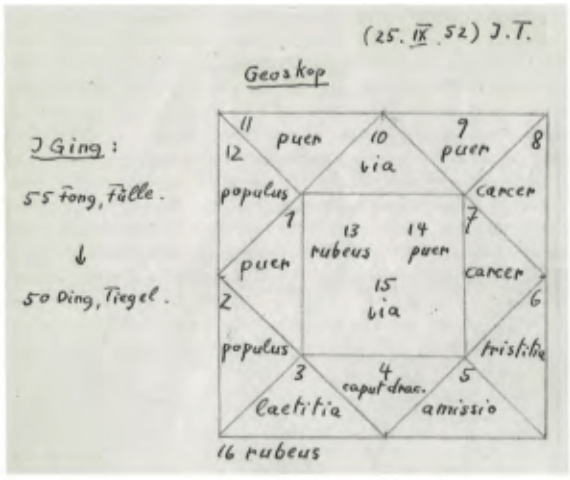


Fig. 6: Geoscope Ignaz Tauber, September 25, 1952.
I Ching: 55 Fêng, “Abundance (Fullness)” – changing to 50 Ting, “The Cauldron”.

Fig. 6: Geoscope Ignaz Tauber, September 25, 1952.
I Ching: 55 Feng, ”Abundance (Fullness)” - changing to 50 Ting, ”The Cauldron”.

”Puer in the first house shows him [Ignaz] as ’one who is becoming,’ who is in a process of transformation, and who stores powerful forces in his unconscious not yet at his conscious disposition (populus in the second).

He is growing in the unconscious.

The third shows how it spills outwardly (Laetitia) in daily relationships with his immediate environment, whereby the unconscious, however, pushes with vehemence through the open door.

In the fourth house, caput draconis, lives the heritage of his parents; it wants out and to be redeemed.

His backward ties want to be redeemed in forward motion!

Amissio, in the fifth house, has him suffer a loss because of his extraversion in the third and fourth; too much extravert movement in laetitia and caput draconis (his mother’s temperament!).

Here in the fifth, with his erotic speculations, he suffers a loss in his ability to regenerate, and thus experiences sadness in his work (career, sixth house).

There he falls into a hole, and the entire unconscious falls on top of him and oppresses him with its weight; his body, too, weighs him down.

At the moment he feels that marriage is a prison (career in the seventh), but has to endure it to learn about keeping boundaries.

He is even trapped by the unconscious itself (career in the eighth), but here the prison is already spiritualized!

Saturn squeezes out the juice through concentration, that is, he reveals the meaning. In the ninth, the youth appears again, but now on a spiritual level as puer aeternus. (similar to Faust).

This results in an outwardly movement (via in the tenth), the personality is unfolding.

And similar to the boys’ chorus in [Goethe’s] Faust there now are ’many boys’ in the eleventh - with his friends, illusions, and wishes.

In the unconscious, the seed for new, expansive growth lies dormant (populus in the twelfth)!

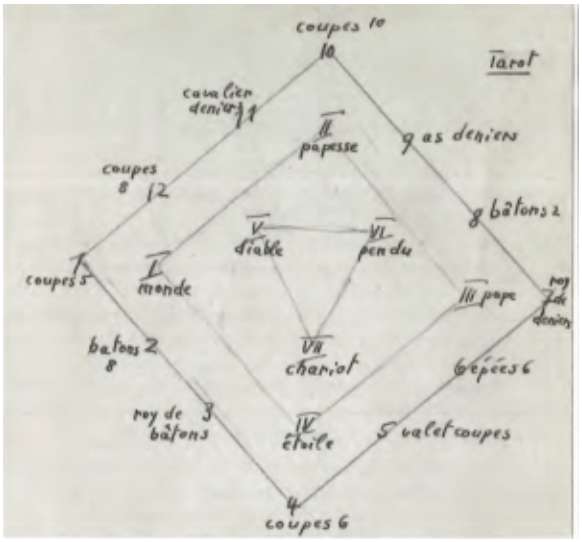


Fig. 7: Tarot Ignaz Tauber, September 25, 1952.

In the layout of the tarot, we first notice his rather feminine disposition as a natural human on earth (coupes 5 on first place).

The second place points to his masculinity that embraces all possibilities (batons 8).

(The number 8 comprises all the planetary energies, 7+1; Mercury counts twice; in ancient Greece one of the gods always counted double.)

In the third place, we notice his gallant demeanor towards his environment (roi batons); as king he does what he wants (parallel to laetitia, the overflowing joy in the geoscope).

The fourth place, too, (coupes 6) corresponds to the fourth house of the geoscope: the outward overflowing (6 is the most potent number, fertile).

In the fifth place we find a defeat again; as valet he is a servant here.

In the sixth place (epees 6) insight brings sadness, which becomes fruitful (number 6) and lets him appear as a king of values (roi deniers).

Independently, out of free will, he acknowledges the value of the prison and accepts it.

Batons 2, in the eighth place, points to a relatively weak masculinity towards his unconscious; he is too modest.

(Also, his unconscious is split between masculine and feminine.)

The prison in the geoscope has a different effect here: the exuberance disappears.

Ace deniers in the ninth place indicates the highest value - ace is oneness, the self.

It’s Sophia who manifests outwardly in the tenth place.

In the eleventh place, the cavalier equals the boy of the geoscope: he belongs to a ’court’ (many).

And in the twelfth place there is the number 8 again, as wholeness, similar to the second, but a transformation has occurred, from masculine to feminine (second has batons 8; twelfth has coupes 8).

On place V, the diable would compare to the rubeus in the thirteenth of the geoscope: puer is being confronted by the devil, and if he doesn’t take it very seriously, he’ll be hung! (pendu, place VI) (compare to Faust!)

Place II, papesse is almost the self, the anima as the inner man (with light and darkness).

Place Ill, pape, refers to the self, anthropos, Jesus’ memorial stone.

Etoile, on place IV, is also a symbol of the self; the self is calling and has an effect everywhere; it shows itself as light and signpost.

On place VII, chariot stands for the way of individuation, transformation.”

Every word imprinted itself deeply.

He wasn’t tired at all; to the contrary, he seemed enlivened.

So, I quietly slid a later geoscope of myself [fig. 8] on top of the others, ... and Jung simply continued:

”It starts with transformation in the new moon (via, luna in the first house), that is, illegitimately like a secret love affair (in closer vicinity to the sun one’s own light would be lost!).

The work with geomancy, the tarot, the records on synchronicity - all that seems to be a secret love affair for you, a novilunium.

There, sun and moon conjoin, but it is dangerous, because it’s dark!

You must be humble and careful, not too ambitious, by all means.

The tarot, with chariot in place I also points to that. In the second house, you are an ’overflowing virgin’ (Laetitia in Virgo), actually unmarried, ’the mother drops out’

This is avenged in the third house (amissio), because in reality you are no longer a young maiden.

In the fourth, with fortuna minor and Scorpio, the whole impact of your relationship to your parents kind of ’implodes’ on you; the whole hereditary mass is arrested (here in contrast to Ignaz); in other words, it all remains inside, only the sting (of Scorpio) turns outward.

This has to be compensated in the fifth house with this secret love affair, generating a

transformation.

Tarot with coupes 6 on fifth place indicates ’fruitfulness,’ which gives hope.

In the sixth house, we see that your body (your most faithful servant) is experienced as a prison!

It is under a lot of stress and withdraws, which, of course, shows up as amissio in the seventh, the house of marriage (relationship with Ignaz).

The overflowing of the unconscious in the eighth (Laetitia) is meant spiritually, not erotically.

We find the same kind of ’ahead’ in the ninth house (caput draconis).

A coniunctio, union of masculine and feminine, the hieros gamos of Sol and Luna takes place in the tenth house, in the novilunium of May (Taurus, ruled by Venus).

In the eleventh, you come into contact with likeminded people (the Psychology Club25), there is an exchange (Gemini, ruled by Mercury).

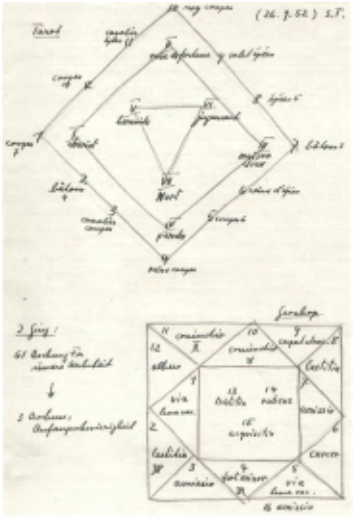


Fig. 8: Tarot and Geoscope Sebi Tauber, September 26, 1952.
I Ching: 61 Chung Fu, "Inner Truth" –
changing to 3 Chun, "Difficulty at the Beginning".

Finally, corresponding to the independent virgin in the second house stands a/bus in the twelfth, signifying an anima candida, the ’one in her own right,’ the spiritual virgin.”

Together we had undertaken a wonderful journey through the innermost world, where fairytales are true and where the truth is as just as in fairytales.

Noon was long past.

I quickly took leave, filled to the brim with life. Jung’s eyes radiated happiness: This is the real world, isn’t it; this is where eternity can breathe!

Immediately thereafter we went on a road trip with friends to the South of France.

But this entire summer vacation seemed unimportant.

Thank God, Jung had given me a task to take along: to give a concentrated description and an interpretation of all the geomantic figures, so as to completely absorb their essence.

I was looking forward to those quiet hours in the tent at Les Beaux.

Thereabout we also searched for authentic old tarot cards, unfortunately without success.

As it turned out there had been a recent search by the police who confiscated and burnt whatever they could find.

An old gypsy woman in Mossam laid the tarot cards for me and Ignaz, and she, too, lamented over the loss of her precious old cards.

She told me that my ’minister,’ ’father confessor,’ was very ill - but that he would get better again.

There was also something about a little child standing somewhere in the middle and around whom everything revolved.

Further, she saw a project or some undertaking of mine that was in trouble and would become the source of many difficulties.

It would cost a lot of time, but it would end happily.

Back home I ought to be vigilant, for there was a woman ill disposed toward me!

At the time of the reading, many things she said didn’t make sense, and I couldn’t explain them, but later I could.

Upon return, we heard about Jung’s illness.

My sweet little girl demanded all my energy and attention, day and night.

My psychological work was fraught with seemingly insurmountable obstacles - and my encounter with Mrs. X. was imminent.

During that time, I had the following dream: A bird appeared from within a stone and slowly became alive. I had to help it.



Fig. 9: Walking towards Jung's house.

Together with my youngest (Butzli) I brought Jung a bunch of pink carnations for Christmas.

We both had our arms full.

On the long stony path leading from the garden gate to the entrance I told the little girl about the old wise man and his truthful life.

After delivering the flowers we hopped from stone to stone all the way back to the gate, making a wish for him on every stone, and when nothing came to mind, we were not permitted to hop on.

The mood was so happy and serene, as if Mozart in heaven was accompanying us with his music!

Kusnacht-Zurich

Seestrasse 228 7.XI.52

Dear Mr. and Mrs. Doctor!

Receive our most heartfelt thanks for the marvelous carnations, which in their fullness conjure up a complete spring into the living room and delight us anew every day.

I have not yet had a chance to write to you, as my husband has unfortunately caught

the flu, which has also affected his heart, although it has already recovered quite a bit.

Now the flu is over and we hope that the recovery will continue.

It is of course a big test of patience, but fortunately my husband is an exemplary pa-

tient.

Your charming French bell maid is doing a very good service!

With best regards from both of us,

Yours Emma Jung. Saba Tauber, Saba Tauber: Encounters with Jung, Pages 36-50

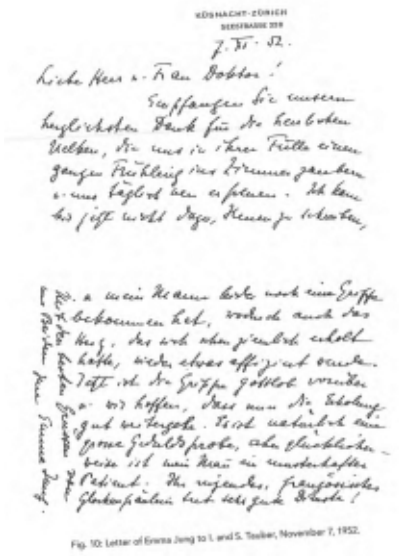


Fig. 10: Letter of Emma Jung to I. and S. Tauber, November 7, 1952.

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_2?keywords=jung+tauber&qid=1637927161&sr=8-2

Marie-Louise von Franz – Confrontation with the Collective Unconscious - Quotations (2022-01-12 04:36)

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Marie-Louise von Franz – Confrontation with the Collective Unconscious, Psychological Perspectives

And I said [To a Patient], “Look here, this is your negative thinking. Somewhere you do think like he thinks, and you think this analysis is bullshit.” Marie-Louise von Franz, Psychological Perspectives, Page 311

Ah, you see how good that is, because you can’t analyze people really if you don’t know how they live. If you haven’t gotten a whiff of the country in which they live, if you haven’t gotten a feeling of the atmosphere in which they normally live, you can’t understand them. Carl Jung, Psychological Perspectives, Page 298

Yes, I believe there is such a thing as the demonic element, and it appears as the first impact of the unconscious. Carl Jung, Psychological Perspectives, Page 299

Now I always find that many of our pupils get stuck there, especially intuitives.

They can fantasize about anything, anywhere—one wild myth after another, one wild story after another.

They don't hold on to Proteus to get to the stable point where the truth comes out; they go on from the lion to the water, from the water to the tree, and it goes on and on and on, and there is nothing doing.

Many think that even this is active imagination. It is not! Marie-Louise von Franz, Psychological Perspectives, Page 301

It's fantasizing, and anybody who has a rich fantasy life, who is open to the unconscious, has a good intuition, can do that.

That is not active imagination, but I always see that this error is still very widespread.

These individuals don't hold on onto Proteus till he is in his true shape, when they could actually talk to him and ask their question. Marie-Louise von Franz, Psychological Perspectives, Page 301

This is what many people do in active imagination: They enter the fantasy with what Jung calls a "fictive ego"—an ego that isn't their true ego. Marie-Louise von Franz, Psychological Perspectives, Page 301

There you see how important it is to teach people that they should not simply do what the voices tell them to do, nor should they repress the voices as schizophrenic and crazy.

"My God, have you forgotten to talk to your anima?" He said, "Yes, I have." I said, "Well, there you are!"

He apologized to his anima and his symptoms disappeared.

This case shows that if you promise something in an active imagination, it is just the same as if you promise it to a real human being. Marie-Louise von Franz, Psychological Perspectives, Page 302

Instead the patient needs to know this: "Rather, be more careful and do not go so far, but go alone and face it alone. That makes one a grown-up; only facing these things alone, having to wake up, make up one's lonely mind or heart about what to do in a dangerous situation. Marie-Louise von Franz, Psychological Perspectives, Page 304

A few years after I went into analysis with Jung, a younger generation came into analysis with him and was called "the younger group" in the Psychological Club.

The members of this younger group decided on their own one day to call themselves the "daughter corps of Jung" and began to talk about Jung as the "papa." Marie-Louise von Franz, Psychological Perspectives, Page 304

I am personally convinced that great world catastrophes are imminent, and it will need a miracle to escape them, and that therefore those [apocalyptic] dreams have to be take partly, or nearly entirely, objectively.

How Don Juan describes dreaming is exactly, or to a great extent, similar to active imagination.

He even calls dreaming "controlled folly," and Jung called active imagination a "voluntary psychosis." Marie-Louise von Franz, Psychological Perspectives, Page 308

I think it's the greatest merit of Jung that he has taught us how we can relate to this weird world of the deeper unconscious without breaking up our human relationships or our marriage or whatever our social situation is. Marie-Louise von Franz, Psychological Perspectives, Page 309

We have a maid who is a medium and has heard voices all of her life. I have never touched her psychologically.

She is an anachronism. Her soul was born in the Stone Age and by mistake it got into the present age, and that was a rather difficult situation for her to cope with, but she managed very well.

Once she realized that she was having conversations with voices, she discovered on her own how to handle them. Marie-Louise von Franz, Psychological Perspectives, Page 309-310

I've analyzed a lot of people who have done yoga. I've analyzed lots of people who did a bit of Zen meditation, you know, but one man in particular stands out: He has done meditation for four years and gotten some of the titles, but as far as I've seen, he is not a success.

This Zen man has become completely unspontaneous.

He seems to wear a mask. Even his handwriting—a very beautiful calligraphy—is completely artificial.

His wife got so annoyed with him that she ran away. Marie-Louise von Franz, Psychological Perspectives, Page 310

I think each type has its own difficulty. For instance, it's easy for intuitives to get into fantasy but very difficult to connect it with reality. Marie-Louise von Franz, Psychological Perspectives, Page 311

Now for me, the feeling confrontation is difficult. I'm a thinking type.

So, I have the same difficulty with the inner world as with the outer world.

In the outer world my difficulties are related to the feelings and in the inner world too. Marie-Louise von Franz, Psychological Perspectives, Page 311

When Jung was dying, he said to me, “When I shut my eyes, I see great stretches of the earth completely destroyed. Thank God it is not the whole planet.” Marie-Louise von Franz, Psychological Perspectives, Page 313

Jung once went walking with Miss Hannah and me, and there was a marvelous sunset, and he said, “You know, that sun, our sun system is based on something very unsafe. This sun is a very unsafe luminary or heavenly body. It could explode any minute, and if the sun exploded, every life on earth would be destroyed in twelve seconds. You count to twelve, and there’s nothing left. And that could happen at any minute because it’s unstable.” And then he added, “And, you know, to the psyche that would make no difference.” Marie-Louise von Franz, Psychological Perspectives, Page 313

But Jung very often used the expression, “His number was up.”

There is such a thing. Sometimes people’s numbers are just up. It’s not their fault.

It’s not anything gone wrong; death comes naturally once to everybody. Marie-Louise von Franz, Psychological Perspectives, Page 314

I think that’s a very bad habit in certain Jungian circles if a member of the club or so dies early, then they say, “He or she must have that and that and that.”

I think that’s petty and not right. Marie-Louise von Franz, Psychological Perspectives, Page 314

The unconscious is the saving thing and the demonic, the destructive thing.

That’s why Jung says, “It’s our task to hold those opposites together.”

That’s the wedding of the king and the queen, of this big dream.

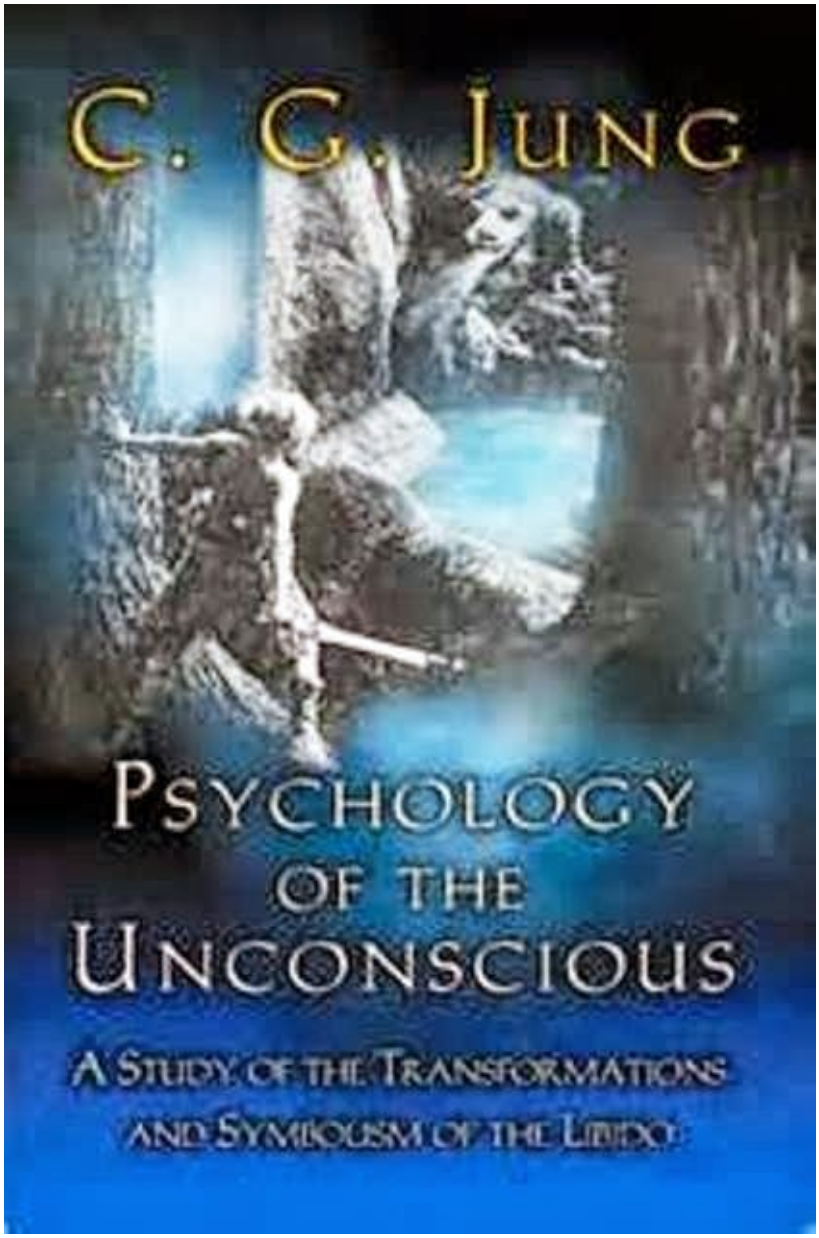
That’s why we have to judge, because the unconscious is the highest—what the Hindu would call super-consciousness—and is utter ridiculous nonsense. Marie-Louise von Franz, Psychological Perspectives, Page 314

You know, Jung even says schizophrenia is a healing reaction of nature gone wrong, because it’s probably an auto-intoxication. I mean physically.

It has to do with a toxic state. Marie-Louise von Franz, Psychological Perspectives, Page 317

As Jung has said, ”The chief thing about the unconscious is that it is unconscious!”
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[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

ELEANOR BERTINE

We have come together today to honor the memory of a very great man, one whose work has opened a new phase in the possible development of the human spirit.

His real importance is only slowly being recognized at its true worth, for his days were spent largely in the quiet of his own study on the shore of the Lake of Zurich, with books and material from the unconscious of persons living and dead as his companions.

Other speakers this evening have already given a brief picture of his powerful but kindly personality.

He could be the friend of all sincere men, because he could understand and accept them.

When someone once asked him, ”When you have such an opportunity to see the seamy side of human nature, how is it that you still like folks?” his answer was, ”Because I have no illusions about them!”

He knew the human animal, but also the human spirit, and accepted both.

But of course it is by his work that Jung would want to be remembered.

Although not in the least a prestige seeker, he realized fully the importance of his discoveries.

And they are so monumental in depth and magnitude that, even at a memorial meeting, it is well-nigh impossible to say anything about them.

It is like trying to give a thumbnail picture of a whole new dimension.

Nevertheless, while admitting the temerity of the attempt, I would like at least to indicate what seems to me to be Jung's greatest gift to humanity.

It has two parts: first, the scientific discovery and description of the collective unconscious; and second, the psychological approach to religion which this discovery has made possible.

Early in his career, while trying to interpret the dreams and fantasies of a borderline psychotic woman, he recognized that there was something far more significant in the unconscious than had ever been dreamed of before.

He felt that he must explore this vast, and perhaps dangerous, unknown, which he called the "collective unconscious" because its content was drawn not from the personal life but from a common human source in dreams, inspirations, and the products of the insane.

He once told me that his colleagues had warned him, "Lookout, Jung, that way lies lunacy!"

But like a true explorer, he felt that this background of all psychological experience held such importance for him that he must take any risk involved.

But not yet for his patients. He would not lead them into unknown country until he had been there and charted it himself.

Anyone who has experienced the fearsome aspect of the collective unconscious personally, even with the guidance of a trusted analyst, will know something of the courage that was required to be the first to invoke its eerie terrors voluntarily.

Jung immediately realized that the images from the unconscious were symbols, a sort of picture language.

And just as pictures, rather than concepts, express the experience of primitive man in his magical world, so the language of the symbol expresses our experience in the unknown and timeless inner world.

As Jung has said, "The chief thing about the unconscious is that it is unconscious!"

But it reveals itself in these "archetypal images," as he called them.

In this material from the unconscious he found an indefinite number of such images.

Many of them appear repeatedly in myth motifs and religious beliefs and are met with all over the world and in all ages.

They are manifested also in universal symbols, such as the cross, the square, the circle, and many others.

The reality of psychological images such as these is of a very different kind from that of a clod of earth or a star.

But they are no less truly effective because their truth is symbolic.

By comparing the context of these images as though deciphering a code, Jung discovered that the normal psyche has a goal, which is wholeness, to which its basic energy is devoted.

This he called individuation.

This is the way an acorn grows, as though it has but one object to which every bit of its energy is directed, and that is the oak.

Not just any oak, but this particular one whose potentiality lies hidden in this one acorn.

No two trees are exactly alike, though their differences are much less than those between two human psyches.

But the very nature of both oak and psyche is to fulfill an individual pre-existent pattern.

However, in the case of the psyche a new factor enters in. This is consciousness.

When the conscious ego, with its power of choice, seeks to understand and co-operate with the law of its deeper nature as expressed in the natural language of the symbol, then the individual pattern, the self, becomes the ultimate authority, the ultimate meaning of this unique life.

And is this not one definition of its God: to be the ultimate authority, the ultimate meaning of its life?

This meaning has always been expressed in terms of the relation of the individual to the fundamental religious archetypes, God, death and rebirth, and all the stages of the life and death of the hero, including the story, ritual, and dogma of the Christian and other living religions.

And just as the physical organism is sick unto death if it is not based on the instincts, so is the psyche, the inner life, the soul, equally sick if it is alienated from the archetypal forms of its spiritual being.

And this dissociation occurs when the rational intellect, with the prestige of material science behind it, sterilizes the beautiful and moving old forms of living religious experience and leaves behind only the rootless, ego-dominated intellect.

Now this is the condition we see around us on every hand.

For many people find little to put up against the flourishing ”isms” of the day, which act like man-made gods promising so much but devouring everything.

And towering over a darkened world is the ever-increasing threat of a world-wide atomic war.

But as Jung says, it is not the bomb that is the danger but the psychology of the men who control it.

For ”when the individual does not become conscious of his inner contradictions, the world must perforce act out the conflict and be torn into opposite halves.”

It is a historical truth that the great man rises out of the need of his time. Today there is no question about the need.

And here is the great man, whose work was in just the field where the need is most pressing.

Jung never addressed himself to the crowd but only to the individual.

For he knew that the influence of a great and devoted individual may produce effects far beyond any the power of the crowd can bring about.

He knew that wars cannot be ended by those who are themselves dominated by the power motive.

And he knew that peace can come to an angry world only when the leaders of men give up hate and strife and serve some central value with a truly religious attitude.

But many people of these days have lost all religion along with their religious ”beliefs.” They echo the words of Jung, ”Either I know or I don’t know. If I know, I don’t need to believe, and if I don’t know, why should I believe?”

But they can get no further than the question.

To them he would point within, to the great collective unconscious, which is not only the repository of the past but the womb of the future.

There his own direct experience was so convincing that belief was indeed not necessary.

These depths of the human psyche he found were the source of all religious experience.

Religion, he saw, was a natural product of the psyche.

It was expressed in symbolic form because spiritual realities are ineffable, beyond comprehension by the rational intellect, and therefore can have no better expression.

And he was able to show others the way to similar experiences.

Before Jung, the science of psychology had not progressed far enough to have words, or even concepts, to express this religious aspect of the collective unconscious, and therefore its contents could get into consciousness only in projected form, as objects of belief or dogma.

The images appearing in the religious mysteries had to be taken literally or, at best, have only the superficial reality of a parable.

But Jung showed the sacred stories, beliefs, and dogmas, when psychologically interpreted, to be symbolic expressions of the deepest truth.

He recognized that the psychological impact of those august figures, which have been worshiped as God incarnate, does not depend upon the affirmation or denial of their historicity or their concrete reality.

That is a theological question, outside the province of the psychologist.

Jung leaves such questions, whose ultimate answer lies in the unknown, to the experience and choice of the individual.

But for those modern men and women who demand evidence so that they may ”know,” Jung has provided the most important thing in life, a way to an actual contact with a living archetypal source of meaning in the nonpersonal psyche itself.

This way is through a symbolic interpretation of spontaneous psychological products, whether they occur as personal dreams and fantasies or as collective ideas, myths, and beliefs.

Thus he has given us back as symbols what science took away as dogma.

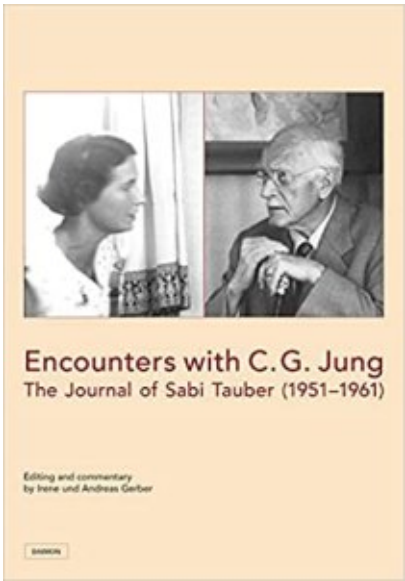
Once more life can have a religious meaning without protest from the intellect, for the old spiritual realities have gained a new language consonant with our ability to understand.

Thus it was that, at the end of a long life, the greater part of which was spent studying the abounding manifestations of the spirit, Jung could say, ”I do not need to believe, I know.” Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 33-38

1. https://smile.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM/ref=sr_1_1?crid=1QL62GLT0QH6W&keywords=Carl+Gustav+jung+a+memorial+meeting&qid=164149

When I visited Jung for the first time in the new year, I was touched by how loving and caring he was. **(2022-01-13 04:00)**

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

1955

At the turn of the year 1954/55:

For C. G. Jung:

Full of blessings

be your life

in the new year!

And true

may become, please,

that center

in spirit and meaning

where all our hearts dwell within.

For Butzli (Marianne):

Make me truthful

in the new year,

so that I want the same

as you, dear God!

When I visited Jung for the first time in the new year, I was touched by how loving and caring he was.

With increasing eagerness, he proceeded to explain why one shouldn't be a coward toward life.

"Especially the dark side of life has to be accepted wherever it presents itself; only by having lived and accepted this life completely is one redeemed forever.

And there is only one situation where shirking something is allowed, namely when the burden of being a coward (the knowledge of it) is as great as the 'holy sin' one would commit otherwise."

He said that he himself could not afford to be a coward, because he simply couldn't stand it.

"I had to accept life. Exactly where one is a coward and shirks from the darkness, incest with one's children begins. What I don't do, my children have to do. Sexuality still has a totally different task besides begetting children."

I had read Elisabeth Haich's book, Initiation, and so I asked Jung whether there wouldn't be a possibility of creating something like a "School of Initiation" within the framework of the Psychology Club.

Jung pondered: "With an outstanding leader, it would most likely be possible, but not without. Perhaps there could have been something like a European ashram, similar to the East, where the disciples gather around a guru - but then I couldn't have written my books, and I simply had to write them."

In mid-February he sent the following letter:

Dear Frau Doctor!

Hex.

Li could give you all the information you need: Care of the cow: female principle of acceptance. (!:J. = sign of the flames!)

The fire serves to raise consciousness (it does not only give heat, but also light.)

It flares up, goes out and comes back.

It is the emotional element without which nothing is really seen and understood.

It gives also you the light to find out which way is your way, if you can only rein in your

animus.

He usually advises you the wrong thing.

With kind regards

Yours

C.G. Jung

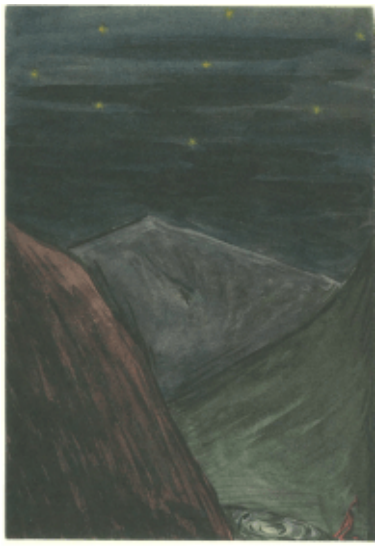
This spring, Jung was healthy and exuberant.

Right then it hit him like a thunderbolt: his wife had to undergo major abdominal surgery.

He had lived so securely in this long-lasting partnership that it came as a real shock.

Thank God, by summer they could both celebrate his 80th birthday with full confidence and quiet happiness. After the grand celebrations and bestowal of the umpteenth honorary doctorate, they danced a waltz together in their own garden to the music of the village band! Every once in a while, I had had a dream about Mrs. Jung. She had been a living example to all of us women of how to love without being possessive, and how to suffer without turning bitter. She was wonderfully grand! Because of it, her partner gave her the greatest gift: the path to one's own God. At the beginning of the following year she would no longer be with us. He'll be carrying it with his wholeness, great and quietly - waiting. Still, in that healthy, joyful spring I had the following dream: I am in Jung's garden. A young, strong elephant came by, saluted Jung reverently with its trunk - and then stood in our way on the stony path that Jung and I wanted to take. Suddenly I wasn't quite sure any more whether the elephant was good or bad. Its keeper gave a warning and then ran away into the darkness. Jung pulled his sword and yelled: "Padro!" (that was the name of the elephant). After that, I don't remember any more whether he stabbed the elephant to death, or whether it followed Jung willingly back into its cage, for I was shrouded in darkness. Jung's first question was: "What do you feel when visualizing the elephant?" I answered: "A lot of power." And Jung said: "So that's the nature of the elephant. Overwhelming power, God-power. You are confronted with such a power. In the beginning, it was favorably disposed, but then you doubted whether it was good or bad. That you should not have done. You shouldn't have made such moral considerations - that's why the power turned negative and evil. To kill the obstacle (Jung with sword) is to analyze it intellectually. That is one possibility, but more important is to make oneself invisible (be shrouded in darkness). Because it is dangerous! One may not provoke this power! You should have stood there motionless and announced yourself, for example by talking loudly or calling its name. These are good 'bush-manners.' It means to somehow manifest oneself, to emphasize oneself, that is, to liberate oneself through one's own activity, to express the present moment, simply to react humanly. Then it probably would have left. You were not friendly enough toward this power. In such a case one has to completely rely on un-reasonableness to be sure to express: 'yes, I want to realize you!' That was the reason for the elephant to stand in our way: it wanted to be accepted, integrated. It is God-power that wants to incarnate. One has to learn to deal with such a superpower, for it wants to be part of you! Divinity is caught in its own power of creation, world-creating but blind (an animal, an elephant, for example). Thus, Job did not know God in the beginning; he did not fathom his power. You are at present under the pressure of the elephant!" Then Jung gave me a couple of examples

concerning ’bush-manners’: Once he was traveling with an Englishman and an American in Africa. Both called themselves ’gentlemen,’ but only the American was: When he was in a bad mood, he stepped out of the tent, came back in and announced loudly, ’I’m in a bad mood.’ This way everybody knew, himself included, and one could be on guard. The Englishman said nothing; he simply became unresponsive until the others were angry. He infected them. The same goes for infectious diseases: One also says, ’I have measles.’ A farmer rode his bicycle through the jungle, on a steep descent around a curve. Suddenly an elephant stood in his way. The farmer had way too much speed to be able to stop abruptly. In desperation, he sounded his horn (an instinctive move) - and the elephant took a leap sideways into the forest. The farmer had ’announced’ himself, had expressed himself. Jung’s friend since childhood, Albert Oeri, was known to be very entertaining and witty in social occasions. For that very reason he was once invited to a fancy party (expected to be the entertainer). Noticing it, he simply could not say a thing anymore. Throughout dinner, the atmosphere was cold and stiff. Suddenly he said into the dreadful silence, ”I still don’t have an idea!” (meaning, he was aware of his inner situation and expressed it). Everyone laughed and the ice was broken! Jung continued: In this way one can liberate oneself from the pressure of an overwhelming power. At present, you are under such pressure. (The reason for the car accident in Bivio!) The elephant forces you into an unusual situation, so you can get to know and prove yourself. Only in life-endangering situation can one see what one is capable of. Just don’t fail, by all means, and don’t ruin God’s ”game of incarnation” with nonsense or sexual adventures! To prove oneself in the fire! In civilized, everyday life there is no opportunity for that. But everyday life and daily chores are like eating and drinking. We need that, otherwise we die, and God cannot incarnate himself. He can’t do it on unhealthy grounds - not in folly and stupidity. Without the reality of everyday life, the plant of eternity cannot grow and thrive. It wants to grow in this world, here and now. God himself wants to grow! Surely, through my encounter with Jung, something is growing within me. But I must not keep pulling and tugging at it, otherwise it cannot root firmly, and it will die. Jung: This need to always do and accomplish something is Western extraversion and is wrong! Something can also be made in the dark, and it grows by itself. This is your practice now, because you are so active and impulsive, namely to do nothing, to endure, to let it grow in the dark. There is no need for ”sins,” that is a stupid idea. Live as if you had a hundred years to waste. That equals the realization of eternity. So, I had to realize my feelings, to express them as best I could. Through my experiences with Jung I receive my individuality; I recognize myself in them and become myself. (Now I understand why he loves Goethe’s poem, The God and the Bayadere so much!) My everyday life got a new face. But it remains difficult to weave it into a worthy cloth for eternity. For if I drown in my daily chores, I become ”senselessly unhappy” - there must be free time, not just for ”happiness,” but also



for ”meaningful suffering.”

Fig. 18: Sitting by the well.

Out of light and bitter juice made into a tree, thus I root deep in the earth, with every leaf and branch a ”becoming.” I long for sun and wind - come, move across my leaves and call me your child. Juppa, Avers-Tai, July 1955 In the mandala of the mountains I sit deep down at the well, praying all by myself: God, do bring back light! What is, say, ”transference”? a word so gray and cold - hurt does not stop there - only where the heart bursts open and pours into the well, completely and in its depth, turning the water crimson - such great distress - and yet, not dead? No, I must live, doubly strong! And my wound, deep in the marrow? Does it create this life? Is it the source of heaven and hell? In hot and cold grow old! and perhaps quietly a bit wise so as to thank the far-away — which brought the luminous stars in the depth of night to shine. Saba Tauber, Saba Tauber: Encounters with Jung, Page 81-88

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_2?keywords=jung+tauber&qid=1638093713&sr=8-2

F.S. C. Northrup, Arnold J. Toynbee, John M. Billinsky Memorials to C.G. Jung (2022-01-13 04:02)

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[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

F.S. C. NORTHROP PRECIS 1

The two most important developments of our century have occurred in mathematical physics with Planck and Einstein and their successors and in psychoanalytic psychology with Freud and Jung.

Freud’s original genius consisted in the discovery that people can be sick, not merely because of the usual biologically hereditary and infectious causes, but also because of inner conflicts which may not appear in normal conscious awareness but are hidden in the patient’s so-called unconscious.

It is perhaps not an overt exaggeration to say that Freud went on, without experimentally confirmable justification, to find the source of such inner conflicts largely, if not completely, in biologically sexual factors and the failure of the conventional customs of society to give such a biological source of the conflict ample expression.

The genius of Jung consists in the discovery that the inner conflicts and resultant sickness of a patient can arise from any incompatible moral imperatives whatever and that culturally conditioned moral imperatives may be more at the root of a patient’s submerged inner conflicts than are biological stimuli.

Put more concretely, what this means is that cultural anthropology, rather than sexually overemphasized biology, is, in some cases at least, the cause of a patient’s sickness or disease.

This happens to be a scientific theory which can be experimentally confirmed by the quite independent data of other scientists, namely, the cultural anthropologists.

Such independent confirmation has, in the observer's judgment, never been given for the Freudian, heavily biologically laden, speculative hypothesis.

Jung's connection of the source of inner conflict within a patient with the independent data of cultural anthropology occurred when his psychoanalytic methods elicited from the patient's unconscious the mandala, which cultural anthropologists find to be the key symbol of the ancient Aryans of India.

This essential connection between Jung's analytical psychology and comparative cultural anthropology needs to be further pursued.

There are reasons for believing that none of us will be whole and healthy persons until the old, inadequate and conflicting, most deeply scientific and metaphysical beliefs that are fighting one another inside us are transcended or sublimated under a freshly creative and consistent philosophy of both what is and what ought to be. F.S.C. Northrup, A Memorial Meeting, New York Dec. 1, 1961 Page 39-40

1. Professor Northrop's address was a greatly expanded version of this precis.

ARNOLD J. TOYNBEE: A MESSAGE



When I read some of Dr. Jung's writings for the first time I felt as if a new dimension had been added to my picture of the world.

This first feeling of mine has been confirmed by further study.

What I find particularly inspiring in all Dr. Jung's work is the way he brings out the same fundamental elements of human psychology in many different contexts which might seem, at first sight, to be unrelated to each other.

An acquaintance, however inadequate, with Dr. Jung's thought cannot fail, I should say, to enlarge and clarify one's vision of human nature and human affairs. Arnold J. Toynbee, A Memorial Meeting, New York Dec. 1, 1961, Page 41

JOHN M. BILLINSKY

Pascal believed that the virtue of man should be measured, not by his extraordinary accomplishments, but by his whole life as he lived it from day to day.

Much in the same spirit, Longfellow bade us to remember that Lives of great men all remind us

We can make our lives sublime,

And, departing, leave behind us

Footprints on the sands of time.

Tonight it is given to us to look back on the life of Carl Gustav Jung and, with our faulty vision, to note the footprints he has left-footprints that we, like Longfellow's Forlorn and shipwrecked brother,

Seeing, shall take heart again.1

With a great intellectual and religious heritage, Jung chose a way of life that was to be marked by unfailing respect for man and for man's capacity to achieve wholeness.

For Jung, the honesty and intellectual integrity of man always remained sacred, never to be violated.

In spite of a growing knowledge of the weaknesses and frailties of humanity, Jung's fundamental faith in man never wavered.

Rather than make dogmatic assertions about man and his nature, Jung chose to pursue truth as he saw it, believing that "truth can always stand on its own and that only opinions that have shaky foundations require the prop of dogmatizing."

For Jung, the search for truth became the way of life, and each day offered a new opportunity to see that truth-or aspects of it-in a new dimension.

Of him it could be said: ”You shall know the truth, and the truth shall make you free.”

Independent in thought and dignified in his relations with others, Jung lived a life of truth and honesty.

Knowing the light and the darkness, the light that is in the darkness and the darkness that is in the light, he won the devotion of countless men and became a power in their lives.

Because of Jung many came to know something of the mysteries of the universe and of man’s nature, for he had the gift of putting the most profound observation and the most erudite reflection of the wise into the simple language of a scholar.

With the temper of a scientist, this quality of mind, and an instinct for the mystery of life, Jung gave himself to the quest of the undiscovered self.

His mind was not only inquisitive and insistent but also patient and persistent, and was always oriented toward the future.

Again and again Jung would remind us: ”In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life’s intensity to the highest pitch.”2

The future that is ours to shape has its beginning, he believed, in our readiness to accept ourselves as we are.

Jung was convinced that nothing is more fruitless than to speak of the way things ought to be and nothing more important, if we are to achieve wholeness, than to deal with ourselves in the midst of things as they are.

Such wholeness is not a matter of quantity but of quality; for what may appear to be a fragment may in reality be the most meaningful thing on earth.

There was wonderful alchemy in Jung’s soul that worked wonders with those who invaded his study or with whom he was brought into contact by chance or circumstance.

He gave from his heart, and those whose natures he touched often responded in kind. Indeed, it was difficult not to respond when, with his characteristic enthusiasm and eloquence, he would say: ”the most immediate effect of the discovered self is not that the mysteries of heaven are revealed but that we ourselves arerevealed to ourselves.

Our strengths and weaknesses, our beliefs and unbeliefs, our greatness as children of God and our smallness as children of man come into recognition, and we stand at once humbled and strengthened in the presence of the very God Himself.”

This was not mere rhetoric, for Jung believed that the spiritual life in man was of the same jet as the spiritual life in God.

He never ceased to believe in the significance of man’s religious experience.

”No matter what the world thinks about religious experience,” he wrote, ”the one

who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind.”

Jung’s quest to learn more and more about man’s nature, purpose, and, destiny never ended, even though his sensitiveness to, and knowledge of, man’s nature enabled him to take a thousand seeds of the past and plant them in a soil of the present, a soil that without this sowing would never have fostered the finest flowerings of man’s knowledge about himself.

Jung’s entire life was determined, not so much by things as they are, as by his vision of the way to completeness; not so much by his possessions, as by his dreams.

There was about him a quality of timelessness, for his life was lived in the dimensions of the Eternal.

Our lives are much richer because he lived, much wiser because he taught, and much more hopeful because he left us a legacy of hope. John M. Billinsky, A Memorial Meeting, New York Dec. 1, 1961, Page 42-45

1. H. W. Longfellow, ”A Psalm of Life.”
2. C. G. Jung, ”Some Crucial Points in Psychoanalysis: A Correspondence between Dr. Jung and Dr. Loy,” Coll. Works, Vol. 4 (London and New York, 1961), p. 289.
3. C. G. Jung, ”Psychology and Religion,” Coll. Works, Vol. 11 (London and New York, 1958), p. 105.

1. https://smile.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM/ref=sr_1_1?crid=1QL62GLTOQH6W&keywords=Carl+Gustav+jung+a+memorial+meeting&qid=164149

1935 23 Oct. LECTURE 2 Zarathustra Seminar (2022-01-13 04:40)

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1935 23 Oct. LECTURE II Zarathustra Seminar

Prof Jung:

We come now to the chapter called ”Chastity.”

I love the forest. It is bad to live in cities: there, there are too many of the lustful.

As the title of this chapter denotes, Nietzsche is now going to talk of sexuality.

For those who were not here last term, I must repeat again that the series of chapters consist of a series of images.

He starts with a certain picture or a thought-a thought picture-and then towards the end of the chapter he usually arrives at the possibility df a new picture; a new problem opens up which will form the contents of the next chapter.

So the whole of Zarathustra is a string of pictures, each one a problem, and all hanging together with one logical undercurrent.

We were concerned before with the ”Flies in the Market-Place.”

Now, how do you suppose Nietzsche arrives at this chapter about chastity?

Mrs. Crowley: You were speaking about his dream of a toad in the last discussion.

Prof Jung: Yes, we have decidedly a cue in that worm, which referred to his dream that a toad was sitting on his hand, spoiling his beautiful system.

But the toad had to do with his infection, and that alone would not explain why he arrives at this chapter.

Mrs. Baumann: I thought he was running away from people to escape that infection-in order to find chastity through solitude and so avoid the toad.

Mrs. Crowley: I would not have thought it was to escape infection, but rather that the presence of other people made him more conscious of it.

Prof Jung: One of the personal reasons for his peculiar sensitiveness might well be the feeling that he was somewhat marked by fate by his syphilitic infection; that would probably give him a certain amount of self-consciousness.

Or of course it might link him up instead with the lower strata of mankind; people often don't mind and don't become particularly self-conscious on account of such an infection.

In Nietzsche's tremendously sensitive structure, we could expect that it would have that effect, however.

But we should know just what problem was raised concerning the "Flies in the Market-Place," which would lead Nietzsche to this new aspect.

In how far would the development in the former chapter make it almost necessary that a chapter on chastity should follow?

Mrs. Baumann has already referred to something.

Dr. Bertine: The marketplace is the place of the collective, and sexuality is the bond of the collective; he rejects collectivity and therefore he rejects the cohesiveness of it.

Mrs. Fierz: It is running away from the lower man.

Prof. Jung: Yes, one can also put it like that.

You see, flies would mean an extraordinary collectivity of small beings, and Nietzsche never tires of speaking of ordinary men as being sort of vermin whose only excellence is their remarkable fertility; practically the only quality he gives them is that they are many, a multitude of vermin.

So he excludes himself and is a Superman who has overcome that awful crowdman.

This we shall see even more clearly towards the end of Zarathustra when he rejects the "ugliest man."

The man that makes for growth is the ugliest man, the inferior man, the instinctive collective being, and that is exactly what he loathes the most.

You see, to lift himself out of that layer of the ordinary collective man would mean reaching a height which is superhuman, and how can man be above man?

Inasmuch as he is a living man he is just man. So what is bound to follow in such a case?

Miss Hannah: An inflation.

Prof. Jung: Well, he has an inflation already-therefore he bounces in the air like a balloon.

One needs an inflation to rise, and one can stay in the heavens by the fact of that inflation.

But then what is the mental condition of such a person?

Mr. Allemann: He is torn to pieces.

Prof. Jung: He might explode, but that would be schizophrenia.

Prof. Fierz: He becomes neurotic.

Prof. Jung: Nietzsche was neurotic of course, but when you analyse the dreams of such a case, suspended above the earth in the super condition, what will you find?

Mrs. Crowley: The earth problems coming up.

Prof Jung: You find probably the earth problems, the earth man, heavy like lead, absolutely identical with the lowest things.

And since it is one and the same man, there must exist a bond between the two. And what is that bond?

Where is the connection, the umbilical cord between the body, the lower man, and the balloon up there?

Mrs. Fierz: Conflict?

Prof. Jung: But what would the conflict be?

In the end of Zarathustra you find the interpretation very nicely.

Because it is a self-analysis, it comes out.

Miss Taylor: Is it not sexuality itself? That would function as a sort of bond, because it is very deep.

Prof. Jung: Well, the lower man, being deprived of that part which went off in a balloon, is left to his instincts only, and so he can only express a lowdown sexuality.

Of course sexuality is not necessarily lowdown, but in this case it is lower because the higher part has gone and knows nothing of what is happening underneath; so a very inferior sexuality goes on as an expression of the lower man.

And the man in the clouds has some feeling of it, for that really binds him together with

the lower man and he feels the corresponding resistance.

But that resistance is to the sexuality of the lower man, only a connection through conflict.

If the lower man has a lustful kind of sexuality, the man in the clouds has the corresponding lustful resistance against it.

You see, whether you hate a person or thing, or love it, is in natural psychology exactly the same.

Of course, to the human being it makes all the difference in the world whether you like a thing or not, but in psychology it is the same; you are bound to a thing just as much by hatred as by love, sometimes even more, because the bad qualities in people are stronger than the good ones.

The real strength in a man is by no means his strength-it is his weakness, because weakness is much stronger than the greatest strength.

So Nietzsche loves the high mountains in order to be excluded from the lower man, and so he says it is bad to live in cities where there are too many of the lustful, But his own ordinary man is in the worst parts of the town.

Is it not better to fall into the hands of a murderer, than into the dreams of a lustful woman?

There you are! He doesn't even live in towns, but in the dreams of a lustful woman. Now who is that famous lustful woman?

Mrs. Fierz: His anima.

Prof. Jung: Of course, because she always tried to persuade him to come down from the balloon and look after the inferior man; in such a case you can expect that kind of lust.

Later, we find a hymn to that anima.

And when he became insane he wrote a lot of erotic stuff which was so crude that his highly respectable sister knew no better than to burn it up.

We know definitely that he was filled with sexual fantasies, and there are some rather crude allusions in letters to his friends.

As is always the case when a man has gone up in a balloon, his anima is of course on

the side of the shadow, the inferior person in himself: she is even married to that man, identical with his shadow.

You see, the idea is that he is very high and in danger of falling down naturally, and then he would land in the dreams of the lustful woman, his anima, who is the wife of that awful creature, the shadow.

But he does not know that he has a shadow because he has lost his body; he is a ghost and a ghost casts no shadow.

So he naturally thinks that the woman down there, whose touch he feels, is a strange woman who has nothing to do with him; she is perhaps the wife of somebody.

Because he does not recognize himself in his shadow she is projected and he has nothing to do with her.

Yet he feels her touch.

So the thing which always binds the two things together, the one above and the one below, is not exactly sex or the conflict over sex: it is the anima.

But the anima means a conflict.

Therefore, woman is always represented as a paradoxical being; very often she appears as split in two, an upper and a lower, a fair and a dark anima.

And that is so real that men fall in love accordingly; they fall in love with fair animas and with dark animas and they appear as real women on the stage of reality.

When Nietzsche notices that these terrible women are connected with men equally bad, he says:

And just look at these men ... Keep in mind that this is his shadow, which is like all the rest of those flies in the marketplace!

their eye saith it-they know nothing better on earth than to lie with a woman.

That is the inferior sexuality of his shadow, but it is only inferior because he went away in a balloon; if he had stayed below, it would not be inferior.

For sexuality is always what the person is, not something detached from man, a thing in itself.

It is an activity in man and it is always what the man is.

Filth is at the bottom of their souls; and alas! if their filth hath still spirit in it!

Exactly.

His mind went away in the balloon, so naturally there is no mind in the filth; it would

not be filth if the mind were down there, but would be a decent human body.

Would that ye were perfect-at least as animals! But to animals belongeth innocence.

That is perfectly true.

If he were a beast he would be completely unconscious; he would not have a mind and he would not have a chance to go away in a balloon.

Of course, if you have a mind you are tempted to identify with it, because consciousness is such an autonomous system that you can almost include yourself in it; with a certain amount of autoeroticism you can include yourself, defend yourself against surrounding

conditions and lock yourself up in your consciousness, to the extent that you become identical with it and at any time may fly away.

You see, this autonomy of consciousness is a great asset; if that were lacking we would not have will.

Willpower is the expression of the autonomy of consciousness: you can choose; otherwise, there is no freedom of choice.

You can only have free will-independent of environmental conditions of any kind-inasmuch as your consciousness is autonomous.

So the possibility that consciousness can detach itself from its basis is not an advantage if it does not go too far.

It is even a necessary condition for the existence of free will; inasmuch as consciousness is detachable from conditions, we have free will.

Now, free will is surely the basis of ethics; an ethical attitude is only possible inasmuch as consciousness is detachable or autonomous.

But if you go too far, if you increase the imagination, the autonomy of consciousness, by assuming too much responsibility, you go up like a balloon.

You think you can triumph over natural laws which are the real basis of your life if you follow them; you increase your responsibility for things over which man cannot and should not assume responsibility, and off you go above the clouds.

And then you are confronted with a situation like Nietzsche’s.

For whatever curses he shouts down from the stratosphere, they are simply curses about himself.

Those filthy beasts down there that sleep with each other are the other side of himself;

he has cleared that vermin out of his Superman's consciousness and he imagines that he is well above it.

But he is far from it, for nobody can do that. He himself has a doubt here.

He says:

Do I counsel you to slay your instincts? I counsel you to innocence in your instincts.

Do I counsel you to chastity? Chastity is a virtue with some, but with many almost a vice.

You see what good advice he can give out of the clouds-from far away.

These are continent, to be sure: but doggish lust looketh enviously out of all that they do.

Even into the heights of their virtue and into their cold spirit doth this creature follow them, with its discord.

He confirms exactly what we were saying.

And how nicely can doggish lust beg for a piece of spirit, when a piece of flesh is denied it!

Ye love tragedies and all that breaketh the heart? But I am distrustful of your doggish lust.

Ye have too cruel eyes, and ye look wantonly towards the sufferers.

Hath not your lust just disguised itself and taken the name of fellow-suffering?

In this admonition or exhortation to the poor vermin down below, he unveils his own psychology; it all happens in himself.

The cruel eyes are very much his own eyes because he speaks out of the coldness of the mind, spying.

And as for that "look wantonly towards the sufferers," well, who is a great sufferer? Who is pitying himself and taking care of himself, avoiding everything which could cause upset to his poor nervous system?

And also this parable give I unto you.

Not a few who meant to cast out their devil, went thereby into the swine themselves.

This is a very general and a very great truth.

There are many people who try to give good advice to other people, try to rescue them or to help them, and in the end they are drowned in the mire; that is eventually the place they were really making for under the disguise of pity, compassion, and understanding.

And it is Nietzsche's own fate.

In the end of Zarathustra we come to passages which are very much on the line of the pathological eroticism he showed when his insanity came on.

Mrs. Crowley: You said in a former Seminar that a prophet has to have the collective experience in order to speak from his own experience. So that might be a natural cause.

Prof Jung: Quite so, but the prophet is a different case.

We are speaking now, not of the prophet but of the psychology of the man Nietzsche.

You see, I would be a Superman if I dared to speak of the psychology of the prophet.

I could not possibly do that.

I doubt even whether the prophet has a psychology-only man has a psychology.

Mrs. Crowley: But in this instance, as he assumes the role of the prophet, he has to go through this experience.

Prof. Jung: But that is Nietzsche's psychology as a prophet.

Insofar as he has a prophet's psychology he is bound to have that experience, sure enough.

If you assume yourself to be a prophet, then you are in a balloon; to be a prophet is of course his special balloon.

Zarathustra is his balloon.

To whom chastity is difficult, it is to be dissuaded: lest it become the road to hell-to filth and lust of soul.

Do I speak of filthy things? That is not the worst thing for me to do.

Not when the truth is filthy, but when it is shallow, doth the discerning one go unwillingly into its waters.

That is also a great truth.

Verily, there are chaste ones from their very nature; they are gentler of heart, and laugh better and oftener than you.

They laugh also at chastity, and ask: "What is chastity? Is chastity not folly?

But the folly came unto us, and not we unto it.

We offered that guest harbour and heart: now it dwelleth with us-let it stay as long as it will!”-

It is quite obvious that those wise ones who don’t know what chastity is are the brethren of Zarathustra; Zarathustra is one of those.

And here one sees where Nietzsche is identical with Zarathustra; that is the way in which the Superman-if such a thing did exist-would speak.

So you can say that this is the way in which the prophet Zarathustra speaks, and inasmuch as there is such a thing as a prophet, he has of course my permission to speak like that.

But inasmuch as the man Nietzsche speaks, what does it convey?

Prof. Reichstein: It is as you said, he makes now a lust of his chastity.

Prof Jung: Well, he makes a very particular point of it, even to the extent of asking what chastity is.

That means that he has no such problem at all; it means a superiority to his earthly being which is wellnigh impossible.

Dr. Bertine: It is a disembodied statement.

Prof Jung: Completely, and therefore exceedingly improbable.

Of course if the prophet speaks like that, it goes: there is no argument against what a prophet says, as you know.

But inasmuch as the man speaks, it is simply neurotic.

So there is very good reason for not identifying with the prophet.

Well, I am going rather quickly through these chapters because, though they are important inasmuch as the psychology of the man Nietzsche is concerned, they are to my mind not particularly interesting.

We come now to ”The Friend”:

”One, is always too many about me”-thinketh the anchorite.

”Always once one-that maketh two in the long run!”

I and me are always too earnestly in conversation: how could it be endured, if there were not a friend?

The friend of the anchorite is always the third one: the third one is the cork which pre-

venteth the conversation of the two sinking into the depth.

Ah! there are too many depths for all anchorites.

Therefore, do they long so much for a friend, and for his elevation.

Now how does he cross over the gulf from chastity to the friend?

Mrs. Fierz: The chapter on chastity was the anima aspect and now it is the aspect of the shadow; he and his shadow make the conversation.

Prof Jung: That is what one would hope for.

Mrs. Fierz: But it is very painful.

Prof. Jung: Yes, and therefore that conversation does not happen.

Mrs. Fierz: And therefore he needs another person and that would be the Puer Aeternus.

Prof Jung: Well, yes, in many cases.

You see, it is very obvious that he has rejected the relation to his anima because she is impolite enough to link him up with the awful men down below who do such terrible things.

And as the rejected relation to the anima is heterosexual, what remains is homosexuality, so he discovers the friend.

The real friend he would need would naturally be his own inferior man, and the conversation he should have would be with him; but that is excluded, so he is all the more in need of a human relation, which he hopes to find in the friend.

Now when Nietzsche was all alone in the Engadine, he had the experience of suddenly feeling double-it was he himself and Zarathustra-and he felt that it was almost like talking to a friend.

And now he says that ”I and my self”-Zarathustra being the self as you know from a former chapter-are ever too hot in converse.

”I and me are always too earnestly in conversation; how could it be endured, if there were not a friend?”

To the hermit, a friend is ever a third because the hermit is double, and that he cannot stand, so he needs a human friend: ”The third one is the cork which preventeth the conversation of the two sinking into the depths.”

That is, the self being greater than his consciousness, he is naturally drawn into the eternal abyss of that which is greater than man; through his own conversation he simply disappears.

He falls into a complete identity with the self, his consciousness gets a horrible inflation, and there is no chance whatever of any connection with the earth.

That is the psychology of a man who is completely isolated, and who therefore would naturally try to link up with the earth again.

But since the contact with the earth is infamous and poisonous, he cannot touch it, and the necessary link would be a man friend who would represent the heights over against the depths.

The self would draw him into the abyss of eternity whereas a friend would keep him in the surface reality.

Our faith in others betrayeth wherein we would fain have faith in ourselves. Our longing for a friend is our betrayer.

And often with our love we want merely to overleap envy.

And often we attack and make ourselves enemies, to conceal that we are vulnerable.

Here he describes a very peculiar type of relationship to a friend, which is a system of many neuroses.

What do you think about it?

Prof. Reichstein: I think that Nietzsche is quite incapable of having a friend at all, and therefore he makes such a figure of it.

Prof Jung: Yes, he is obviously trying to create a fantastical friend, the friend he imagines he ought to have.

Naturally, if he is in the condition that we have described, he would need the friend that he imagines.

But no human being could be his friend under such conditions; that is well-nigh impossible.

Nobody can adapt to a double, and Nietzsche has in that case a double aspect: he is himself and he is identical with the self-on the one side the regrettable victim, and on the other side a very peculiar prophet.

How could an earthly normal man adapt to such a condition? Let us assume that a real man turns up, what would happen to him? Nietzsche had a friend, do you know anything about him?

Prof. Fierz: Peter Gast.

Miss Wolff: Peter Gast was an unimportant person. Nietzsche could not accept a man who was his equal as his friend; he was a human being who just needed to be alone. If he had

such a friend, he was a rival at once, it was too much on the basis of competition.

Prof. Jung: The friendship with Peter Gast was rather an unhappy story.

Peter Gast felt terribly emptied and found it exceedingly difficult, and everybody else who had to deal directly with Nietzsche found it difficult.

You may remember that little anecdote about Nietzsche: Once when he was talking very enthusiastically about Italy in his lecture at Basel, he happened to catch the eye of one of the young men in his audience, and Nietzsche instantly imagined that there was a friend for him.

So after the lecture he said to him, “We will go together to Italy!”

But the young man had no money and naturally thought of his empty pocket. ”But Herr Professor!” he stammered, and then the bottom dropped out of the world and Nietzsche simply made off disgusted.

That is Nietzsche.

He did not think of the reality, that the poor student had not the necessary money to take a trip to Italy, and of course he never would have thought of paying for him.

If the young man has said, ”Yes, I am coming with you,” of course Nietzsche would

have been delighted, without thinking that the fellow had no money to do it; you see, the reality which presented itself at that moment was enough to put him off completely, and the man was simply lost to him.

That was his kind of friendship.

The friend ought to exist, and then in the right moment he ought to disappear, and then he should be there again-that is exactly what Nietzsche expected of him, and that of

course is the inevitable result if one is identical with the self.

”Be at least mine enemy!”-thus speaketh the true reverence, which doth not venture to solicit friendship.

If one would have a friend, then must one also be willing to wage war for him: and in order to wage war, one must be capable of being an enemy.

One ought still to honour the enemy in one’s friend. Canst thou go nigh unto thy friend, and not go over to him?

In one’s friend one shall have one’s best enemy. Thou shalt be closest unto him with thy heart when thou withstandest him.

This is surely very wise and in a way very true, but it is again a truth which is too high.

It is so exaggerated and so paradoxical that it cannot be believed in a human atmosphere of human feeling; the ordinary feeling simply does not stand such a strain.

This is tremendously exaggerated because of the utterly overwrought feeling.

Thou wouldst wear no raiment before thy friend? Is it in honour of thy friend that thou show est thyself to him as thou art?

But he wisheth thee to the devil on that account!

Exceedingly true. Out of sheer politeness one should not show oneself as one is; it is always reckless and shocking.

Of course he means here not exactly as one is, because there are always two sides; everything has two aspects-one doesn't consist of the worst side only.

But if you make it an ideal to show yourself as you are, you show the evil things definitely and not the good things, because you are deeply convinced that showing what you are must mean showing something unfavorable.

Whereas to show yourself as you really are would mean to show the two sides, one mitigating the other, the two things in one; then you could safely say friendship was only possible when you show who you are and what you are.

You should never use such terms as "going unclad" because that means naked, with the assumption that you are ugly, which is not true.

A man is not ugly when unclad, he may be quite beautiful, or at least he is as he is, not too bad, not too good.

But if the two aspects are torn asunder, if one part is in heaven and the other in hell, then naturally you needs must show the side that is in hell, which of course will be a bad side.

Therefore, Nietzsche says that you should be very careful to conceal yourself from your friend.

Then he feels afterwards this is very important:

He who maketh no secret of himself shocketh: so much reason have ye to fear nakedness! Aye, if ye were Gods, ye could then be ashamed of clothing!

He thinks that if he could show himself as the Superman, it would be of course acceptable, most agreeable, because that is the side of the God; but since we are not Gods, we would show our inferior side, which is too lowdown in his case.

So he is naturally quite reasonable not to show it.

Thou canst not adorn thyself fine enough for thy friend; for thou shalt be unto him an arrow and a longing for the Superman.

The German text is particularly characteristic: Du kannst dichfur deinem Freund nicht

schon genug putzen.

You see, we never would use that expression sich putzen for a man, only a woman putzt herself–when she does her hair, and sticks a flower behind her ear, puts on some jewels, a nice costume, and so on.

So Nietzsche clearly has in mind a womanish sort of man-one could safely say a homosexual who even paints himself, puts rouge on his lips and cheeks in order to appeal sensually to his friend.

Here we see very definitely where Nietzsche is identical with the anima; this is the anima talking out of him, not the way in which a man would speak, but definitely feminine.

The idea that he should adorn himself for his friend is an idea which never enters the head of a real man.

”For thou shalt be unto him an arrow and a longing for the Superman,” means that he will adorn himself in order to appear to his friend as if he were the Superman and to instigate the same desire to be above the clouds in his friend, so that they shall not be bothered by the shadow.

That would of course be an utterly unreal relationship, which would not be possible for one minute; in the next minute something would happen and they would come down to earth.

Sawest thou ever thy friend asleep-to know how he looketh? What is usually the countenance of thy friend?

It is thine own countenance, in a coarse and imperfect mirror.

Therefore one does better not to see him asleep, one would say.

Sawest thou ever thy friend asleep?

Wert thou not dismayed at thy friend looking so? 0 my friend, man is something that hath to be surpassed.

In divining and keeping silence shall the friend be a master: not everything must thou wish to see. Here are his postulates and expectations.

The friend cannot be an ordinary friend, but must be a master in divining, always knowing ahead what Nietzsche is expecting of him. ”And in keeping silence.”

He mustn’t even talk-of course not in the wrong moment-and he must

never say anything which is not pleasant.

Thy dream shall disclose unto thee what thy friend doeth when awake.

That means that one may dream of him when he is at his best, not otherwise.

Let thy pity be a divining: to know first if thy friend wanteth pity. Perhaps he loveth in thee the unmoved eye, and the look of eternity.

This is the eternal man again; only for his sake should there be friendship.

Let thy pity for thy friend be hid under a hard shell; thou shalt bite out a tooth upon it.

Thus will it have delicacy and sweetness.

Again terrible exaggeration. If you show the hard shell to your friends all the time, why the devil should they feel friendship for you? They don't come to you in order to lose a tooth.

Art thou pure air and solitude and bread and medicine to thy friend? Many a one cannot loosen his own fetters, but is nevertheless his friend's emancipator.

Art thou a slave? Then thou canst not be a friend. Art thou a tyrant? Then thou canst not have friends.

This is an exaggeration also, the pairs of opposites dissociated; either a slave or a tyrant, and where is the human being in between?

It is perfectly obvious that only the human being in between can be a friend, not the one above and not the one below.

Now he begins to question himself in a way.

Why is there such a separation of pairs of opposites? Why is there such a fuss about the friend, why all these expectations and demands?

Far too long hath there been a slave and a tyrant concealed in woman.

You see, he is going to make a discovery.

Not that he would realize it we must discover the anima for him.

The anima is the trouble-the womanish side of him is slave and tyrant.

It is the anima that separates the pairs of opposites, because the anima itself is a pair of opposites; it is fair and dark, tyrant and slave; it is She-who-must-be-obeyed and at the same time a prostitute, the victim of everybody.

On that account woman is not yet capable of friendship: she knoweth only love.

Instead of saying that the ordinary man who is not too high and not too low is capable of friendship, he says no, that cannot be, because he is not a Superman.

And then he projects the whole thing into the woman, not knowing that he himself is that woman.

He begins to discourse about the advantages and disadvantages of women, instead of

seeing that there is a woman's side to himself and a hysterical woman at that, with a dissociation between the pairs of opposites.

That woman is the reason why he cannot have friendship or give friendship; he is always in danger, either of being in love with a friend or hating his friend, because he is a woman.

In woman's love there is injustice and blindness to all she doth not love.

And even in woman's conscious love, there is still always surprise and lightning and night, along with the light.

Here he describes his anima reactions.

He is an intuitive thinking type, so his anima would naturally hold the inferior functions feeling and sensation, and those two functions taken together would mean a valued

reality, a reality equipped with feeling.

You can have a reality without feeling, which is not differentiated, not chosen or characterized by feeling; but if the two functions are together there is a sort of feeling reality.

For instance, that anima side of him would choose a world consisting chiefly of personal relations, and inasmuch as he is introverted his anima would have an extraverted character.

So he would move in a world of very personal relations among real people.

Now, the real people in Nietzsche are suppressed, depreciated as the flies in the marketplace; therefore his anima would like to be a fly too in order to be able to move among those ordinary vermin.

That, of course, he simply cannot see.

But when he says, "In woman's love there is injustice to all she doth not love," he gives an exact description of what his feeling-sensation is doing.

You see injustice means giving the wrong values, and blindness means not to see things as they are.

As yet woman is not capable of friendship: ...He is not capable of friendship; nobody is capable of friendship with him because he is dissociated, but he projects it into the woman. women are still cats, and birds.

Well, those animals are hostile to each other; the birds are the victims of the cats, so that means a dissociation.

The spiritual form of the anima is a bird up above, and the other is a cat living down below on the earth.

Or at best, cows.

That is the only middle ground, as if, when you put a cat and a bird together, it made a cow.

Now this is hardly probable.

So he depreciates his anima as one would expect him to do, because the anima is the weight of his feeling sensation that pulls him down to the real man whom he despises; therefore, she must needs be depreciated.

As yet woman is not capable of friendship. But tell me, ye men, who of you are capable of friendship?

There you have it, men are not capable of friendship either.

Oh! your poverty, ye men, and your sordidness of soul! As much as ye give to your friend, will I give even to my foe, and will not have become poorer thereby.

If he gives to his friend what he gives to his foe, it is a pretty bad bargain.

I would not wish for a friend who gave as much to his foe as he gave to me.

There is comradeship: may there be friendship!

Thus spake Zarathustra.

I must say I should prefer comradeship, because that is just and generous and human above all; I care not at all for a friendship that is such a hysterical and unvalued thing.

You see, this chapter allows us a rather interesting view into the soul of the neurotic.

Miss Wolff: Of course he tried to have reasons for his projections onto women. He put too much feeling into his men friends so he wanted a woman friend, but she had to be a disciple. He always wanted to be accepted with his ideas. That is of course why it did not work with women; they didn't want to be mere disciples.

Prof. Fierz: Did he have any experience with women of society, a worldly friendship?

Prof. Jung: I happen to know a woman who tried to get at him, but I always thought she was trying to catch him just as a cat catches a bird; she was after his biography.

Miss Wolff: That was Lou Salome; she told him she would be a wonderful disciple; he wrote and tried to give her his ideas."

Prof. Jung: Well yes, but she had nothing of the sort in her mind, she was trying to catch a bird.

Mrs. Jung: I think one should consider the time in which Nietzsche wrote, I think it was not merely his own psychology. That was the time when everybody left too much to the persona and did not realize the shadow side, and Nietzsche was the first to point to this background. In this chapter on friendship, there is a lot of ordinary psychology and I think it was very important that somebody said it.

For instance, where he speaks of the woman here, I think it is because she, the anima, represents the relating function, and when he speaks of friendship he must have this function, so he has to bring in this anima psychology here.

Prof. Jung: That is surely true.

He could not form any kind of relation without considering his anima: that is the conditio sine qua non.

Therefore, he had to consider this psychology which was unknown in his days, as you rightly say.

The psychology of the eighties when he wrote Zarathustra consisted of bourgeois ideas, of persona ideas-it was all on the surface-though I should say it was known before that time that man had a shadow.

But the nineteenth century began to forget it because the intellect became so all-powerful through the development of science and technique; consciousness attained to such autonomy that it really could walk off the earth and leave the shadow behind ape a sort of perfect man with perfect ideas-until that whole fantastical show broke down utterly with the world war.

But to the people of that time it was a valid psychology.

Mrs. Jung: Then I also wanted to point out that it appears to be somewhat prophetic, as in Germany now friendship between men plays such a role.

Prof. Jung: Yes, it looks exactly as if Nietzsche had anticipated a great deal of the future of his people, and that he faced problems which were the problems of his nation.

It is a most remarkable characteristic of modern German psychology that the Puer Aeternus motif plays a much greater role than the anima.

Very characteristic literary manifestations have appeared representing both kinds of psychology.

In the West, Benoit's L'Atlantide is the most conspicuous example of anima stories, but there are lots of others, such as Rider Haggard's in the English language.

There are certain anima figures in German literature naturally, but none is any way comparable to the English or French examples.

But one finds there very conspicuous examples of the Puer Aeternus psychology-Das Re-

ich Ohne Raum, the kingdom without space, by Goetz, is the most characteristic one I have come across.

Then that psychology is marvelously organized in the school of Stefan George, the poet, which is imbued with a kind of homosexuality.

For the Puer Aeternus always contains homosexuality, real or imaginary: it is the psychology of the enterprising youth.

The woman only plays a role as wife and mother and appears to be thoroughly unproblematic.

While in the West woman is most problematic, and the friendship between men seems to have attained the unproblematic level-I mean as a social phenomenon, not as a personal problem or phenomenon.

Miss Wolff I think many women have almost a Puer Aeternus psychology; they are men's comrades or friends, but they are not women, but sort of boys.

Prof Jung: Those are more modern developments.

Miss Wolff: Yes, there is a great difference between the women in the time of Nietzsche and women of today.

Mrs. Sigg: It seems to me that Nietzsche had very good friends, at least until he was thirty-five. He wrote Zarathustra in '83, which was before his friendship with Peter Gast, when of course he was in a terrible state of mind. But before that his relation was very good with Overbeck, and with the two friends of his youth, Wilhelm Pinder and Gustave Krug.

Prof. Jung: If you study those friendships carefully you will see that they were very far away; they wrote nice letters to each other.

Overbeck always handled Nietzsche with gloves; I knew him.

He was a typical, refined historian, a very learned man, and in all his ways exceedingly

polite and careful not to touch anything that was hot; he appreciated the great genius in Nietzsche, but the man Nietzsche he handled most carefully.

Of course Nietzsche called anybody a great friend of his, and people were very polite naturally, but they could not touch him.

For instance, I knew a man whom Nietzsche considered one of his great friends.

He was a professor of internal medicine, a highly educated man, very musical, and Nietzsche would often go to his house-one never knew exactly when; he would appear suddenly and sit down at the piano and play for hours on end.

He spoke to nobody and nobody could speak a word to him.

And then he went away and said what a nice evening it had been.

Exactly like those two men from the Canton Grison who had not seen one another for twenty years: they said, ”Ciao” and made a movement suggesting that they might go to the inn, so they had their wine together and stayed until twelve o’clock, speaking not a word, till when they left one could not help saying, ”Wasn’t it a nice evening?”

So if you surrounded Nietzsche with care and let him enjoy himself, you were a great friend, but woe unto you if you had some impulse of your own.

Overbeck was really a loyal friend: he went to Turin when he heard that Nietzsche had gone over the border and fetched him back to Basel; he was the only one who took any care of him.

But in his personal relation I am quite certain that he had to be very careful with him.

So I think those good friendships are doubtful though there was a great deal of appreciation.

Prof. Fierz: It is said that Nietzsche’s psychology is expressive of his time, and I suppose Richard Wagner’s was also.

He ruined his milliner, did not pay his debts to Meyerbeer, wrote a most impertinent letter when he wanted his five hundred francs.

He was the Superman and he was a most disagreeable fellow.

Prof Jung: Oh yes. For instance, when he invited friends, they had to bring the wine, and woe unto them if they did not.

And he adorned himself-had a long correspondence with a milliner in Vienna about

pink silk ribbons for his nightgown.

You know, when Wagner was composing that aria where young Siegfried is forging his sword with a hammer and anvil, he was sitting in his study on silk cushions with millions of ribbons, in a silk dressing gown and a velvet cap.

The air was filled with perfumes and he was adorned exactly like a woman, the most grotesque sight you could imagine.

That was his reality, he was completely identical with the anima, he was a transvestite which means a man who conceals himself in women’s clothes, enjoying playing the role of a woman.

There is no English term for that I think.?

Prof. Fierz: In an article published in Basel about five years ago, it was said that over

his bed in Paris Wagner had a silk canopy with roses and a mirror in which he could look at himself. And he never paid for it; Meyerbeer had to pay for it. Then five weeks later Wagner wrote Das Judentum in der Musik.

Prof Jung: Isn't that marvelous?

Well, Nietzsche also had a peculiar mannerism: he sort of imagined himself a lord.

You see, in those days it was thought that all Englishmen who came to Switzerland were

lords, and that they always wore grey top hats and grey gloves and spats and so on.

Also they usually wore a veil round the hat to denote that they were travelling and apt to get suddenly into a tropical climate; and they were always queer-nobody could understand them.

That is the way Central Europe understood the psychology of the English race; very few people could speak English then.

So Nietzsche walked about in Basel with a grey top hat.

He did not wear a veil, but otherwise he was a complete English gentleman from the storybook, a perfectly ridiculous sight.

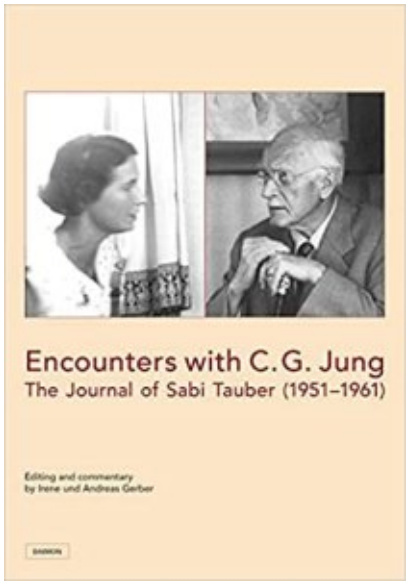
That was adorning himself!

For nobody in Basel ever dreamt of walking about like that.

It was the time when they had very sloppy neckties and collars and horrible trousers like accordions. Carl Jung, Zarathustra Seminar, Page 619-637

Seek life humbly! Beware, it wants to find soil in you! (2022-01-14 04:56)

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

1954

Then we looked at my newest tarot and geoscope:

Jung commented: ”Many epees, that is a lot of spirituality, but also high values of coupes (reine coupes): large femininity - it’s the problem of masculine and feminine within you.”

Everywhere he saw something positive, as, for example, ”no deniers - well, those you don’t really need!”

Furthermore, ”fortuna maior + coniunctio, 11, 12, 13, 14 - great destiny, big goal.

16 (superiudex) tells you how 15 (iudex) wants to be understood.

Here, it is success in relation to the unconscious (otherwise it could also point

to appearance in the world, success in the collective).

In the fourth house, puella together with coupes means uncontrolled, natural femininity; in the tenth, puella together with epees is spiritualized femininity (through work!).

Laetitia in the ninth house

is an overcoming of tristitia in the second (source of libido).

As a primary disposition you have a natural masculinity (epees in the second house).

Acquisitio in the eighth house says, one acquires what before was believed to be lost (or counted as lost).

Masculine signs are action oriented; one has to do something with them.

Puer I cavalier coupes represents the masculine in a woman, the animus acquired in childhood, where puella is inferior.

The fifth house is the secret preparation for life; cauda draconis is oriented backwards, so there is an inhibition here; you don't dare to come out (probably due to experiences in your youth).

In the sixth house, the self is hidden; cavalier batons is a masculine animus as, for example, Faust at his desk. In the seventh house; reine coupes I amissio indicate a loss

in relationships, a defect.

With such a loss of relationship you are standing at the threshold of death!

Reine coupes is really a royal vessel, high femininity, large capacity for comprehension, royal attitude (restraint).

Acquisitio in the eighth house wants to say that, if it comes to a 'declaration' (that is, when it matters; when it is illuminated), you are feminine in your disposition, receiving, ready.

You have a gain that way.

In the ninth house, you overcome the obstacle and 'have an effect' (batons), (behind the masculine activity there is a positive sign).

No monies.

In the tarot, I-VII shows high intensity of life; accumulation of great things (pape, by the way, occurs frequently in all cases); V, VI, and VII point to your illness."

With regard to Ignaz, Jung said that he should not intuit; he should think.

Select a myth, for example, find all the instances where it is mentioned, and carefully record these texts; look where they occur and how they are related in each instance.

What this myth meant for the Egyptian, not for himself!

He has to explore the reality of the Egyptians, that is the truth, not what kind of meaning he finds in it.

For example, what is the 'eye of Horus' and what was it for the Egyptians?

With individual symbols he can proceed in the same way:

put together images and texts carefully and make use of his thinking.

Jung, for example, did not intuit what the number four might mean when he studied it, but he compiled the reality of the number four from all he could find in the world.

The four is reality and truth; he had not to invent the correspondences.

Restored, and with a new found love for the darkness, I returned home.

Thanks for your boundless kindness, for your heart, which I could feel today.

Thus I will not freeze -May God have lost me not.

The darkness enveloped me gently once I had left everyday life behind and found myself alone on a recovery vacation.

And there, time was extinguished as well.

Slowly, all grief settles to form a solid ground which stands as heavy anchor in the abyss.

There upon, gradually, a pillar, stone by stone, and, golden, there’s a bow leading up to heaven.

But the darkness also showed its uncannily wild and destructive side.

As an encouragement to stand strong, Jung sent me a couple of books with the newest scientific insights, i.e. Pascual Jordan, Verdrangung und Komplementaritat (Stromverlag, Hamburg-Bergedorf 1947), and James Jeans, Physics and Philosophy (1943).

They were fabulously clear and aroused my enthusiasm, for they all gave prime iportance to the soul.

Strong hands

that stand like walls

before all harm

and never go away.

Help me live!

Help me believe

in the strength

of the soul.

Furthermore, there were Jung’s letters to an English clergyman, which I got to read as well, admiring their wonderful strength.

I made a translation for myself.

Water and heaven are my Thou!

Perhaps the door to people will close -

lonely I can see the winds,

blowing quietly across the earth:

Fertilizing spirit - timeless

it works for eternity.

This retreat gave me the gift of the essential Yin.

To live it fully without coming under its spell is an art.

Pray that my now inevitable afternoon nap may become a true Yin ritual!

Spring had returned, but the old wise man was tired and sad.

He warned, ”One should, as far as possible, withdraw all projections in life.

They make life poor and steal libido.

I don’t want to be a ’myth’ either, but a real man, a human being, not a god - otherwise each word of mine has either an annihilating or an eternalizing effect, and that is very burdensome for me.

I simply lived my potentials, like any other, and did what I thought was right.

One can, in fact, make projections to the point of self-destruction.

Then one no longer has gana at one’s disposal; it seeps into the unconscious.

Every relationship is aggravated and burdened through projections.

It only starts to live when they are withdrawn.

This is when real life can start!

Otherwise one lives in an auto-:erotic fashion, loving one’s projection in the other.

Things can exist in themselves; they have mana in themselves; nature does and humans do.

With the projection gone, the false glow falls away and one can see the true value.

Nothing is ever only this way or that, but has multiple facets that are alive and reveal new ones all the time!

Only when something becomes mythic, that is, full of the highest projection, is it ’only this or that’ (that is, either godly or demonic!)

We humans must live in reality, that is, have our own mana and real relationships!

Nobody knows what Christ was like as a real person; like William Tell he is a myth.

I only want to be real, without the burden and responsibility of a myth.

The natural sciences work only with dry statistics; theology weighs everything morally. In that way, both lose their essential, real values.

Psychology on the other hand includes everything and is therefore true, real life!”

I told him the following dream:

I played the Bach fugues from memory on the grand piano, while he leaned against it on the other side.

Jung explained that he represented ’the other end’ and thus gave me moral support.

He accepted the situation: with him I could do more than without him.

The expression of my feelings was still on feeble ground, he said; I have a need for it, but can’t yet express myself sufficiently.

It is most often in the inferior function where the greatest storms take place.

With Jung at the other end, the feeling is adapted, while alone it is too uncivilized.

I told him about the grief I still felt, along with bliss, when contemplating a blossom in the spring.

(While typing up my notes, now, in the spring of 1956, I’m happy to say that this is no longer the case. At long last I can experience the blessing of spring fully!)

Jung said, ”this is melancholy because one cannot live one’s feeling openly and fully.

Then, of course, one is not as vulnerable as a flower in nature that might be plucked by anyone at any moment.

Individuation grows on its own.

It is the totally true and real way of a human being, his essential pattern, as in the example of the leaf-cutting ant.

One has to follow faithfully, go with the current, ’grow in the forest.’

We must do what we hold to be right and what is possible.

In that way we answer the question that our destiny puts to us.

For example, I never would have wanted to become a gynecologist, so as to avoid having anything to do with women - and lo, how many women did I have to deal with in my practice!

Maybe you are losing libido at the moment, because deep inner realizations during your illness haven’t found expression.

Try with a spiritual project on synchronicity.

At the last convention in Brussels, the ’Rhine’s experiments’ were discussed (parapsychology, telepathy), but they all talked past it!

They don’t understand my idea of synchronicity.

It doesn’t work causally, but meaningfully, and only when emotion is involved!

One should read everything that has been recently published, follow up on the newest biological experiments, make excerpts, prove exactly where the thinking went wrong, and present my ideas about the living reality of the archetype.

The principle of probability calculations is wrong.

’Mere coincidence’ is more than we assume - it’s not just ’chance,’ it’s all ’arranged’! Synchronicity is a reality!”

Jung told me that he’d like to leave out the astrological experiments

in the next edition of his book on synchronicity, because, time and again, people get the idea that he wants to prove the correctness of astrology.

But that wasn’t the point! His reservation is with the application of the theory of probability.

”The flying saucers , too, are a phenomenon of synchronicity: new life is coming from outside the earth, from a new standpoint.

But it’s like a ’spook in the stable’: one doesn’t talk about it, because it is dangerous!”

Jung had been collecting material about this since 1946.

It could be:

1. a) a mass-hallucination,
2. b) a subtle materialization through active imagination of a ’chap’

on Sirius, for example (or anywhere else outside planet earth),

1. c) new apparitions of incarnation.

Focusing on me again, Jung continued, ”You had to leave your family to witness that they could do without you.

(I took a deep breath - what could he possibly know?)

Now, don’t slide back into your old life!

By all means, find a spiritual task. Struggle for verbal expression, so that your libido can see the light of day and be at your disposal, otherwise it will keep flowing back into the unconscious.”

In Jung’s presence one becomes totally and essentially oneself.

It is such a wonderfully free feeling.

I wanted to keep it, always, so I asked him to give me my own special name (like in one of my earlier dreams, in which, at the Psychology Club, he had whispered a secret

name into my ear).

He only smiled.

Perhaps he was helping me to my own name through my work on the synchronicity phenomenon?

For July 26, 1954

What you, with your strength

created throughout life,

it shines broadly

into my darkness,

prohibits the dying,

orders a becoming,

awakens a holy plea.

Thank you, lighthouse, for the center!

With desperate zeal I put myself to work yet again.

I was given access to Jung’s library and ’allowed’ to seek out the most recent literature.

But it disgusted me like a swarm of insects sent out by the devil.

It was such a confusing mess of concepts and languages that I could make neither head nor tail of it.

I read and sorted, all the while gasping for air.

I had a keen awareness of my inadequacy, but suspected that I couldn’t simply abandon this assignment as long as it was so horribly uncomfortable for me.

So, I made excerpts and tried to give some sort of ’answer’ to the various scientists by demonstrating Jung’s idea of synchronicity.

Jung’s response to my paper seemed quite natural to me:

”These people are simply too dumb, they don’t know anything about the unconscious.

This will take at least two generations. Why don’t you stay with your own work?

Moreover, this task would far surpass your intellectual capacity.

One has to stay within the frame of what is possible.”

But what did he mean by ”your own work”?

Perhaps I completely misunderstood him.

At any rate, feeling quite liberated I put the paper on synchronicity to rest.

I, for myself, understand the principle of synchronicity naturally.

The moving archetype is like an arm coming up from the depth of the earth, the hand

just below the surface and only the fingers sticking out, which we see in different places. The common root of the fingers - the hand and the arm - can only be guessed, as it is deep in the earth.

visible: reacting phenotype surface of the earth

invisible: living and moving archetype

For me, parapsychological phenomena are a natural proof of God.

My ”own work,” however, which Jung may have seen as a possibility within me, will remain a mystery.

Did I evade in any way? Or was it a synchronistic misunderstanding?

I simply kept on working by myself in the Jungian mode, even without a formal ”goal and result.”

In fact, the absence of a goal is the premise for such work (as in an active imagination); it arises from the unconscious and has an effect in the collective.

”The spiritual effort of the individual benefits the whole; conversely, individual neglect harms the whole.”

Then I dreamed:

I sat at a table together with Jung, drinking wine.

Soon thereafter I sat in the vicinity of the strong tower at the shore of the clear lake, listening to Jung, and experiencing how a single day may become a ”pearl.”

During our conversation, Jung was saying that, ”Mrs. X. may have a certain degree of pathology; she is a ’witch,’ but that really doesn’t have anything to do with you.

It’s your business if you fill her up with so much projection that she is damaging you!

You are each other’s dark side, the shadow, a piece of unlived life.

She is scintillating, unreal, helplessly ungrounded.

You represent for her a piece of young, real life, standing firmly on your ground, a happy wife and mother.

This is why there is ’electricity’ between the two of you.

But if you try to avoid her and run away, many other ’witches’ will come your way.

Fate doesn’t let you get away without working on your negative mother complex.

You have to fill undeveloped land with real life!

Your naivete and insufficient experience cause you to make and ’fall into’ projections.

Imagine that you are walking a path, and on either side are ’pieces’ (parts of your life) scattered about.

You have to collect them all and take them with you!

The detour is the shortest way in the development of the soul!

You, however, rush towards your goal with averted eyes and without picking up those elements of your life on the left and right.

That’s why you are insecure. The goal is completeness.

One also has to be able to stand still and let things happen, not pursue the goal as stubbornly as a typical schoolteacher in Eastern Switzerland!

Synchronicity exactly fits into your life. You have to experience it in your own life, ’for real.’

With you, either everything is here (full of life), or there is nothing (no joy, no gana); these are extreme opposites to be dealt with, if one has no experience.

With a goddam naivete, like ’The Little Rose from the Santis,’ You fall into the traps of Mrs. X.!

You don’t experience yourself enough.

For this kind of work one needs better acquaintance with oneself, so one knows who one is and what one has to do.

Your insecurity is ’unprejudiced life.’

If you only see the goal, the devil lures behind every corner (for example, Mrs. X.).

The shadow is so real; it lives itself out anyway.

You only fall victim if you don’t know your other side; otherwise you could say, ’Yep, have known this for a long time!’

Something always happens when one inwardly says ’yes’ to life.

You look like a teenager, outright ’prohibitive,’ full of expectations and longings.

Say yes to yourself, then life will come to you! The light is only your will; God is in the shadow. Don’t mix this up!

Someone said, ’The Lord wants it.’ The other one pointed to him and said, ’No, this lord wants it!’

How can God test my obedience? Only if He wants something I don’t want.

But one cannot always just say ’yes;’ each time one has to examine whether it is ’physically’ possible to fulfill the will of God.

Learn to accept the slightest hint of a feeling.

It is often quite insignificant, but each time a piece of life wants to join you.”

As an example, he told me of a female patient who was on her way to her session with Jung when she saw some beautiful early strawberries on display.

Her impulse was to buy them and bring them as a gift, but then she changed her mind, thinking that perhaps it wasn’t appropriate.

When she arrived, she brought such a ’hellish animus’ with her that he protested, asking what she had experienced just before the session. - Those strawberries were the little piece of rejected feeling, which is why her animus became so awful.

Jung confirmed: ”Up to now you were a full-time mother and wife. A mother wants to give life.

When your freedom returns, after the task is fulfilled, you must take in life! It wants to come back to you.

For a man, it’s the reverse: In the first part of life he conquers life, in the second he gives of it.

Within you, there is too much land as yet uncultivated, then you don’t know what’s settling there - maybe Mrs. X. is planting her poisonous plants!

Erroneously, she is still giving of life, and negatively at that, because she shouldn’t do it anymore.

If one wants to prove all that one can do, the effect is negative and poisonous (power-complex!).

Seek life humbly! Beware, it wants to find soil in you!”

And then the door opened and Mrs. X. appeared in person - unannounced, as a complete surprise!

She stared me down, speechless, then started to talk sweetly (in her strong Basel dialect) to Jung, addressing him as ’Carl.’

Jung roared with laughter, ”Now that is synchronicity!”

Giving me a nudge, he added, ”Now you can prove it!”

She had brought some books along and wanted to explain something, but Jung cut her short, ”Go now,” whereupon, dumbfounded, she disappeared into the tower.

I felt horrible and wanted to leave immediately, but he ordered me to sit down again.

So, I showed him my latest glass-painting (a church pane), depicting the sun, dripping into a bowl, and the blue cross.

”There we go, exactly!” he exclaimed. ”The sun is giving life (she is dripping). You

receive the substance of life from her. If it were a power-complex, you’d do it with bad means, but this way you only have to hold out the bowl.

Just don’t say no, otherwise the precious drops are lost - receive life, catch it! It has to be a church window, because you can see it only through a religious attitude.

The colors show when looking from the inside out, not from the outside in.

So, you are standing in the church (thus you don’t have to be afraid to derail), and you are looking out, meaning you have visions.

Church windows arevisions!”

With a laugh he pointed to the blue cross.

”Look here, your cross of temperance! Perhaps cold rationality as well, an annihilating

critique, wanting ’only the spiritual.’

Und der Satan kommt verschmitzt, Wenn man einen Rausch besitzt.

Und mehr und mehr nach diesen Schritten hat der Teufel ihn geritten.

You have to know about your feelings and take them seriously, within the frame of what is possible, not with rigid principles.”

A swan was swimming slowly toward us and called out.

Jung got up to fetch bread from the tower, then handed it to me: I should feed the swan, and I did.

Whenever a piece of driftwood came floating to the shore, I fished it out, for Jung’s fire-place.

Jung is pleased that his books are better understood by the common people than by the unworldly intellectuals who have lost their instincts.

When he gave lectures in America, he had asked for a small audience.

The organizers apologized for the crowd; it would only be for the first time because the regulations demanded public access.

Fig. 16: Sabi feeding the swan with bread.

Later there would be less because the people wouldn't understand him anyway.

But the crowd got bigger, so that in the end the police had to assist!

(Apparently people could feel that this man was living what he spoke.)

Jung continued, saying that humility requires an unprejudiced attitude with a corresponding behavior.

One should accept what next comes up with great humility and examine it carefully as to its value for life.

If 'it' is appealing, one should say 'yes' to it, but with great trepidation, because one never knows whether it's right.

Life is difficult, or it would be meaningless!

One should keep secrets; they enrich us.

This is why people invented mysteries when there weren't any. 'It' had to be kept secret.

This gives security, independence, forms a personality.

Many pastors don't understand the Book of Job, because they don't have a genuine relationship with God, only an assumed one.

So, they have no idea of the terror of the religious man before God.

The most important thing for man is his personal relationship to God (children education).

All of Job (whether from different sources or not) is built around this one experience: the relationship between man and God.

People with a genuine religious sensibility understand this immediately. (Again, the simple folk!) Sabi Tauber, Sabi Tauber: Encounter with Jung, Page 67-80

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638007020&sr=8-1

Review of The Art of C.G. Jung Edited by Ulrich Hoerni, Thomas Fischer, Bettina Kaufmann. (2022-01-15 04:31)

[paypal _donation _button border=”5”]



Image: Gaia Domenici

[1]Phanes Volume 3 - 2020

The successful publication of The Red Book (2009) has marked an important change in the history of C.G. Jung.

Not only has this colossal book upended our understanding of Jung—-expanding the horizon of scholarly research on Jung and visual works—-but it has also permanently shifted the perspective in Jung History. Indeed, after

The Red Book, it has become impossible to conduct an investigation into depth psychology, without considering Jung's engagement with art. Even more importantly, Jung's own images and pictures have become increasingly relevant to Jung studies.

The Art of C.G. Jung (2019), edited by the Foundation of the Works of C.G. Jung, is the first extensive work to include both a collection of essays on Jung and art, and a gallery of archival images of Jung's own visual production.

For this reason, The Art of C.G. Jung is bound to become required reading for present and future generations of Jung scholars.

As the president of the Foundation of the Works of C.G. Jung, Daniel Niehus, writes in the foreword, Jung's artwork presents unique features, some of which display 'similarities to the development in modern art of the early twentieth century' (7).

Such features are all present in the emblematic illustrations from Liber Novus, chosen for the front and back covers of the book.

The first essay of the collection, 'Images from the Unconscious.

An Introduction to the Visual Works of C.G. Jung' by Ulrich Hoerni, serves as an introduction for the rest of the book.

As reported by Hoerni, the 'first, albeit incomplete overview of [Jung's] creative work' happened during the biographical exhibition organised by the City of Zurich in the Helmhaus for the one hundredth anniversary of Jung's birthday, when paintings by Jung, facsimiles of Liber Novus and photographs of stone carvings were displayed (11).

Even though one had to wait until 1993 for an inventory of Jung's creative work to be compiled, a certain interest in Jung's relationship with visual arts had already been spreading since the publication of Memories, Dreams, Reflections.

Review of The Art of C.G. Jung. Edited by the Foundation of the Works of C.G. Jung. Ulrich Hoerni, Thomas Fischer, Bettina Kaufmann.

Translated from German by Paul David Young and Christopher John Murray. New York / London: W. W. Norton & Company, 2019.
ISBN 978-0-393-25487-7. £60.00. USA $85. CAN. $112.00. 192 pp.

Interestingly, Hoerni identifies six different phases in Jung's visual works, which differ from each other chronologically, thematically and in terms of pictorial technique used.

These are: drawings of fantasies; 'landscapes'; 'drawings of his future home in Küsnacht'; 'inner images'; 'items specific to his home, family, and intimates'; 'the Tower at Bollingen' (12-13).

In the second essay of the collection, 'C.G. Jung and Modern Art', Thomas Fischer and Bettina Kaufmann explore Jung's relationship with
modern art in detail. Moving away from Jung's controversial analogy between the work of

Picasso and Joyce and the pictures of his schizophrenic patients, the authors focus on ‘the possible sources of Jung’s cultural education and its influence on his understanding of art’ (20).

Fischer and Kaufmann investigate Jung’s interest in art, from his early days as a student in Basel to the end of his life. In particular, they dwell upon Jung’s engagement with Symbolism, his interest in the ‘psychological content’ of modern art (23), and his relationship with Zurich Surrealism and Dada.

In response to the controversy around Jung and modern art, Fischer and Kaufmann conclude their essay by arguing that ‘Jung did not engage superficially with modern art, but rather immersed himself in it on many levels during his lifetime’ (28).

So, if, on the one hand, from a Jungian perspective ‘modern art could only succeed if it reunited itself with content’, on the other hand, Odilo Redon or Giovanni Segantini’s Symbolism ‘corresponded more readily than modern art to Jung’s idea of art as a psychological expression. Contemporary literature, art and painting fascinated Jung only insofar as he could perceive human experience in them’ (ibid.).

The third essay is ‘C.G. Jung’s Concepts of Color in the Context of Modern Art’ by Medea Hoch. Starting from Jung’s association ‘colour = feeling’ (Jung [1932], CW 15:§213), and well aware of the absence of a ‘true color theory’ in Jung’s thought (35), the author explores Jung’s engagement with colour, both in his theoretical reflections and in his artistic production.

As Hoch shows throughout her essay, these two aspects appear deeply intermingled. Motifs such as ‘heaven and earth’ (36), the Middle Ages, and alchemy all bear witness to Jung’s fascination with the symbolic component of colour on a theoretical level. At the same time,as the author shows, both the symbolic meaning of ‘heaven and earth’ and medieval art are also reflected in Jung’s visual works (i.e. in his early landscape paintings and Liber Novus, respectively).

Moreover, as Hoch remarks, the Middle Ages had a certain fascination on abstract modernists and Dada artists whom Jung was in contact with, such as Sophie Taeuber-Arp and Hans Arp.

To conclude, Hoch reports Jung’s statement in his analytical psychology seminar, according to which ‘modern art […] began first by dissolving the object, and then sought the basic things, the internal image back of the object—-the eidolon’ (Jung [1925]: 51), and observes that, whereas ‘this process persisted for years for many artists of the avant-garde, Jung seems to have found his way to abstract forms and symbols quite naturally by means of Active Imagination (47).

The core of the book, as one could expect, is occupied by the gallery section, in which reproductions of Jung’s art are displayed and commented on. Jung’s visual oeuvre is reproduced according to the categorisation proposed by Hoerni in the first essay: the individual pieces are grouped into eighteen different sections, each of them followed y a detailed commentary.

The sections are: ‘Castles, Towns, Battles Scenes’ (1884-1928); ‘Landscapes’ (1899-1905);

‘Paris and Its Environs’ (1902); ‘Seascapes’ (1903-1915); ‘The House in Küsnacht’ (1906-1925), ‘Inner Images and The Red Book’ (1915), ‘Anima’ (1920-1925), ‘Systema Mundi Totius’ (1916-1925), ‘Mandalas’ (1920), ‘Phanês’ (1917-1920; spelling modified), ‘Spheric Visions’ (1919-1920), ‘Stars’ (1921-1927), ‘Cabiri and the Winged Snake’ (1915-1917), ‘Philemon’ (1919-1925), ‘Atmavictu and Other Figures’ (1919-1920), ‘Snakes’ (1915-1920), ‘The Stone at Bollingen’ (1950), ‘Memorials’ (1955-1961).

The last four essays of The Art of C.G. Jung focus on Liber Novus more specifically. The first one, ‘Intimations of the Self: Jung’s Mandala
Sketches for The Red Book’, by Diane Finiello Zervas, dwells upon the evolution of Jung’s mandala representations and conceptualisation.

As Zervas remarks, although Jung’s first fully fledged mandala drawings date back from 1917, he ‘began to make mandala-like forms in 1915’ (179) and ‘was familiar with the core concept underlying mandala symbolism from his research for The Psychology of the Unconscious (1912)’ (182).

Supporting her argument with a vast array of reproductions of sketches by Jung from August-September 1917, the author explores
the long gestation leading to Jung’s first mature representation of a mandala in the well-known Systema Mundi Totius (1917).

The second essay, ‘Matter and Method in The Red Book: Selected Findings’, by Jill Mellick, explores Jung’s technical choices as well as
innovations in the Red Book illustrations.

From choosing the pigments, the binding medium, the carrier and the painting surface material, and supported by several reproductions of Jung’s illustrations, Mellick observes similarities with, and differences from manuscript illuminators from the Middle Ages. Interestingly, as she remarks, Jung ‘was constantly brokering an uneasy peace among intensity, transparency and opacity.

To do this, he invented techniques’ (219). This essay gives a very detailed analysis of what Mellick defines, in her conclusive section, a ‘slow, demanding, taxing, irrevocable, risky, disciplined process in making The
Red Book’.

As Mellick concludes, during this process, Jung became ‘not only his own master and student but master of matter and method’ (230).

‘C.G Jung the Collector’, by Thomas Fischer, reconstructs the history of Jung’s collection in detail. Starting from Jung’s childhood, Fischer explores Jung’s fascination with collections, his coming ‘into contact with antiques’ (234) and the origin of his own collection.

As Fischer notes, ‘Jung’s apparently unmethodical collection of objects contrasts sharply with the systematic and passionate collection of
Sigmund Freud’.

As he points out, Jung’s interest seems to be moved by ‘comparative symbology and the systematic discussion of mythology’ (236).

These aspects are also reflected in Jung's interest in ethnography.
Fischer, too, dwells upon the recurrence of mandalas in Jung's collection, and by virtue of the diversity of such collection, concludes by stating that 'Jung cannot be called a collector in the usual sense'.

Indeed, 'viewing the collection in the larger context of his research interests makes clear that Jung collected primarily knowledge' (239-241).

The Art of C.G. Jung ends with 'A Selection of Illuminated Initials in The Red Book', by Ulrich Hoerni, in which selected illuminated
initials from Liber Primus and Liber Secundus are reproduced.

A short commentary, preceding the reproduction of the illuminated initials, explains that 'Jung did not make personal comments on the meaning and motifs of the illuminated initials in The Red Book'.

Although some of them seem to 'be partly understood in reference to his other visual or literary works', given the 'absence of any finished information a final interpretation is ultimately impossible'.

As Hoerni ultimately notes, the illuminated illustrations are subject to stylistic variations whose application 'roughly follows the stylistic development of classic European modern art' (246).

The Art of C.G. Jung encompasses all aspects of Jung's relation to art: from his artistic reception and preferences, through his hermeneutical confrontation with Modernism, to his own artistic experimentation.

All these aspects are researched and explored in detail, and offer the readers a wide, and insightful overview of an inescapable component
of Jung's engagement with art, which is bound to become ever more relevant in the study of Jung.

In spite of the richness of the subject and the meticulousness of the analysis, however, the entire book is written in a very clear style, which makes it accessible to both specialists and the general public.

By virtue of this, we cannot but be grateful to the Foundation of the Works of C.G. Jung for granting us such an abundance of historical information and archival reproductions. Gaia Domenici, Review of The Art of C.G. Jung Edited by Ulrich Hoerni, Thomas Fischer, Bettina Kaufmann, Page 1-5

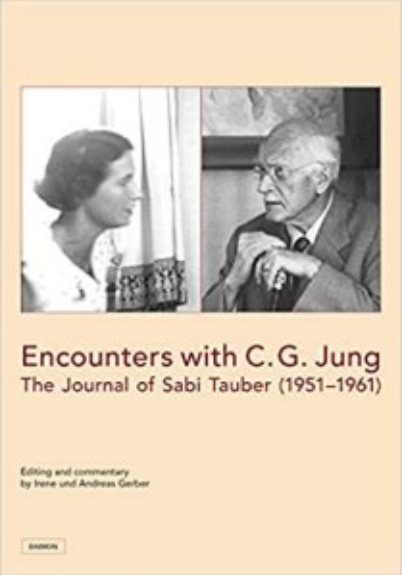
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1. https://phanes.live/phanes-3-2020/

Men get hypnotized only by the sexual character of this eros, but it's not sexual at all. **(2022-01-15 04:37)**

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

1956

Perhaps I'm getting better at living through the storms within my heart, while all around me, the waves are subsiding.

"To suffer because of others" certainly hurts, but it also leaves a vague feeling of impotence and insincerity.

"To suffer oneself" is not easier, but it gives dignity and a chance to act. It is experienced as essential, right, central.

One day in March, with a heart in turmoil, I sat vis-a-vis Jung, his face lit by the evening sun.

It seemed deeply akin to me, known since times immemorial.

For a while, though, I was unable to summon up the courage to talk honestly about what was on my mind, until I heard Jung's encouragement, "Just say everything straight out, as essential as you can be!"

My question nevertheless must have sounded rather shy and a bit nebulous, but his answer was unequivocal and courageous:

"What is right in the first, biological phase of life is not right in the second, other phase of life.

There is a total reversal in values.

If values and perspectives don't change, a neurosis will surely develop at forty, midlife.

A complete transformation has to take place, lest there be death.

The passage to the second phase starts at the darkest end.

Men, for example, generally believe that it starts with sexuality (brothels are sustained by married men).

But the development in the second phase must lead to the great eras that holds the human community together (which is transpersonal, not personal).

Men get hypnotized only by the sexual character of this eros, but it's not sexual at all.

If someone still tries to solve the problem on the sexual plane, he ends up in a depression because he missed the meaning.

A man has to serve his anima (La maittresse) like a knight, just as the animus should

serve the woman and not dominate her!

Then both are redeemed.

In the case of identification, the servant (animus) has become master and vice versa.

Animus and anima are true half-gods.

If a man comes to feel his anima, he has to stop and say to himself: 'Still, be quiet, the goddess is present!'

He has to go into submission and be committed to her.

But if a man has only cursed and suppressed his anima, then of course she remains in-

ferior, dull, and stupid.

He has, then, to make her aware of her unconsciousness!

A woman who cannot include her soul in intercourse is mere anatomy.

Women must have an enormous claim.

Sexual intercourse in the second phase of life can oftentimes feel deeply humiliating for the wife in a marriage, if she functions as the legitimate prostitute of her husband.

One must see it absolutely as it is.

The real marriage begins where adultery seems to take place.

At that point a true, real relationship may begin, actual love begins!

If nothing is there, the marriage has no value.

If one partner loves someone outside the marriage, it is his very own, personal business, perhaps following his innermost law.

No special ’gestures’ are needed, like touching, sexual intercourse etc.; they do not matter.

The subjective inner truth is the absolute essence (independent of gestures); that is the innermost freedom.

This problem reaches everybody who has a claim to spirituality – precisely because it means spiritual growth.”

Then I asked, what actually is a depression?

Jung answered: ”Whoever is standing too high is, in fact, depressed, that is, his expectations of himself are too high and he is living in the clouds instead of down to earth.

He has to come down and see himself in the lowliest role.

If it is a man, he has to let himself be employed as the servant of his anima.

Face-to-face with a woman of value he must be aware of his own unworthiness, otherwise instinct does not live within the relationship.

For example, at a party I may think of myself as the distinguished ’Herr Professor’ and all

the ladies behave perfectly (none of them will suddenly jump at my throat!)

But if I am at the same time aware of my humanness, of my gorilla-nature, then instinct is alive too, is a reality that lives within, alongside.

Body means reality. Sometimes the body is an abyss and one gets engulfed, while spirit flutters around by itself like a butterfly.

A dangerous separation ensues that leads to death, for one lives outside of reality. Vitality in its fullest is experienced when one lives totally within the body and with the body!

Every spiritual progress includes a better connection to the body. (Yoga!)

An earthly union wants to form.

Without connection to the body, spiritual progress is simply nonsense. Where a soulful connection exists, we should think: 'Beware, you are in higher presence!'

A God or a Goddess is present.

It doesn't matter who it is.

It is a sacred mystery that belongs wholly to oneself. It is pure experience, and the freedom of the soul!"

It was precisely what I experienced right then and there, during this sacred hour of the evening.

It was so strong that I felt like bursting.

I simply had to cry.

Jung said calmly, "As your husband I wouldn't understand your tears.

I would get angry, just as I did with my wife, because, as husband, I couldn't satisfy that claim.

These tears don't come from being sad, but from being alive, and from the presence of

the god and the goddess.

It is a claim of the soul, a soul-connection, which I can satisfy now because I'm not your husband, but a god.

Your husband can't do this, because he satisfied your biological needs of the first part of your life.

Soul-connections outside the marriage are absolutely legitimate in the second half of life.

I told him how there were moments now when I would feel life very intensely, as if before I had never really lived.

"This is the joy of one re-born," he said softly into the serene peace of the evening.

In the middle of May, Jung brought his mana for the second time into our home, making himself available for an evening with us and our closest circle of friends.

Our house was filled with joy and expectation long ahead of the event.

We all, adults and children alike, cleaned up our own rooms and then the whole house, as if in preparation for a very special 'holy day.'

He felt it.

His eyes were radiant, and the magic of his words filled our hearts with a sacred fire.

He sat in Ernst Jung's 'grandfather chair', which Lotti had fetched with a handcart.

Our friend Peter brought his favorite wine.

There were colorful flowers and candles everywhere.

Those who had the courage to ask open and honest questions were greatly rewarded.

We all listened with rapt attention. Saba Tauber, Saba Tauber: Encounters with Jung, Page 100 -102

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=Jung+tauber&qid=1638185564&sr=8-1

Jung's Soul: Women are my most dangerous opponents, since they have my qualities.
(2022-01-16 04:11)

[paypal _donation _button border="5"]



[1]Black Books

”I always want a great deal from you.

Women are my most dangerous opponents, since they have my qualities.

That’s why you can confuse me so easily with the black one [Toni Wolff.]

I also have golden goat eyes and a black coat.

I place myself between her and you.

The white one [Maria Moltzer] is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can’t at all lose yourself there.

You just suffer too much from her.

She was dangerous before, but no longer.

She is just embittered against you because I am stronger than her.

But the black one is dishonestly clever.

I understand that you love her, but I would like to get rid of her. It’s unclear whether I will succeed.

There are human matters which I cannot master.

But I will always be against her.

So pay attention. Not too far away from me!” Jung’s Soul, The Black Books, Vol. VI, Page 258-259

Maria Moltzer, in all likelihood. Years later, Toni Wolff, referring to a dream in which Moltzer appeared, noted, ”Am I like M. M.-or is she C.’s anima- inhuman?” (August 20, 1950, Diary 0 , 78). The Black Books, Vol. VI, Page 258, fn 264

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3RXP2UDXRHYN0&dchild=1&keywords=jung+black+books&qid=1609168165&sprefix=j

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Misunderstanding Jung: the Afterlife of Legends (2022-01-16 04:31)

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[1]Misunderstanding Jung: the Afterlife of Legends, Journal of Analytical Psychology, 2000, 45, 459-472

Misunderstanding Jung: the Afterlife of Legends by Sonu Shamdasani

C.G. Jung has almost become completely fictional.

When Frank McLynn's biography appeared in 1996, I had thought that the bottom had finally been reached.

So I titled my review of it, 'Why are Jung biographies so bad?' (Shamdasani 1996b).

In the April 2000 issue of the Journal of Analytical Psychology (also featured on its web-site) F. X. Charet declares:

McLynn's literary style and mastery of the sources makes this biography stand out as the most readable and thorough that has been published to date. His judgements are often astute and perceptive . . .(p. 203)

No examples or evidence of this are given.

What is worse is that such statements evidently evaded questioning and red ink by the editors of this journal and the experts on Jung history that one assumes reviewed it before publication.

Clearly, the bottom had not been reached. Jung history, as I have argued, has become increasingly dominated by 'History Lite', or evidence free history (Shamdasani 1999b & forthcoming).

Charet's idiosyncratic account of Jung scholarship is littered with erroneous statements and repetition of worn out legends.

In the following, I will restrict myself to false, mistaken and egregious comments about my work.

Commenting on several works by Eugene Taylor and myself that critiqued the Freudo-centric reading of Jung and demonstrated the significance for Jung of the work of William James, Frederic Myers, Theodore Flournoy, Charet concludes:

Valuable as this line of enquiry might be, and while there are indications of the direct

and significant influence of Janet and Flournoy on Jung, it has not yet been adequately demonstrated that a direct line exists from Myers to Jung, nor has the exact nature and extent of James's influence upon Jung been the subject of detailed study. (p. 207)

This calls for comment.

In his 1980 article, 'William James and C. G. Jung', Eugene Taylor drew together a number of Jung's acknowledgements of James and argued that James was significant for Jung in five main areas:

According to Jung's own account, James's writing helped to shape his earliest formulation of psychological types; James was the guiding spirit in the direction Jung took in diverging from Freud over the essential nature of psychic energy; he influenced

Jung's definition of science, and his views on the collective unconscious.

Early on James impressed Jung with the importance of viewing personality as a holistic

totality that quite transcends the bounds imposed on it by the rational mind. (Taylor 1980, p. r 57)

He goes on to provide evidence for each of these claims.

Building upon this, I presented more statements of Jung's acknowledgement of James in 'Memories, dreams, omissions' in l995, and gave further indications of the significance

that the work of James and Flournoy on the psychology of religion had for Jung (Shamdasani l999a).

It is one thing to question any of these specific points - and such discussion would be welcome.

But to state that 'the exact nature and extent of James's influence upon Jung has not been the subject of detailed study' is surely disingenuous.

After demonstrating the significance that James had for Jung, Taylor went on to reconstruct James's 1896 lectures on exceptional mental states from James's lecture notes, marginal annotations, and newspaper reviews (Taylor 1983).

This was one of the most remarkable scholarly achievements in intellectual history in recent times.

This work forms an indispensable source book for the state of psychology and psychotherapy at the end of the nineteenth century, and a window into several contexts and debates that critically informed Jung (it was not reviewed in this journal).

It was then a commonplace of Jam es scholarship that after the Principles of Psychology in 1890, James abandoned psychology for philosophy.

Taylor demonstrated that this was false, and reconstructed the continuities in James's work.

He showed how James had developed a dynamic psychology of the subliminal in the 1890s, and, that far from abandoning psychology, James's late work in part constituted a critique of the positivistic epistemology of the new psychology, that was to enable the transformation of psychology (see Taylor l996a).

These developments allowed James's psychology to be viewed in an altogether new light.

This in turn enabled the connections between his work and that of Myers and Flournoy to be grasped in a new way.

Taylor also presented further details concerning Jung's associations with Adolf Meyer, James Jackson Putnam and William James that gave more evidence of Jung's independence from psychoanalysis (Taylor 1986).

Jung made several acknowledgements of the personal and intellectual significance

for him of Theodore Flournoy.

It was on reading his From India to the Planet Mars in 1988 that the genesis of Jung's work began to become comprehensible to me.

I stated that Flournoy's influence on Jung was arguably greater than that of Freud (Shamdasani 1990, p. 39).

In 1988, I began to study Myers's work and encountered Taylor's work.

A dialogue between us commenced.

The convergence of our research and the assembling together of our various pieces of the jigsaw puzzle resulted in 1990 in an understanding of the strong linkages between James, Myers, Flournoy and Jung.

Following Myers, Flournoy had called their work subliminal psychology.

Subliminal psychology was not monolithic, and there were differences between James, Myers and Flournoy.

However, there was broad agreement on many fundamental issues, as well as close friendship.

Thus in critical respects, their work was inseparable.

I presented an account of these connections in 1991 at a lecture to the Analytical Psychology Club of Western New York in Buffalo (thanks to Paul Kugler) and Taylor presented an account of these connections

in his paper 'Jung in his intellectual setting: the Swedenborgian connection' (Taylor 1991).

We claimed that the Freudocentnc reading of Jung has led to the complete mislocation of Jung’s work in the intellectual history of the twentieth century.

Initial statements of this argument had thus been made public at that time.

During the same period, the Freudocentric reading of the origins of psychoanalysis had simply been exploded by decades of Freud scholarship.

In place of the immaculate conception myth - through which psychoanalysis was seen

to have arisen from the twin sources of Freud’s self-analysis and clinical work - the origins of psychoanalysis have been contextualized in terms of developments in nineteenth century biology, neurology, anthropology, psychology, psychiatry, philosophy and psychotherapy.

This had critical consequences for the Freudocentric reading of the origins of Jung’s work.

For the ’Freud’ from whom Jung supposedly drew his ideas turns out to have been a myth created by the psychoanalytic movement.

Critical developments in Freud scholarship - which did much to confirm and expand many of Jung’s critiques of Freud - had as little impact in Jungian circles as they had had in Freudian circles.

A non-Freudocentric account of the origins of psychoanalysis enables a new account of the rise of modern psychotherapy and psychoanalysis, and Jung’s role in these (on this issue see my ’Psychoanalysis Inc’).

At that stage, Frederic Myers’s work had mainly been approached from the angle of Victorian spiritualism, with which psychical research was widely conflated. Much of this left a lot to be desired.

A study of Myers’s work from the angle of the history of psychology (Shamdasani 1993).

I indicated that this should be considered in part as a genealogy of Jung’s method of active imagination and concept of the autonomous psyche (ibid., p. 1 26).

I had assumed that the connections with Jung’s work would be apparent to any informed and open-minded reader.

Copies of Myers’s Human Personality and its survival of Bodily Death (1903) were

available then, and there had been a reissue by Arno Press of his papers on the subliminal consciousness.

The same was not the case with Flournoy, so I prepared an enlarged reissue of the first English edition of From India to the Planet Mars (also not reviewed in this journal).

As Jung's tribute to Flournoy - which appeared in the German edition of Memories, Dreams, Reflections - was not available in English, I included this as well.

As the otherwise excellent French reissue of 1983 of From India to the Planet Mars suffered from a certain teleology - Flournoy as the man who supposedly failed to be Freud - I endeavoured to present Flournoy in his own right.

Flournoy's work was fundamentally based on the work of Myers.

Without Myers's concept of the subliminal consciousness - which was informed by

James's notions of consciousness - and Myers's psychologization of mediumistic

experience, From India to the Planet Mars simply could not have been written.

In his review of Myers's Human Personality, Flournoy claimed that if future discoveries confirmed Myers's thesis of the intervention of the discarnate, then his name would join those of Copernicus and Darwin: 'he will complete the triad of geniuses who have most profoundly revolutionized scientific thought, in the order, Cosmological, Biological, Psychological' (Flournoy l911).

A reading of the correspondence of James and Flournoy makes clear their proximity and alliance.

As James put it to Flournoy in his penultimate letter to him, 'we seem two men particularly well fa its pour nous comprendre' (Le Clair 1966, p. 239).

Thus, it would have been impossible for Jung to have been significantly influenced by Flournoy, as Charet admits, without also taking on board fundamental aspects of the work of Myers and James.

Such a view is simply incoherent.

If the Freudocentric reading of Jung was a legend, the question arises as to how it came about.

In 1996 I presented an account of its genesis (Shamdasani l996a). In the same year, Taylor presented a synoptic account of our researches and the state of Jung scholarship (Taylor l996b).

As with the subliminal psychologists, there are differences of perspective between us, but also a broad band of consensus.

Thus by 1996, I had reconstructed the genesis of subliminal psychology in the l880s; Taylor had reconstructed its development in the 1890s; I had reconstructed its climax and decline in the 1900s; Taylor had presented a synoptic argument demonstrating Jung's connection with this psychological tradition; and both of us had accompanied our reconstructions with scholarly editions which made available critical primary texts.

Considering this to have been sufficient to support the arguments we had put forward, I

continued with my project of providing an account of the genesis of Jung's work.

This necessitated a new account of the rise of modern psychology, psychotherapy and, in part, of the human sciences.

This is presented in the recently completed first volume of my Prisms of Psychology: Jung in History.

From my current perspective and after further textual and archival research, the arguments that Taylor and I developed a decade ago seem quite conservative.

I would now argue that the significance of James, Flournoy and Myers for Jung goes far

beyond what we had previously claimed.

This is laid out, inter alia, in the first and second volumes of my work.

As regards the reception of these views in Jungian circles, they were initially largely ignored as a negative hallucination.

More recently, they have sometimes been spoken about as if they had always already been known.

The same fate befell the research on the composition of Memories, Dreams, Reflections

independently conducted by Alan Elms and myself.

Here, Charet makes a number of misstatements that require correction.

Once again, old legends persist; threads of new information are simply embroidered into old patchworks.

In the 1950s, there were several attempts at biographies of Jung.2

In 1952, Lucy Heyer, the wife of Gustav Heyer, proposed a biography of Jung.

Jung agreed to the project, and Paul Mellon agreed to fund it.

She commenced on it in the following year, and for a period of time, had weekly interviews with Jung.

Dissatisfied with the results, Jung discontinued the project in 1955.

Meanwhile, the legendary publisher Kurt Wolff had unsuccessfully tried to get Jung to write an autobiography for years.

In the summer of l956, he suggested a new project to Jung at the Eranos conference, along the lines of Eckermann's Conversations with Goethe.

An early provisional title was Carl Gustav Jung’s Improvised Memories.

It was to be presented in the first person.

Jolande Jacobi proposed Aniela Jaffe for the task, because, as Jung’s secretary, it would be easier for her to ask questions concerning his life in free hours.

Jung made available a number of autobiographical materials for Jaffe to use as she saw fit in her ’future biographical work’ (Jung to John Barrett 3 October 19 57, Bollingen archive, Library of Congress).

Like Lucy Heyer, Jaffe undertook a series of regular interviews with Jung, which she noted in shorthand.

These notes were later typed out.

Copies of these notes are currently in the Library of Congress in Washington and at the

ETH in Zurich (hereafter referred to as the ’transcripts’). In these interviews, Jung spoke about a wide range of subjects. Jaffe, with the close involvement of Kurt Wolff, selected material from these interviews and arranged it thematically.

This was then organized into a series of approximately chronological chapters.

During this process, Jung wrote a manuscript at the beginning of 1958 entitled ’From the earliest experiences of my life’.

The opening lines of this manuscript make clear that it was addressed, first and foremost, to his children.

With Jung’s permission, Jaffe incorporated this manuscript into Memories.

She also incorporated excerpted versions of some other unpublished manuscripts of Jung, such as autobiographical material from his 1925 seminar, and accounts of some of his travels.

Finally, Jung contributed a chapter entitled ’late thoughts’.3

According to Hull, Jaffe rewrote parts of this.

During the composition of the work, there were many disagreements between the parties involved concerning what the book should contain, its structure, the relative weighting of Jung and Jaffe’s contributions, the title, and the question of authorship.4

In the editorial correspondences, the work was sometimes referred to as the autobiography, the ’autobiography’, the so-called autobiography, the biography, the ’biography’ and the so-called biography, even in the same letter.

The publishers involved were not oblivious to the fact that an autobiography of Jung - or

something that could be made to look as much like one as possible - held far greater sales potential than a biography by the then as yet unknown Aniela Jaffe.

There were also legal wrangles between the publishers involved as to who held the rights of the book.

At one point, a plan was considered to publish the unedited transcripts.

Regrettably, this was abandoned, as the work was intended for the general reader. Jung's attitude towards the project fluctuated.

After reading the early manuscript, he criticized Aniela Jaffe's handling of the text, complaining of 'auntifications' (Shamdasani 1995, p. 130).

Hull subsequently wondered whether the tension between Kurt Wolff's desire to publish Jung's autobiography and Aniela Jaffe's attempt to take over Lucy Heyer's project to write a biography was responsible for some of the difficulties which ensued.

Charet informs us that 'Jaffe tells us, Jung went through the entire manuscript' (p. 209).

He also states that 'Jung wrote a number of chapters himself, dictated others and went over the rest' (p. 2 10).

Contrary to Charet's claims, none of the chapters were 'dictated', a charge that used to incense Jaffe, as I indicated in my study (p. 123).

It is true that Jaffe wrote that Jung 'read through the manuscript of the book and approved it' (Jung 1962, p. 9).

However, Jung never saw nor approved the final manuscript.

The manuscripts he did see went through considerable editing after his death.

Both Elms and I had given indication of this in our studies.

A further example of this is the following statement from the minutes of a discussion between Aniela Jaffe, Mr Rascher and Mrs. Poggensee:

Collins have made a few very good suggestions for abridgements which she has followed.

Above all, the 'extraverted' and somewhat superficial accounts of London and Paris should be omitted, Africa somewhat cut, whilst all 'introverted' sections should be extended and somewhat built up in places.

The section of the meeting with James and Flournoy (sic) should further be cut according to Pantheon as well as those with Oeri and Zimmer, whereas we will retain these. (22 January 1962, Rascher archives, Zentralbibliothek, Zurich, tr. mine)

It is critical to note that these deliberations concerning how introverted or extroverted

the book should be, how many of Jung's travels should be included, and whether the likes of Flournoy, James, Oeri and Zimmer were in or out, took place after Jung's death.

I submit that these are by no means minor changes (the chapters on Paris and London were amongst those which Jung had actually read through).

There are also instances where Jung's specific recommendations were not carried out.

One example is the following footnote of Jaffe in the Countway manuscript, in reference to the chapter 'The confrontation with the unconscious':

The strong excitement Jung underwent still reverberates when he tells of these matters. He proposed as the epigraph for this chapter the quotation from the Odyssey, 'Happily escaped from death'. (p. 213)5

Underneath this, there is a note signed 'WS' (Wolfgang Sauerlander, an editor at Pantheon, and the co-editor of the Freud/Jung correspondence): 'Why not use as motto (there are other mottos, f. i. p. 23 1)'.6

This was crossed out.

One also sees from this that a number of Jaffe's notes were also cut.

Several chapters in the book are based on Jung's own writings.

Here again, the manuscripts Jung wrote do not exactly correspond to what was printed in the final work.

One sees this clearly in the treatment of Jung's 'From the earliest experiences of my life'.

Some passages were deleted, and other passages were added by Jaffe from her interviews, and further changes were made by others involved in the project.

Concerning alterations that were made to the text and passages that were deleted, Charet claims:

In terms of allocating blame, it now appears that it was Jung's own immediate family and through the pressure that they exerted on Jaffe that the majority of the changes were made. (p. 210)

In my view, this is fallacious.

Two strata of alterations need to be distinguished.

The first stratum consists in the manner in which Jaffe utilized materials from her interviews with Jung, and edited the manuscripts of Jung which she utilized.

The second stratum consists in changes made between the first manuscript she

prepared and the published version.

As I indicated in my study, many people were involved in the second stratum of changes.

A number of alterations of the manuscript were made at the request of a representative of the Jung family at a late stage of the editorial process.

It has by no means been established that the bulk of the alterations in the second stratum were made at the request of the family.

A line by line comparison of the transcripts with subsequent manuscripts and the published English and German versions, together with the study of editorial correspondences, shows that the bulk of the deletions and changes lie in the first stratum, i.e., between the transcripts, Jung's manuscripts and the first German manuscript.

Whilst statements in the transcripts which appear in the published version are generally reliably reproduced, in many cases the context, mood and associative connections are lost.

Whole sequences are remade with elements drawn from different sources in a form of mosaic work.

This reordering often recasts the meaning of statements.

I personally find the transcripts far more interesting, profound, informative, moving and humorous than any of the later manuscripts or the published versions.

One discrepancy occurs in a passage which Jaffe cited in her introduction to Memories, in which Jung spoke of the fateful nature of his books, and the physical symptoms he had when he did not write down his early memories.

According to Jaffe, Jung said, 'Thus this "autobiography" is now taking a different direction from what I had imagined at the beginning' (Jung 1962, p. 8).

The corresponding passage on page 303 of the transcripts reads: 'It has already taken a completely different direction, from what I had imagined at the beginning' .7

The word 'autobiography' does not occur.

In addition, the order of the sentences in the passage as a whole have been rearranged, and the specific symptoms - loss of appetite, feeling of being poisoned - omitted.

Selectivity is an inherent part of any editorial process, and it is not illegitimate for a biographer to shape their materials according to their own perspectives to form their portrayal of their subject.

Thus it is not a question of 'allocating blame', as Charet would have it.

Critical problems enter, however, when a particular biographer's portrayal is identified with a subject's own self-understanding.

In my view, this is precisely what occurred in the case of Memories, Dreams, Reflections, and has been the cause of endless misunderstandings and the proliferation of legends.

From my researches, I would claim that Jung's self-understanding and styles of self-portrayal8 - in as much as I have been able to reconstruct them through documents and interviews – were quite different from Aniela Jaffe's understanding and portrayal of him.

As Jung saw it, his multiple facets required a variety of different approaches.

This is borne out by the following letter.

At Ruth Bailey's suggestion, E. A. Bennet was contemplating writing a biography of Jung from a medical perspective.

Initially, this was viewed as complementary to Jaffe's project.

Jung also gave interviews to Bennet and was directly involved with his project. In 1956, Jung wrote to him:

As you know, I am a somewhat complicated phenomenon, which hardly can be covered by one biographer only . . . Therefore I should like to make you a similar proposition, namely that you proceed along your line as a medical man like Philp has done on his part as a theologian. Being a doctor you would inquire into the anamnesis of your patient and you would ask the questions and I would answer as a patient would answer. Thus you would move along the lines of your habitual thinking and would be enabled to produce a picture of my personality understandable at least to more or less medical people. Philp certainly would produce a picture of my religious aspect, equally satisfactory. Since it is undeniable that one of several aspects is medical, another theological, a biography written by specialists in their field has the best chance of being accurate, although not comprehensive in as much as the specifical psychological synthesis would demand somebody equally at home in primitive psychology, mythology, history, parapsychology and science - and even in the field of artistic experience.9

Thus as Jung saw it, any biography of him would inevitably be shaped by the presuppo-sitions and personal equation of the biographer.

The multifaceted nature of his life and work meant that there simply couldn't be a definitive biography of him.

In this regard, the supposed status of Memories as Jung's autobiography gave it pre-eminence over any other work.

Charet contends that 'in the light of Jung's own direct involvement in the creation of Memories, Dreams, Reflections, it is difficult to sustain Shamdasani's final judgement' (p. 210).

The judgement in question is presumably my contention that Memories was not Jung's

autobiography.

Charet adds that 'Alan Elms' own reading of Jung's behaviour ... is more psychologically persuasive' (ibid.).

In support of this claim I had reproduced some documents, which, because of their significance, I do so again, together with the linking remarks.

The specific issue I raised - whether Memories should be regarded as Jung's autobiography - was not discussed by Elms, nor did he cite the following documents:

'On 5th April 1960, Jung wrote to Walter Niehus-Jung, his son-in-law and literary executor':

I want to thank you for your efforts on behalf of my so-called 'Autobiography' and to confirm once more that I do not regard this book as my undertaking but expressly as a book which Frau A. Jaffe has written . .. The book should be published under her name and not under mine, since it does not represent an autobiography composed by myself. (Jung to Walther Niehus-Jung, 5 April 1960, C. G. Jung: Letters, vol. 2, p. 5 50, trans. modified)

'On 25th May, 1960, Herbert Read wrote to John Barrett concerning the book':

It now appears it will have some such title as: Aniela Jaffe 'Reminiscences, Dreams, Thoughts' with contributions from C. G. Jung. (Herbert Read to John Barrett, 25 May 1960, Bollingen archive, Library of Congress)

'Following these negotiations, a resolution of the Editorial Committee of the

Collected Works of Jung was drawn up, allowing the book to be published outside of the exclusive contracts with the Bollingen Foundation and Routledge and Kegan Paul.

It contains the following statement':

1. G. Jung has always maintained that he did not consider this book as his own

enterprise but expressly as a book written by Mrs. Jaffe. The chapters written by C. G. Jung were to be considered as his contributions to the work of Mrs. Jaffe. The

book was to be published in the name of Mrs. Jaffe and not in the name of C. G.

Jung, because it did not represent an autobiography composed by C. G. Jung.

(Letter of C. G. Jung to Walter Niehus dated 5 April 1960)

On a conference held on the 26th August between Prof. C. G. Jung, Mr. John

Barrett, Miss Yaun Gillmor, Sir Herbert Read, Mr. and Mrs. W. Niehus-Jung and

Mrs. Aniela Jaffe, C. G. Jung confirmed again that he did strictly consider this book

as an undertaking of Mrs. A. Jaffe to which he had only given his contributions ...

The Editorial Committee decides hereby formally that it will not approve any

decision of the Executive Subcommittee which would add the book of Mrs. A. Jaffe

to the Collected Works (’Resolution of the Editorial Committee for ’The Collected

Works’ of Prof. C. G. Jung’, Bollingen archive, Library of Congress, signed by Jung

on 29th November, 1960, and by John Barrett on 13th December, 1960).

(Shamdasani I995, pp. I }2-3).

Whilst Memories was variously referred to by the parties involved during its

composition, including by Jung, I contend that the context of these statements

gives them special weight and significance.

Hence I do not think that Jung was lying when he wrote his letter to Walther Niehus on 5 April 1960, when he made his statements at the editorial meeting on 26 August 1960, and then again when he reviewed these statements and signed the above declaration on 29 November 1960.

There is also no evidence that he was of unsound mind when he did this.

More could be said about the discussions of this issue which went on, and this will be taken up elsewhere. But when documentation is flagrantly ignored without being properly cited, one wonders if there is much point.

I will simply cite a few examples.

In the minutes of a meeting between Dr Karrer (Jung’s lawyer }, Mr Niehus, Mr Rascher s Sr, Mr Albert Rascher and Mrs. Poggensee on l May 1959, it is noted that Mr Niehus had spoken with Jaffe and Jung, and reported that ’the matter had not been planned as an autobiography but as a description and interweaving of personal conversations’.

The minutes noted that ’one still does not even know, whether the book will sail under the flag of ”Jung” or ”Jaffe’”.

It was also noted that ’Herr Niehus added that Herr Prof. Jung himself did not want the word ”autobiography” to be used’ (Rascher archives, Zentralbibliothek, Zurich, tr. mine).

All that I have personally endeavoured to do has been to respect Jung’s wishes in this regard.

A contract between Pantheon and Rascher Verlag, dated 22 February 1961, contained the following clause:

In his letter to us of 18th January, Prof. Jung himself spoke of 'my so-called 'biography": with this it is then clearly expressed, that what Prof. Jung has dictated to Frau Jaffe it is not a real biography and still less an autobiography. (Rascher archives, tr. mine)10

In 1963, E. A. Bennet wrote a review of Memories. In his opening paragraph he stated:

'It is an unusual book and apparently it has been a great problem to reviewers, many of whom accepted it as an autobiography. Certainly it is not that' (Bennet 1963).

Bennet was almost alone amongst commentators to see this.

I would also like to quote from a letter that I received from the late Franz Jung, after reading my study:

It gives me at least some proofs, what I before only guessed, that not everything has

run straight and we do not even know m what extent C. G. J. was aware of and

agreed to the formulation or the omissions Frau Jaffe, Hull or even third parties were

actually doing. It is very good that you recalled to our memories the letter April 5th

1960 and the letter of Herbert Read to J. Barrett, 25th May 1960, with proposing a

title which makes clear who the author was. Today most people do not know these

statements and take wrong conclusions. 11

It seems that they still do. Some legends die hard.

I can only conclude by reiterating a (utopian?) plea that I wrote at the end of Cult Fictions:

The present book has at the same time been a treatise on method, a plea for minimal

standards of scholarship, not only in Jung history, but also in its reception. For

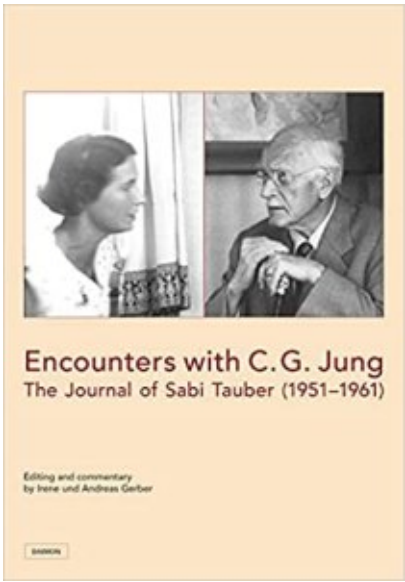
without responsible and informed reception, the efforts of scholars are nullified.

(Shamdasani 1998a, pp. 83-4) Sonu Shamdasani, Misunderstanding Jung: the Afterlife of Legends, Journal of Analytical Psychology, 2000, 45, 459-472

1. https://www.ingentaconnect.com/content/bpl/joap/2000/00000045/00000003/art00007

On Psychological Insights (2022-01-17 02:02)

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On Psychological Insights

Ignaz Tauber: Hans Baumann wants to speak.

Hans Baumann: I wrote Prof. Jung a letter with a problem that has already preoccupied me for a long time.

It was quite difficult to precisely formulate my question in that letter.

I’ve been thinking about it again, and it ends up being the following: In regard to our

scientific insights we naturally only have our human sense organs at our disposal, and insofar as all our insights are human insights.

But the object we recognize is outside of the human condition.

On the other hand, wherever we occupy ourselves with psychological problems, it is an introspection.

We are, therefore, in considering the question, simultaneously subject and object.

And for me personally, that makes all psychological insights, in a certain way, doubtful in regard to the numinous.

G. Jung: Yes, this is in effect a somewhat complicated epistemological problem.

There are certain things we must first clarify.

Let’s take the natural sciences, for example.

In the natural sciences you have a so-called real object that is in no way tied to your psyche.

It is independent.

I mean, you can die and the object is still there.

With the psychic it is apparently a wholly subjective business, in that it only functions as long as you psychically function.

Apparently.

But if one examines this more closely, we are actually dealing, in the case of the natural sciences, with insights that hinge on an external object that is difficult to recognize.

Which means, they are conditioned by the object.

How difficult these observations are, demonstrates, for example, modern nuclear physics.

It is extraordinarily difficult to get a picture of what’s happening in nature.

Here we come to a point (as you have correctly emphasized in your letter) where the experiment, or the observation, disturbs the process and distorts it beyond recognition, so that you either can observe it only in part, by sacrificing other things - because if you want to see one thing you have to sacrifice the other - or that the reliability of the observation is completely put in question by the uncertainty principle.

It is therefore not an easy thing to see the ”object as is. ” We are always ”on the way towards it.”

It follows that all insight is in some way anthropomorphous.

Let’s take, for example, Niels Bohr’s model of the atom, the planetary model.

That is an anthropomorphous model.

If we sort of compare the electrons with planets revolving around a core, it is not really accurate.

Because an electron is rather an electrically charged cloud that cannot be compared to a tiny planet.

These are exactly such ”anthropomorphisms,” which also occur in natural sciences.

Now, in psychology it is also a matter of dealing with the perception of certain processes that are difficult to discern, which actually lay beyond, or are the basis of, our psychological observations.

This you see for example with our dreams.

It is not even certain that they are the way you remember them, but are probably quite different, yet unrecognizable.

Only upon awakening do they clothe themselves in images.

processes in the unconscious they are virtually unrecognizable, equally as much as the processes in the atom.

This is why the conceptualization in modern psychology of the unconscious has remarkable parallels with the terminology of nuclear physics, simply because they both come up against the unknowable.

Now, our idea of psychology is that which I know about these inner processes. That is psychology.

Recently, a university professor told his students that we didn’t really need psychology, because that was what one knew about oneself anyway.

This is exactly as if a professor at the medical faculty would say, ”Anatomy you don’t need, that’s what you have, what you are!

And physiology you don’t need either.

After all, you can digest without knowing anything about physiology.

You don’t need a textbook in order to digest. This you are; this you do, you do it every day!”

This shows that there is a general prejudice that assumes the psyche is what we know about ourselves.

But in truth the psyche is precisely that which we don't know about ourselves!

What we know about ourselves is our consciousness and its contents.

This consciousness, however, is considerably disturbed by objective processes, which in themselves are unconscious and unknown to us; it finds itself in opposition to them.

But we can experience them indirectly through their effects on consciousness, borrowing from it certain images for illustration [of those objective processes].

[In an analogous fashion] we create a model of the atom from certain characteristics that the atom presents, and which remind us of certain conscious contents.

A model, is it not?

And in the same way we create, with what consciousness allows us, models for the processes of the unconscious.

But these processes are the essential ones.

If they did not exist, our consciousness couldn't function at all.

I couldn't pronounce the next sentence if I didn't have the cooperation of the unconscious.

For these are fundamental processes.

These are processes that have to do with the instincts and that have instinctual forms, which one calls archetypes.

The archetypes in themselves can't be formulated; we don't know them; they are not visible.

Rather, they are present as active factors, somewhat like the crystal lattice in a mother lye.

There is a lattice system, an invisible lattice system, in a completely amorphous mother lye, which, at a certain point of saturation, i.e. when the point of saturation is attained, becomes effective, namely in that ions are compelled to take certain axial positions through this hypothetical, non-existing structure.

These, then, cause the molecules to settle along these axes, and especially in the axial intersections.

And from that a crystal forms. Exactly thus it happens in the unconscious psyche.

We have an axial system, that is, an archetypal system, which is the foundation of all conscious forms, let's say, all principal forms.

Because our consciousness is, in turn, also conditioned by the outside, by the non-psychic

world, by the material world, the ”world of bodies in motion,” which is the definition of reality.

On the other side, however, there is a non-existing, potential axial system that represents the objective psyche.

You can very well compare this to a crystal.

You could say, ”This is the psyche of a crystal.”

The crystal has an axial psyche. It’s the same with us.

We also have a mathematical foundation of the human being, the psychic human.

You can observe this in mandalas – there we have a definitive or mathematical structure, an axial system, that brings about infallibly, and in the uncanniest way - certain things that seem quite miraculous to us.

But it is a mathematical structure, as for example the so-called ”3 + 1” structure of traditional mandalas.

Let’s take one of the best known: the symbol of the trinity plus one (the devil). That’s a quaternity.

That’s an axial system, and it’s simply an externalization, a projection of the psychic axial system.

It follows that we have in the psyche the so-called subjective conscious processes -

these are admittedly subjective - and the objectively present psychic foundations, which are, strangely enough, not personal but general.

These are the same with the Indian, the Chinese, or the African, or whatever, always the same, in spite of our consciousness being toto coelo different.

This, then, is the collective unconscious, which is impersonal - as impersonal as, for example, the human liver.

The human liver is approximately the same in a Chinese, or an Indian, or an African, or an Eskimo.

Just as the heart and all the fundamental vital functions are about the same.

They are not personal.

It’s not your personal prerogative to have a heart, or your personal achievement

to have a stomach.

It’s not a personal, but rather an objective matter.

The fact that you have a psyche is an objective matter.

You don’t owe this to your own efforts. Neither is it a willful decision of your parents.

Rather, when you are born, you are born with a psyche - in fact, with this psyche, which is everywhere, which even the apes still have, and the dogs, and so on, an animal psyche, a natural anthropoid psyche, to begin with.

It’s an anthropoid psyche. And that is objective, an objective crystalline system.

For example, cooking salt simply has a cubic nature. Water has a hexagonal structure.

It simply has it, so this it is [categorized]. If it doesn’t have it, it’s not water.

You cannot suddenly discover water that crystallizes in another system, or cooking salt. It’s impossible, it’s part of it.

And so, to every living being belongs a psyche that is objective, which we didn’t seek, which is present before we even know it.

Hence there are, for example, children’s dreams that are dreamt at a time when there is not even a continuous consciousness present, where consciousness consists of islands that only later come together as continents.

Children can have dreams that anticipate their whole life. It is already planned; it is the fundamental design.

In such a design, in such a dream, a psychosis may show up, for example, later the child develops schizophrenia.

Or some great catastrophes may appear [in a dream] - and yes, they occur.

Or ideas that later will determine the life of this child already [appear] in its earliest dreams.

And, these are dreamt at a time when consciousness is not even continuous.

That is the objective psyche.

Perhaps you’ve also had the experience of a talented astrologer quietly telling you your whole life story from your horoscope – and it is accurate!

That wouldn’t be possible if not everything were fundamentally laid out and aligned in a synchronistic manner with the positions of the stars.

That is incredibly simple. If one has seen it a few times one is convinced.

So, I ask my patients quite unabashedly and shamelessly, ”Do you have your astrologi-

cal chart with you?”

Then they blush and say, ”Yes, just by chance.”

Sometimes they opine that I might be just another biased idiot who would consider such a thing an incredible stupidity.

No, it turns on quite a few lights. It is truly astonishing. And sometimes very uncomfortable.

Once I had an assistant who later committed suicide.

Years before. [...]There is such an astrological system.

At the time, I calculated the charts myself because I wanted to find out how they worked. I saw that he had a symbol.

There is a symbol for every degree of the zodiac, from the ascendant, from the moment of birth.

A horse grazing, unaware that it is stalked by a tiger.

The commentary, already printed and available long ago, read, ”One who will prematurely disappear through suicide. Before his time.” And so it was.

I had a tremendous shock when I discovered this.

At the time I couldn’t yet tell why this would have to happen. But then it came to pass.

Such things make a deep impression, even when once in a while it isn’t true.

But it provides a perspective; it is interesting.

So, it happened to me, for example, in 1911, when I got acquainted with these things, because I studied the history of symbols at the time.

Then I realized the overwhelming importance of astrology in antiquity. It had an enormous influence.

I first wanted to know something about it before making a judgment.

Then, a little booklet from 1595 or 1596 came into my hands, from an old colleague.

He’d been professor of medicine in Wurzburg, a certain Mr. Goclenius, at the end of the 16th century.

He’d written a nice compendium, a kind of vade mecum for physicians at that time, concerning diagnosis based on chiroscopy, that is, the study of hand lines.

Then there was something else ... what was it?

Ah yes, then mainly a treatise of astrology [By Mr. Gocienius] from a medical perspective. Very interesting!

Therein one finds the first individual horoscopes and rather smart questions, for example about the psychological relationship between murderer and victim, how this is expressed astrologically.

The interesting thing is that they are related; the two have similar constellations in their charts.

At any rate, there I read how he'd written categorically, "Mars in medio coeli semper significat casum ab alto" - Mars in the zenith always signifies a fall from high above.

And about two weeks later the chart of the German emperor came into my hands.

He had Mars in medio coeli, meaning, he was a belligerent lord, not an emperor of peace as he was called.

Whoever has Mars above is, according to old tradition, of a belligerent nature.

And then [came the question], "How can the German emperor - by God - fall?"

One couldn't even imagine such a thing at the time!

But lo and behold, three years later it came to pass.

Then I told myself, "Well, heavens, there must be something to this business!"

Then I started to preoccupy myself seriously with it [Astrology], and I found that it was the old psychology.

It was the old psychology, based on the objective-psychic.

The case with the objective psychic, you see, is such: I have a certain character and a certain individuality, and that consists of imponderables.

It's something like when you give a wine connoisseur a special wine that you know where it comes from, and this wine connoisseur can tell you, it's such-and-such year, such-and-such location, and so has to be such-and-such vineyard.

This is possible.

And so, too, is man imprinted at the moment of his birth with the location, the country, his environment, the whole kairos, the moment in time.

And this is expressed in the horoscope.

This is why you can already discern certain predispositions in the horoscope (the

birth chart), which sometimes later in life might play a very big role.

Astrology, in fact, is coming into full bloom in our time, not in the Middle Ages.

There it was in its infancy. In our time, astrology is at its peak.

But when you open the encyclopedia, it says there, ”as late as

1722, Lord so and so had a horoscope made for each of his children.” That old fool! Such superstition!

And, of course, the idiots who wrote this didn’t know a thing about it - that real astrological literature only exists in our time!

Only today have we a science of astrology. Never before have so many horoscopes been cast.

I know a professor of philosophy in England who taught an introductory course in astrology - at an English university. Voila, that’s the situation!

In Switzerland we are a bit backwoods; this I would like to have said, mind you: a bit

backwoods.

Well, I am not here to make an apology for astrology.

But that such a thing is possible and has legitimacy is only so because there exists an objective psyche.

The psyche is not a random thing, nor an accident, but a definite, functional disposition that is more or less identical for all human beings, just like the physiological and anatomical dispositions.

Just like everyone has a sternocleidomastoideus, so he also has a certain archetype.

And just as the body is composed of various organs, so the psyche consists of various archetypes, of inborn forms.

These are not inborn ideas, but forms of psychic happenings. They are forms of instinct.

Instinct is not simply a dynamism that does something; rather, instinct is specific and therefore has a specific form. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 145-152

Carl Jung on ”Transfiguration” (2022-01-17 02:02)

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[1]Psychology and Alchemy CW 12

One might almost say that the dream ooes on with the ”explanation” of what is happening in the square space.

Animals are to be changed into men; a ”shapeless life-mass” is to be turned into a transfigured (illuminated) human head by magic contact with a reptile. The animal lump or life-mass stands tor the mass of the inherited unconscious which is to be united with consciousness.

This is brought about by the ceremonial use of a reptile, presumably a snake.

The idea of transformation and renewal by means of a serpent is a well-substantiated archetype (fig. 70).

It is the healing serpent, representing the god (cf. figs. 203, 204). It is reported of the mysteries of Sabazius: ”Aureus coluber in sinum demittitur consecratis et eximitur rnrsus ab inferioribus partibus atque imis” (A golden snake is let down into the lap of the initiated and taken away again from the lower parts).”’ Among the Ophites, Christ was the serpent.

Probably the most significant development of serpent symbolism as regards renewal of personality is to be found in Kundalini yoga.

The shepherd’s experience with the snake in Nietzsche’s Zarathustra would accordingly be a fatal omen (and not the only one of its kind—cf. the prophecy at the death of the

rope-dancer). Carl Jung, CW 12, Para 184

Hardly have conscious and unconscious tone heel when they fly asunder on account of their mutual antagonism.

Hence, right at the beginning of the dream, the snakes that are making off in opposite directions have to be removed: i.e., the conflict between

conscious and unconscious is at once resolutely stopped and the conscious mind is forced to stand the tension by means of the circumambulalio.

The magic circle thus traced will also prevent the unconscious from breaking out again, for such an eruption would be equivalent to psychosis.

”Xonnulli perierunt in opere nostro”; ”Not a few have perished in our work,” we can say with the author of the Rosarium.

The dream shows that the difficult operation of thinking in paradoxes—a lent possible only to the superior intellect—has succeeded.

The snakes no longer run away but settle themselves in the four corners, and the process of transformation or integration sets to work.

The ”transfiguration” and illumination, the conscious recognition of the centre, has been attained, or at least anticipated, in the dream.

This potential achievement—if it can be maintained, i.e., if the conscious mind does not lose touch with the centre again—means a renewal of personality. Since it is a subjective state whose reality cannot be validated by any external criterion, any further attempt to describe and explain it is doomed to failure, for only those who have had this experience are in a position to understand and attest its reality.

”Happiness,” for example, is such a noteworthy reality that there is nobody who does not long for it, and yet there is not a single objective criterion which would prove beyond all doubt that this condition necessarily exists.

As so often with the most important tilings, we have to make do with a subjective judgment. Carl Jung, CW 12, Para 188

The anima reports that there are painful processes going on in the life-creating centre, which in this case is no longer the ”glass” containing the life-mass but n point designated as a ”uterus,” to be reached—so the spiral suggests—by means of a cin iimambnlatio.

At all events the spiral emphasizes the centre and hence the uterus, which is a synonym frequently employed for the alchemical vessel, just as it is one of the basic meanings of the Eastern mandala.

The serpentine line leading to the vessel is analogous to the healing serpent of Aesculapius (fins. 203, 204) and also to the Tantric symbol of Shiva Hindu the creative, latent god without extension in space who, in the form of a point or lingam, is encircled three and a half

times by the Kundalini serpent.

With the primeval forest we meet the animal or ape motif again, which appeared before in vision of the first series (par. 117) and in dreams if) and 18 of this.

In vision it led to the announcement that ”everything must be ruled by the light” and, in dream 18, to the ”transfigured” head.

Similarly the present dream ends with a panorama of white ”glaciers,” reminding the dreamer of an earlier dream (not included here) in which he beheld the Milky Way and was having a conversation about immortality.

Thus the glacier symbol is a bridge leading back again to the cosmic aspect that caused the regression.

Rut, as is nearly always the case, the earlier content does not return in its first simple guise—it brings a new complication with it, which, though it might have been expected logically, is no less repugnant to the intellectual consciousness than the cosmic aspect was.

The complication is the memory of the conversation about immortality.

This theme was already hinted at in dream 9 (par. 134), with its pendulum clock, a perpetiium mobile. Immortality is a (lock that never runs down, a mandala that revolves eternally like the heavens.

Thus the cosmic aspect returns with interest and compound interest.

This might easily prove too much for the dreamer, for the ”scientific” stomach has very limited powers of digestion. Carl Jung, CW 12, Para 246

462 The oldest source to treat specifically of the stone’s connection with Christ would appear to be a text, Preliosa margarita novella, written by Petrus Bonus ol Ferrara between 1330 and l339 from which I give the following extract:

This art is partly natural and partly divine or supernatural.

At the end of the sublimation [fig. 200] there germinates, through the mediation of the spirit, a shining white soul [anirna Candida] which

flies up to heaven with the spirit [cf. fig. 134].

This is clearly and manifestly the stone.

So far the procedure is indeed somewhat marvellous, yet still within the framework of nature.

But as regards the fixation and permanence of the soul and spirit at the end of the sublimation, this takes place when the secret stone is added, which

cannot be grasped by the senses, but only by the intellect, through inspiration or divine revelation, or through the teaching of an initiate.

Alexander says that there are two categories: seeing through the eye and understanding through the heart.

This secret stone is a gift of God. There could be no alchemy without this stone.

It is the heart and tincture of the gold, regarding which Hermes says:

”It is needful that at the end of the world heaven and earth be united: which is the philosophic Word.”

Pythagoras also said in the Titrba:

”God concealed this from Apollo, so that the world should not be destroyed.”

Thus alchemy stands above nature and is divine. The whole difficulty of the art lies in this stone.

The intellect cannot comprehend it, so must believe it, like the divine miracles and the foundation of the Christian creed.

Therefore God alone is the operator, while nature remains passive.

It was through their knowledge of the art that the old philosophers knew of the coming of the end of the world and the resurrection of the dead.

Then the soul will be united with its original body for ever and ever.

The body will become wholly transfigured [glorificatmn], incorruptible, and almost unbelievably subtilized, and it will penetrate all solids.

Its nature will be as much spiritual as corporeal.

When the stone decomposes to a powder like a man in his grave, God restores to it soul and spirit, and takes away all imperfection: then is that substance [ilia res] strengthened and improved, as after the resurrection a man becomes stronger and younger than he was before.

The old philosophers discerned the Last Judgment in this art, namely in the germination and birth of this stone, for in it the soul to be beatified [beatificandae] unites with its original body, to eternal glory.

So also the ancients knew that a virgin must conceive and bring forth, for in their art the stone begets, conceives, and brings itself forth.

Such a thing can happen only by the grace of God.

Therefore Alphidius!,a says of the stone that its mother was a virgin and that its father had never known woman.

They knewbesides that God would become man on the Last Day of this art [in novissima die huius artis], when the work is perfected; and that begetter and begotten, old man and boy, lather and son, all become one.

Now, since no creature except man can unite with God, on account of their dissimilarity, God must needs become one with man.

And this came to pass in Christ Jesus and his virgin mother.

Therefore Balgus says in the Turba: ”O what miracles of nature, that have changed the soul of the old man into a youthful body, and the father has become the son” [cf. figs. 166, 167].

In like manner Plato, writing of alchemical matters, wrote a gospel which was completed long after by John the Evangelist.

Plato wrote the opening verses from ”In the beginning was the Word” to ”There was a man sent from God.”

God has shown the philosopher this wonderful example that he might perform supernatural works.

Morienus says that God has entrusted this magisterium to his philosophers or prophets, for whose souls he has prepared a dwelling in his paradise. Carl Jung, CW 12, Para 462

So far the ”Cantilena.” Elsewhere Ripley writes:

Christ said: ”I, if I be lifted up, will draw all men unto me.”

From that time forward, when both parts, having been crucified and exanimated, are betrothed to one another, man and wife shall be buried together [fig. 223] and afterward quickened again by the spirit of life.

Then must they be raised to heaven, so that body and soul may be there transfigured and enthroned on the clouds; then they will draw all bodies to their own high estate [fig. 224]. Carl Jung, CW 12, Para 492

The ”Cantilena” ends with the apotheosis of the virgin mother.

This the above-mentioned Pandora depicts as a glorification of Mary, the assumptio Beatae Marine Virginis (fig. 232).

After her death, by a divine miracle her body was again united with her soul and both

together were taken up to heaven.

This has long been the view of the Church, although it has only recently been promulgated as a dogma.

In fig. 232 she is marked with the words ”terra” and ”corpus Lyb” (body) and ”die won der jung-frowenn wardt” (who became the joy of virgins); the

dove descends upon her, and God the Father touches her with his right hand in benison.

She is crowned.

The figure of God holding the orb is inscribed ”Anima Seel” and ”Jesse pater, filius et mater.”

”Mater” refers to the Queen of Heaven enthroned beside him, the King; for in her the earth substance, becoming transfigured in her resurrected body, is absorbed into the Godhead.

On the left is a bearded figure equal in rank to God the Father, inscribed ”Sapientia Wyssheit.”

In the shield below there is a picture of the rebis being freed from the prima materia.

The whole has the form of a mandala, framed by the emblems of the evangelists.

The inscription at the bottom of the picture reads: ”Figura speculi Sanctae Trinitatis. Gstalt des Spiegels der Heiligen Dryheit” (Figure of the Mirror of the

Holy Trinity). Carl Jung, CW 12, Para 500

The lapis-Christ parallel plays an important role in Jakob Bohme (1575-1624), but I do not want to go into this here.

A characteristic passage is to be found in De signal ura rerum.

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit.-”

In this it finds common ground with Chinese alchemy, as we have learned from The Secret of the Golden Flower.

There the main concern is the ”diamond body,” in other words, the attainment of immortality through the transformation of the body.

The diamond is an excellent symbol because it is hard, fiery, and translucent. Orthelius-” tells us that the philosophers have never found a better medicament than that which they called the noble and blessed stone of the philosophers, on account of its hardness, transparency, and rubeous hue. Carl Jung, CW 12, Para 510-511

1. https://smile.amazon.com/gp/product/0691018316?pf_rd_r=6TPJE95CB3VN9DDW92GD&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=71f5404d-4e8e-4c05-93dd-f957a52

Ancient Egyptian Religion and Catholic Church Horus and Christ - Quotations (2022-01-17 02:04)

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The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

There is also a connection with the symbolism of Horus: On the one hand we have Christ enthroned with the four emblems of the evangelists three animals and an angel; on the other, we have Father Horus with his four sons, or Osiris with the four sons of Horus (fig. 102).

Horus is also the (rising sun), and Christ was still worshipped as such by the early Christians. Carl Jung, CW 12 Para 314

Formulas and prayers are repeated four times, etc.

It is evident from this that the quaternity was of special importance for the dead man: the four sons of Horus had to see to it that the four parts (i.e., the wholeness) of the body were preserved.

Horus begot his sons with his mother Isis.

The incest motif, which was continued in Christian tradition and extended into late medieval alchemy, thus begins far back in Egyptian antiquity.

The four sons of Horus are often shown standing on a lotus before their grandfather Osiris: Carl Jung, CW 13 Para 360

The analogy with the vision of Ezekiel (chapters 1 and 10) is at once apparent.

There the four cherubim had “the likeness of a man.”

Each of them had four faces, a man’s, a lion’s, an ox’s, and an eagle’s, so that, as with the four sons of Horus, one quarter was human and three quarters animal.

In the love-magic of Astrampsychos, on the other hand, all four forms are animal, probably because of the magic purport of the incantation Carl Jung, CW 13 Para 361

The four wings of the cherubim recall the winged female genies who protect the coffin of Pharaoh.

Each of the Horus sons had a female counterpart who fulfilled this same tutelary function.

The cherubim, too, were protective genies, as is apparent from Ezekiel 28:14 and 16.

The apotropaic significance of the quaternity is borne out by Ezekiel 9:4, where the prophet, at the behest of the Lord, sets a cross on the foreheads of the righteous to protect them from punishment.

It is evidently the sign of God, who himself has the attribute of quaternity.

The cross is the mark of his protégés.

As attributes of God and also symbols in their own right, the quaternity and the cross signify wholeness Carl Jung, CW 13 Para 363

Mandala means “circle,” more especially a magic circle. Mandalas are found not only throughout the East but also among us.

The early Middle Ages are especially rich in Christian mandalas; most of them show Christ in the centre, with the four evangelists, or their symbols, at the cardinal points.

This conception must be a very ancient one, because Horus and his four sons were represented in the same way by the Egyptians.

It is known that Horus with his four sons has close connections with Christ and the four evangelists. Carl Jung, CW 13, Para 31

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era.

They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece.

On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; Page 68.

The point is that she touches here upon the archetype of mother love, the mother with child.

That is the archetype which underlies the Christian idea.

As you know, Isis and Osiris were often taken for Christian symbols.

The analogy between the Horus-Isis myth and the Jesus mystery was so obvious that the Catholic church was really forced to account for it by the official teaching that the whole Horus myth was a legitimate anticipation of the coming of Christ; God allowed that good news to filter through several thousand years before it actually came off. Carl Jung, Visions Seminar, Page 65

You know the dove is relatively weak and harmless, but the hawk is a wicked bird of prey.

Yet it is also a divine bird, it is the bird of Horus, the Egyptian Christ, and the official Catholic teaching is that the Egyptian myth was an anticipation of Christ. Carl Jung, Visions Seminar, Page 135-136

Miss Wolff In Catholic churches one often sees the Trinity with the eye of God in the center.

Dr. Jung: Yes, you see that in every Catholic church practically.

It is the eye of Horus again.

It is the creative eye that sees everything and creates everything. Carl Jung, Visions

Seminar, Page 307

The spiritual contents of the cult of Attis, for instance, and of Mithra, and of the Great Mother, were taken over into Christianity.

The Great Mother became first Isis and then Mother Mary.

And Horus, and the old Asiatic priest-kings, and the Roman emperor, were all sons of God; those mystical kings were kings by the grace of God. Carl Jung, Visions Seminar, Page 536

In medieval manuscripts, usually of an early time, the seventh or eighth century—well, I know one that is even twelfth century—the Evangelists appear as human figures with animal heads, exactly like the four sons of Horus. Carl Jung, Dream Symbols of the Individuation Process, Page 271

Maria-Louise Von Franz video on Alchemy and Robert Johnson (2022-01-18 03:15)

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[1]Maria-Louise Von Franz video on Alchemy Robert Johnson audio-tape on The Rainmaker The Phuzamoya Dream Centre Sunday, 26 April 2009

Maria-Louise Von Franz video on Alchemy; Robert Johnson audio-tape on The Rainmaker The Phuzamoya Dream Centre Sunday, 26 April 2009

Maria-Louise Von Franz on Alchemy

The von Franz video was made by the same film crew that made “Matter of Heart”.

Though the content was interesting, the style of interviewing was rather stilted and uninspiring, and fairly obvious questions were left unanswered.

The discussion afterwards helped to clear up some of these.

The video focused on Maria Louise von Franz’s contribution to Jung’s work on Alchemy.

Her interest developed when she was 10 years old and she read how the motion of the sea converts resin into amber.

She spent a year trying to replicate the conditions of the sea and fantasized about the golden amber ball she would produce that would hold magic properties and be able to give her wise advise of what to do.

Maria von Franz first met Jung when she was 18 years old, as part of a school party invited by Jung to spend the day with him at Bollingen.

He was 58 years old and made an enormous impression on her.

Some years later, when she was at university studying Greek and Latin, she eventually had enough courage to write to him after having a significant dream she wanted him to interpret.

When they met she mentioned she was interested in undergoing analysis with him but she had no money to pay for the sessions.

He suggested she translate the ancient Greek and Latin texts on alchemy in exchange for their sessions.

And so their joint interest and knowledge of alchemy grew.

Maria von Franz referred to the “weirdness of the material“ and that it is not at all well understood.

It is the symbolic meaning of the alchemical process that was so important for Jung and that paralleled his theories and ideas about the individuation process.

We are born with the raw material of our lives and it is incumbent on each of us through the way we live to build a ”resurrection body“ (Christian) or “diamond body“ (Hindu and Buddhist) – something eternal that will allow our individuality to endure.

Jung and Maria von Franz believe in life after death but it is up to each person to find or develop his/ her own belief and make this truly his/her own.

Maria von Franz wrote a book called “Projection and Re-Collection in Jungian Psychology:

Reflections of the Soul to highlight the importance of the processes of projection and re-flection.

Inevitably, at the start of a relationship, a lot of projection takes place because we have no idea about who or how the other person is.

It is only over time that a more objective view of the relationship is able to emerge, which might result in true friendship or an acknowledgement that there is little of real substance in the relationship, even if it started with great promise.

Transference and projection are similar processes.

Transference is a term coined by Freud to describe the often very strong positive and negative feelings and beliefs patients have about a psychotherapist.

Patients often project hopes and beliefs that therapists are God-like and will miraculously heal them.

Or they may project on to a therapist the attitudes and reactions of a critical parent or authority figure.

Similarly, therapists project things on to their clients/patients.

This is called counter-transference.

When a therapist or analyst works with a person, it is very important to be aware that these processes are inevitably taking place and to be vigilant to their role in the therapeutic relationship.

A therapist or analyst, who accepts the God-like mantle projected on him or her by a client/patient without pointing this out and making the person aware of this tendency to shift personal power to others they see as more important or influential, disempowers the client even if there are positive results in the short-term.

Maria von Franz gave an example of how Jung was able to do this for a young woman who dreamt of him, God-like, in a field of wheat, carrying her as if she were a child.

By acknowledging that this actually depicted her own power, she was able to relinquish her child-like dependency on Jung to rescue her and tart growing into her womanhood.

Relationships where we have projected things that matter to us on to another person tend to be very powerful.

Often we project aspects of the God/Goddess archetype on to our partners.

This explains why one is unable to run away from these relationships even if they are violent.

It also explains the reason for conflict.

It is impossible for any person to meet expectations of being perfect or God-like.

According to Jung, jealousy is the greatest flaw of the human spirit and results in wanting to control and own another human being.

According to van Franz, he considered this a manifestation of evil.

It is those projections that cause disturbances or create problems for us that we need to pay attention to and reflect upon.

Reflection is a critical part of learning about our unconscious and engaging with our shadow.

Things that irritate and upset us about other people are usually unconscious unresolved aspects or a complex within ourselves.

To gain control, we have to really see and experience this aspect or complex in operation in ourselves.

This involves becoming acutely aware of the feelings and physical sensations associated with becoming or connecting with this aspect of our personality.

With this awareness, we are able to make a conscious choice as opposed to being in the grip of the complex and unaware of its existence.

Thus, troublesome or conflictual relationships offer us opportunities to learn more about ourselves.

It might be that what we have projected on to the other person is true.

This is not what is important.

What matters is our ability to engage with the positives and the negatives; to reflect honestly about how and when disturbing or problematic aspects manifest in our own lives; to take back the opposites into ourselves; and to forgive ourselves for possessing these traits.

Pardoning oneself is often the hardest thing for some people to do.

Maria von Franz explained that for Freud, the therapeutic relationship was all about transference and that was why, at the end of psychoanalysis, the relationship between the therapist and the patient/client had to be terminated.

Jung believed it was possible to form real friendships with some analysands once the transference and projections had been withdrawn and the relationship has been purified into a more objective relationship.

Maria von Franz described how she sometimes invited analysands out to a meal only to discover the therapeutic relationship was the only thing they had in common, whereas with others there was so much to talk about that the evening seemed far too short.

Regarding the creative process in its broadest sense, Maria von Franz believes the outcomes produced by women and men are not that different but that the process and motivation is.

For her, women's creativity is motivated by love, whereas men tend to be more objective and have a genuine interest in the subject matter itself.

On their own, men often produce dry treatises; it requires the love of a woman to transform their work into something vibrant and alive.

Maria von Franz spoke about the square tower that she built for herself at Jung's behest.

It became her sanctuary and the place she was able to immerse herself in while writing, much the same as Jung's tower at Bollingen, where he would retreat to.

She built it square to symbolize reality.

In the I-Ching, the Chinese Book of Changes, the square represents Earth, and is Ying, the feminine, which makes things real, while the circle represents Heaven, and is Yang, the masculine, which is potentiality.

Regarding her dreams, Maria von Franz mentioned how much she missed Jung's skills at interpreting her complex dreams, which were even difficult for him to decipher at times.

He [Jung] would often tease her [von Franz] about what she would do one day when there was no Jung to interpret her dreams.

Sometimes he wistfully commented on how he wished he had a Jung to interpret his dreams.

Since his death it is not the same, but she is aware that by sharing her dreams with others as well as her associations to the dream images, she eventually is able to "get it".

It is very important to talk about a dream because the telling enables us to learn more about its meaning.

Regarding Jung's terrifying vision towards the end of his life of the catastrophic destruction of much of the world as we know it, von Franz exhorted young people against their despondency and tendency to submit to what seemed the inevitable.

In "Answer to Job" Jung shows that by wrestling with God, it is possible to change the course of events.

Humankind might just be able to sneak around the corner and avoid total devastation

of the planet.

Many youth use drugs to escape from their feelings of despair. This does not help the situation. They need to fight.

In dealing with people who are on drugs, Maria von Franz uses their dreams and other expressions of the unconscious to connect them with their own opposition to drug- taking.

Invariably the unconscious is opposed to drugs.

Were she to express disapproval or lecture a person on the negative consequences of taking drugs, this would immediately result in resistance.

She described how one analysand, who had never had a bad trip in the past when he had been using drugs initially, was tempted to return to this habit even though he had been drug-free for a couple of years.

When he tried it, he had a very bad trip and developed a frightening tremor that lasted for several months.

It was as if his body revolted.

He knew better and therefore when he consciously went against what he knew to be something he had rejected, it hit back at him.

This had not happened in the past when he was still ignorant and unconscious about his true feelings about taking drugs.

Jung was often asked why he never developed a formula or step-by-step process for dealing with people suffering from various psychological conditions.

His response was that each person was different, and presented a new tragedy.

There could never be a formula for working therapeutically with people.

It all depended on the relationship and understanding that developed between the analyst and the analysand.

Regarding the importance of alchemy in Jung’s work, which he saw as the culmination of all his endeavours, it was his realization that western civilization needed a new myth to replace the Christian myth.

For Jung and von Franz, alchemy is the complete myth for our society in that it includes three vital facets that are excluded by Christianity today.

Firstly, alchemy includes all aspects of the feminine, not only the purity of the Virgin Mary; secondly, it includes matter and sees it as animate and responsive to human thoughts and emotions, not simply dead and inert; and, thirdly, it faces the problem of the opposites in human nature rather than expecting flawed humankind to be pure and Christ-like.

It also acknowledges the opposites in nature and the world we live in.

Jung and von Franz believe that matter needs loving care and attention if it is to co-operate with you.

Craftsmen in the Middle Ages were very aware of this. A blacksmith would perform a ceremony each time he made a sword so that the metal would be strong and able to protect the life of the man bearing it.

In our daily lives we need to learn to relate to matter in this way and to become aware of how the unconscious communicates with matter.

It is not a coincidence when an object cannot be found or when things break down or go awry.

By becoming aware of these incidents and their meaning, we enrich and ease our lives.

The Rainmaker by Robert Johnson

We listened to this audio tape about the rainmaker, a story that greatly appealed to Jung.

There was a village experiencing a serious drought.

If it did not rain soon, all the crops would perish, with dire consequences for the inhabitants.

As a last resort the villagers decided to invite a famous rainmaker to their village.

When he arrived, he asked that a simple shelter be built for him some distance from the village and that he be given sufficient food to last him five days.

On the fourth day, it rained.

The villagers were over-joyed and dragged the somewhat bewildered rain-maker from his hut.

They kept thanking him for performing the rain-making ceremonies that had saved their village from near destruction.

For his part, he kept trying to explain that he hadn’t got to performing the ceremonies yet.

This was to happen on the fifth day.

When he arrived at the village he felt out of sorts and that was why he asked for a hut to be built where he could spend time in solitude to get himself right.

For Jung, this story encapsulates a crucial principle: Get things right inside yourself and

the outer world responds.

The relationship between the inner and outer worlds is a duality we are all exposed to.

In the West we consider the outer world “real” while, in India, the inner world is “real”.

Robert Johnson discussed different ways we deal with this relationship between the inner world and the outer worlds (the duality we all live in)

1. Mostly we are at odds with our environment and discontent with our outer world, eg. our age, our looks, our finances etc.

Our interior desires and visions do not correspond with our outer world.

This causes resentment, restlessness, discontent.

“Content” comes from the same root as the word “contain”, and refers to being held by the circumstances of one’s life and accepting to be there.

1. 2. A reversal of the above – with the attitude that the outer world does not exist and so to consider the outer world an illusion.

This laid back, take-it easy culture that some people in the West have adopted results from a misinterpretation of Eastern texts.

The misinterpretation considers that our physical world illusory and that it does not exist, however what is intended and was lost in poor translations, is that the psychological, projected world does not exist.

1. To appreciate that both the inner and outer worlds exist and can influence each other.

Robert Johnson sees prayer as an important way for this co-influencing to take place.

One form of prayer is to focus on improving circumstances for ourselves or for others if we are inclined to be less self-centred.

Prayer can also be non specific- asking for nothing but to be a vehicle for God's will be done.

There is also contemplative prayer,

which engages with the process of making ourselves identical with the "god figure", best exemplified by the mandala - a symbol of wholeness, everything is connected, all is one.

Johnson spoke of the Eastern Yoga's path to self enlightenment and having a type of yoga to suite each temperament, viz. Gnana – Intellectual; Bhakti – Feeling; Raja – Intuitive; Hatha - Sensation

(In Jung's model of the nature of the psyche – the circle symbolizes the totality of the psyche – and the four points of the compass stand for the four basic functions that are constitutionally present in every individual: thinking (N), feeling (S), sensation (W) and intuition (E).)

Although we constitutionally possess all four functions, it is always one of these functions with which we orientate ourselves and adjust for reality.

This is the "superior function" and determines the individual's type.

The corresponding opposite function is one's undifferentiated or "inferior function", which lies wholly in the unconscious.)

Johnson also mentioned Karma yoga, which is about living consciously, with integrity.

He said that dreams were tempering devices that try to pull heresy out of one to restore the mandala (wholeness).

In response to various questions, Robert Johnson made the following observations:

- the Soul was an intermediary, an overlap between the inner and outer worlds.
- the Third Eye was mandala-making because one looked at the world with one eye, not two eyes in duality. That is why it is called the "Eye of Enlightenment".
- "Enlightenment" was an act of Grace, but work was required to achieve this state.
- Our inferior function was the key to wholeness. This is where we would find Dionysus, the God function.

("The Greco-Roman religion of Dionysus brought forth symbols associated with a God-man of androgynous character who had an intimate understanding of the animal and plant world and

was the master of initiation into their secrets.

The Dionysiac religion contained orgiastic rites that implied the need for an initiate to abandon himself to his animal nature and thereby

experience the full fertilizing power of the Earth Mother.

The initiating agent for this rite of passage in the Dionysiac ritual was wine, which was to produce the symbolic lowering of consciousness necessary to introduce the novice into the closely guarded secrets of nature." (From Man and his Symbols – by C.G. Jung.)

Some examples relating to the superior and inferior functions are:

- law of inferior function: don't try to earn your living with it.
- most Jungians are intuitive – their inferior function is sensation.
- don‟t tease a thinking person about their feelings, or a feeling person about their intellect….etc
- the USA is an extraverted thinking culture as opposed to a country like Japan which is an introverted sensation culture.

There is a saying that the virtue of God will find its way through the soles of the feet (the inferior function).

The name "sole" has relevance as it is thought this is the only place the soul can leave and enter the body. All Gothic Cathedrals had two West towers, representing the soles of the feet of Christ.

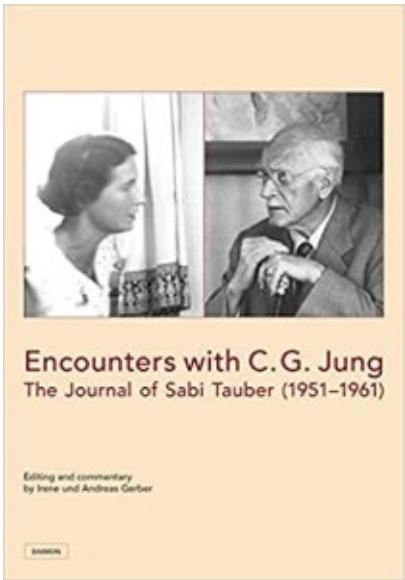
The term "grow whole" has its root meaning in "grows holy".

1. https://pdfcoffee.com/marie-louise-von-franz-3-pdf-free.html

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Journal Continued October 31, 1956 (2022-01-18 03:41)

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

Journal Continued October 31, 1956

Half a year has passed. Am I wiser now?

Perhaps a little bit - how else would I deserve the gift of an invitation to visit Jung in Bollingen?

And so, on this last day in October, I'm driving through golden autumn splendor with a solemn mood of celebration.

The car is part of me; I am the golden trees; the people gathering fruit in the fields, that

I am too: A big, sacred harvest!

And yet, perhaps a world war has erupted.

Thank God for the inner world!

As I'm approaching the lake, the sun breaks through the clouds with an intense light - dear radiant sun, warm him well!

He is sitting in his dark den, sipping tea and inviting me to join.

He wants to know the latest news.

Perhaps, he ponders, the extreme tension might gradually discharge in smaller eruptions in the East, hopefully preventing another world war.

Then Jung gives me the tour of the tower, showing me the remodeling he did, the carved stones I haven't seen yet, while talking about his plan of painting the ceiling.

He is incredibly active – and a real artist!

At last I follow the old man in his heavy wooden clogs up the small trodden stairs to the tower room.

It is warm here and cozy, but the air weighs heavily.

One has the feeling of important things happening here all the time.

He stretches out comfortably in his old, shaky armchair (which, I fear, threatens to break down at any moment), lights the pipe, and looks at me - and under this gaze one is transported at once into the core of the universe, the place where fate is forging the future.

Jung starts speaking: In the second half of life people change.

The eros of a woman becomes masculine, active, almost brutal at times.

The man becomes feminine in his eros, passive, and thus suddenly understands the

feminine psyche; he is longing, expecting, and waiting, like a young woman.

The woman starts to talk "objectively" and to see the things like a man.

He, on the other hand, wants to be sexually "introduced" (ars amandi), but the woman refuses because she doesn't want to be his mother.

It just doesn't work anymore; the cogwheels don't fit together any longer.

It is a very difficult time and one must not become embittered.

The only salvation is insight and an understanding of this transformation.

The man becomes effeminate, almost to a degenerate degree.

The woman experiences a spiritual heightening and is in danger of degenerating into masculinity.

She wants to talk "matter-of-factly," get to the essence, call things by their true name.

She is seeking a clear religious attitude, "honesty," and only what has meaning is

important, everything else is nonsense.

The man, on the other hand, loves the twilight; he is seeking to lull in eros, and everything takes on a mystical glow (”0 zarte Sehnsucht, suf3es Hoffen.”)

It seems to be a cruel joke of nature.

The change happens gradually after midlife, which is why the physical aspect of the relationship is no longer essential, like it was in youth.

For the woman, it becomes often meaningless, a waste of time, not essential, not convincing.

Outside the marriage, with another man, it might work for a while, but then the same problem would surface.

Biologically, it is a joke nature has with us, but psychologically the process of maturation is implied.

There is a Persian myth to demonstrate it: After death, man has to go across the bridge Chinvat, which for one person seems wide, for another narrow.

One gets across, another falls into the river; one meets a beautiful maiden on the other side, another an old hag.

It means that the transition is dangerous!

For the ”righteous” the transition is not dangerous and he meets a maiden; for the ”unrighteous” it is dangerous and he meets an old hag.

Such is the inner meaning for a man who is evolving his feminine side: he realizes his unconscious, nuances of feeling from which he forms a woman (a feeling-infused darkness).

In his youth, the man is clear and determined; he has firm intentions, an enduring will.

He first develops his logos.

The young woman has vague wishes and goals; she lacks differentiation.

She is passive, she adapts to her man.

Her interests are drawn to this and that; she develops her feeling first, and logos comes second.

Man develops his logos first, then it all reverses.

For the woman, increasingly more weight is given to the animus – he forces her to name things, to recognition, the search for meaning, development of logos, lucidity of feeling, spiritual

development in general.

The man, through his anima, is driven away from logos into the feminine sphere, has longings for feeling states.

Just look at all those who sit in bars, flirting with the waitresses.

They are looking for Gemutlichkeit - a cozy atmosphere.

This is why alcohol is such a danger, because it induces the longed-for state of non-clarity.

It is perhaps a rather comical outer expression of the man, but, inwardly, 'it's the doing of his anima, the carrier of his future.

Then he meets the maiden and not the old hag!

Anima and animus become the carriers of life; man and woman stand still. Hence there are dire consequences if a man hasn't worked on his anima. He will fall from the [Chinvat-] bridge.

For the woman the animus has the positive, alive energy that gives life its meaning.

The man feels in his anima a transfigured power that creates "ambiance"; she has a motherly aspect wherein he feels contained.

Comprehension! Insight!

If the woman insists on describing everything with words, being overly discriminating, the atmosphere is spoiled.

For him, it has to stay blurred, in the twilight, warm, full of hope and longing.

Jung continues by telling me that he experiences the most meaningful period of his life right here and now, in Bollingen.

Here he leaves the world of thought and intellect behind, and existence becomes time-less.

He forgets who he is, living in relationship with Mother Nature, touching on endlessly profound, enigmatic things without wanting to understand them, only touching.

Being in touch with the trees, the stars, and the water.

Everything has a secret charm, touching on the great depths in man.

But no talking!

He, who earlier in his life aimed so much for clarity and consciousness, now takes great pleasure in not understanding, not clarifying something.

He lets it fly in and out unhindered, while drifting somewhere else.

”That’s usually how women are,” he said.

Earlier he’d had terrible resistance against such fickleness.

Once he sent his wife to town, to go buy little bags for the grapes (so the wasps could no longer get to them), and waited impatiently for her return.

She came back with dust cloths - she had ended up in a fabric store where there weren’t any grape bags, so she thought … He became terribly angry!”

This whole transition, though, is a path we only take reluctantly. This path is, biologically, nonsense; one finds it ridiculous. But woman’s way to clarity and man’s way to twilight, both, are paths into the Bardo; they are mystical paths.

In the / Ching, the woman is presented to the ’Mountain of the West’ only when she is in clear possession of her logos; conversely, the man only when he has already left all clarity behind and can say, ’I don’t know.’

(At this point Sabi remembers lectures where she should have gained clarity!)

I’ve already forgotten what I’ve written.

Something has taken me away from it, far away.

I’m living in a semi-bemused twilight and love the not-understanding.

I am no longer aware of my responsibility.

In a way it is a moral defeat, this twilight, and the aversion to clarify it.

I’d like to let everything rest, and this, however, is real progress - inwardly.

There are then women who get on your nerves with their urge for clarity! But this is not necessarily possession!

One absolutely must have first attained a state of clarity.

A man who has always been in a state of confusion will be possessed by his anima and devoured by the Great Mother!

Women, too, are in danger of being possessed by the animus - then they are ridden by an opinionated devil!

Their urge for clarity may get on a man’s nerves.

A strong animus is always a danger; he is god-like! I have had a very strong anima, otherwise I would never have come to psychology.

This is why I had to work in the first place.

Neither would you have come to psychology without your strong animus.

I brought a dream from September 13, 1956 (in brief):

By passing through horse stables I gained access to a mansion.

I had to greet the owner personally.

He was like a god, came very close to me, and wanted to enchant and tempt me with all the pleasures of this world.

But I was not allowed to look at him; I had to fix my gaze on a point at the horizon.

It was almost impossible; the temptation was maddening.

But I was able to do it.

He gave a sigh of relief, thanking me for my steadfastness, saying that I had redeemed him, but I wasn't allowed to go with him to his castle.

I had to continue my life here on earth.

Jung commented, "By all means, you have to fix your gaze on this point, that is, you have to keep your goal in mind with all your might, otherwise you will lose your consciousness - and God wants our consciousness; he needs it for his redemption.

If you keep your eyes fixed on the far-off point, the castle always remains close by.

That's how it's supposed to be.

The beauty of this world is a true divine power, and one comes under its spell by looking at it directly!

You may not enter the castle, lest you lose consciousness, and then God would feel betrayed, for, by Himself, he is an anonymous power without a reflecting consciousness.

One has to keep the goal in mind, then the power follows.

In a man's psyche, the sorceress in the castle spins a web around him; he is being abducted like Merlin and has to go on in the twilight, swaying blindly, moved by currents, suspended, swimming.

Then the magic being stays close, just like you have the castle close by.

But if he would enter directly, he'd be swallowed up by the terrible Mother, and then the Mother is betrayed!

The man must have already won clarity when he enters the twilight, otherwise he is lost!”

Jung, then, pointed out how the two of us, Ignaz and I, are especially blessed in being able to understand each other, because of our opposite typology: Ignaz, by nature rather feminine, has now a desire for clarity, so his task is to find clarity while simultaneously being in the twilight.

He is grateful for ”gifts of clarity” from my side.

I, Sabi, on the other hand, by nature rather masculine, now love ”ambiance” and all things incomprehensible, while at the same time must struggle for clarity and meaning.

I am grateful for Ignaz’ warmth and his irrationality!

Anima and animus are only valuable on the inner path, the path to God!

Jung had lit the petroleum lamp.

Two hours had passed; it was the dark of night.

And the Holy had come between us.

He accompanied me to the gate. I was walking in the eternal realm.

After the gate had closed behind me, I went to the lake shore and had to emerge both

hands deep into the water.

S.D.G.

A dark, solid tower by the lake -

hidden, unmoved,

holds a room deep within

filled with humanness and warm light

wherein the old wise one

lives - and, softly,

a veil hovers around him,

and whoever perceives it

loves

the sacred!

And his hands are both on fire -

Woe but

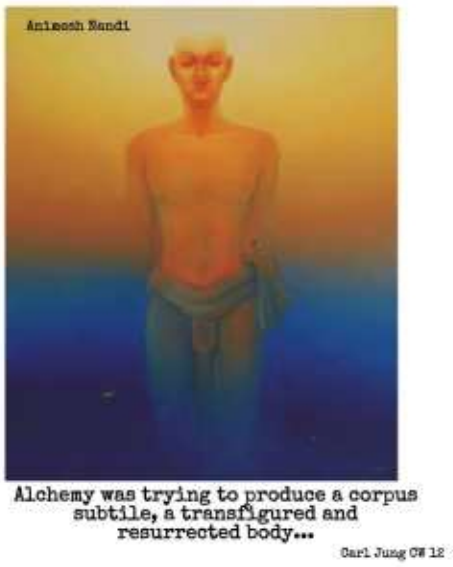
he cools them deep in the Lake. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 116-121

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638301426&sr=8-1

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alchemy was trying to produce a corpus subtile, a transfigured and resurrected body (2022-01-18 03:49)

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[1]Psychology and Alchemy CW 12

A characteristic passage is to be found in De signal ura rerum.

It is clear enough from this material what the ultimate aim of alchemy really was: it

was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit.-”

In this it finds common ground with Chinese alchemy, as we have learned from The Secret of I he Golden Flower.

There the main concern is the ”diamond body,” in other words, the attainment of immortality through the transformation of the body.

The diamond is an excellent symbol because it is hard, fiery, and translucent. Orthelius-” tells us that the philosophers have never found a better medicament than that which they called the noble and blessed stone of the philosophers, on account of its hardness, transparency, and rubeous hue. Carl Jung, CW 12, Para 510-511

1. https://smile.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?dchild=1&keywords=jung+vol+12&qid=1616066891&sr=8-1

I have said enough to make it very clear that active imagination is no lighthearted pastime. **(2022-01-19 03:07)**

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"It is not everyone's fate to face the unconscious as completely as Jung did; such an exploration of it is a vocation and should never be undertaken unless it is approached for this reason."
- Barbara Hannah
@womenofdepthpsychology

I think I have said enough to make it very clear that active imagination is no lighthearted pastime.

It is a very serious step which should never be undertaken lightly.

It is true that it is not everyone's fate to face the unconscious as completely as Jung did; such an exploration of it is a vocation and should never be undertaken unless it is approached for this reason.

But-and this is the reason I am beginning this book by giving some idea of the depths to which it may go and the changes in a person's whole life to which active imagination may lead-there is never any guarantee, if we once start on this path, is to where it may lead us.

Above all, it should never be undertaken without a firm relationship to someone who will understand, or at least sympathize, for it sometimes leads into such cold and inhuman depths that human companionship is absolutely necessary to prevent us from becoming entirely frozen and lost.

Although it is essential to have a human companion in whom one can confide, the actual active imagination is a very individual and even lonely undertaking.

At all events, I could never do active imagination with anyone else in the room, however well I knew the person. Barbara Hannah, Encounters with the Soul, Page 11-12



Aion, because everywhere creation occurs, time is also there. **(2022-01-19 03:14)**

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Illustration from Michel de Marolles' "Temple des Muses" (Paris, Nicolas Langlois 1655), c. 1635–1638, a selection of Ovid's fables. Jung owned a copy from 1733. See also Jung (1937), p. 366. (Credit: Warburg Library).

[1]Psychology of Yoga and Meditation

The concept of chaos describes the original state of the world; it is an absolute, original state, an improbable original state, where the opposites are right next to each other, represented in countless images, with flames and drops of water among them, with signs of the different planets, with signs of the different metals and signs of the zodiac opposed in a hostile way, or interested in each other, or applied to each other, i.e., pairs of opposites in conflict, a constant intermingling, with no above and below or right and left.

An excellent example can be found in an ancient book entitled ”Le Temple des Muses.” It is called ”Le Chaos ou l’origine du monde.”375

This chaos was mostly conceived of as darkness.

This is where ideas from Genesis come in. ”And the earth was without form and void and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters .... ”

The last sentence was drawn upon many times; this chaos, being darkness, was thought of as nigredo, the black, and it had to be made fruitful by the spirit of God as at the beginning of the world.

Out of the chaos emerged firstly the four rhizomata, the four roots, the four elements of Empedocles.

These are the four parts expressed by the ancient Greek alchemists with the maxim: ”to divide philosophy in four” (tetramerein ten philosophian).

Philosophy is meant here in two senses: first as the first original material (materia prima), and

second as philosophy, which must be divided into four parts.

Chaos is the materia prima; it cannot be understood by us. For these people the entire natural world was materia, and pure miracle.

Which is why everything they did not understand was projected into it. And the workings of the psyche are the philosophy we do not understand.

Philosophy was always much more than a critique of knowledge, it was a specific way of life, an experience.

The ancient natural scientists had this kind of experience in all the unknown materials of the universe.

Such was the unknown mysterious country into which one could project every wonder. ”To divide philosophy into four.”

Matter was divided into four elements and therefore philosophy had to be divided into four parts.

This division into four was described as the series of the four colors: nigredo, i.e., darkness; albedo, i.e., the ascent of light, becoming light; citrinatis, i.e., becoming yellow, and finally the strange color suggested by the Greek word ”iosis”: ”becoming iosis.”

Berthelot sometimes translated it as violet, but that is questionable.

The colors indicate four directions, being further the four functions of consciousness. Evidently it is here a matter of the splitting of an original unconscious state into four recognizable functions.

Now, the world mountain Meru emerges out of this state, out of this completeness, this already differentiated state that is identical to the entire created world which one can grasp with the senses, about which one can think, feel, and have all sorts of intuitions.

The old conception is such that all subsequent potential is already contained within the chaos, including, therefore, man.

However, not man as we know him, but philosophical man, homo philosophicus, also described as ”philosophical Adam.”

This doubled as a particularly soulful being, also known as ”anima.” It came from a substance that could not be expressed in terms of the four elements, a type of ethereal substance, hence also called aetherius.

An idea one also finds among primitives who differentiate the subtle body, the breath body, from the visible body.

The subtle body is also described as anima. In Latin, animus, in Greek anemos, meaning wind or breath, thus a being of breath.

This notation runs through the whole of alchemy. And you can find this idea the world over.

Everywhere you have the idea of this subtle body, not as immaterial but of a finer quality (subtle), including the spirits.

The homo philosophicus is thought to consist of four natures: earth, water, air, and fire, corresponding to the four elements.

The same idea of the primordial being is also described as an egg, which is not only a man within the chaos, but also a potential existence, potential life, described as an egg: this is the ”philosophical egg,” the ovum philosophorum.

This egg must be divided into four, which together make up the one, the four-as-one.

This second or four-as-one brings to perfection something that is present in potentia in the chaos.

This separatio elementorum was also equated with the four seasons. The four seasons are the attributes of homo philosophicus.

So this primordial man is also paired with time. We find the same ideas in India where Prajapati is connected with the year.

Also, the liturgical year of the church is exactly like Christ, since that is the course of his life. He is the course of time.

The same idea you will also find among the NeoPlatonists, where the actual creator is Chronos and the creator of time is

Aion, because everywhere creation occurs, time is also there.

And the same idea is at work in Prod us, who is the originator of Bergsonian philosophy.

The idea of the duree creatrice is the only intuition you will find in Bergson’s works.

The division of the four elements must now be overcome by the so-called coniunctio, i.e., by their conjugation or composition.

I have to mention this because Mount Meru is one such amalgam. In between is the separation of the four elements.

Of this an alchemist once said that it is achieved through moral philosophy.

So, this separation or division into four is produced by the psychological process and dissolved again in the same way.

Through psychological knowledge.

The author of this quotation is an honorable doctor from the mid-sixteenth century who lived in Basle and Frankfurt: Dorneus.

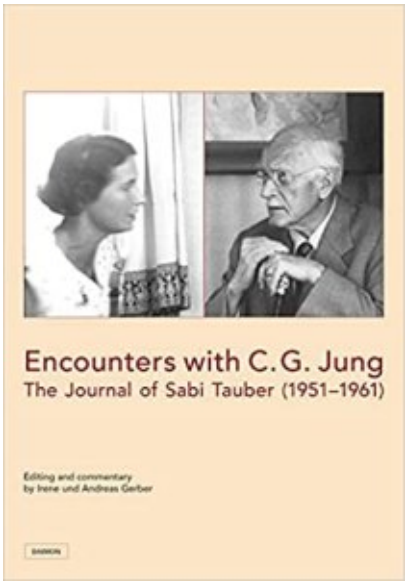
He was a sort of colleague of mine!

He said; ”Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things.” Carl Jung, Psychology Yoga Meditation. 155-158

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

Notes of the Continuation of the Colloquium (2022-01-19 03:33)

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

Notes of the Continuation of the Colloquium

[No tape recordings exist of the continuation of this evening. Sabi and Ignaz Tauber and their guests have subsequently reconstructed the following notes of the questions and answers. We reproduce them here as they were collected by Sabi.]

He'd talked to us from 4.30 until 7 pm, with only a short break in the middle.

During the break, I asked him a question that weighed heavily on the mind and heart of a shy, honest young mother: How can one teach religion to one's children if one doesn't have any oneself?

Jung responded drily and matter-of-factly, that, in such a case, one just doesn't do it. One simply doesn't do anything.

But, I continued, what if one knows that they need it and one would like that they have it?

Jung: Well, then one has to work on oneself until one attains a personal religio - one can only pass on what one has oneself.

Now we all moved closer together, to make room for Roswith and her cousin Verena.

They performed a self-choreographed dance in black-and-white that was to demonstrate how our young generation imagined the relationship of light and dark.

Christian underscored the performance on the piano with Cyril Scott's "Negro-dance."

Jung much enjoyed it and said that he had learned something, namely how flexible a human being can be, and how important it was that one can fall and get up again!

Sitting close together and every which way, a few among us also had the courage to put forth a question of our own to Jung.

The following notes are from Mrs. Mimi Fopp, pertaining to Jung's comments on a question that was asked: Instinct is highly conservative, and it is specific.

Our psyche relies on instinct. What happens when opposition is present?

Well, then there is an archetype that tells us what to do.

What will happen with today's powerful oppositions in the world? A unifying process!

Something will happen that is expressed through a savior figure who will unify the opposites, forge a bridge.

The psyche is objective, like hands and feet. It lives on throughout the world when a person dies.

The archetype is everywhere, like the sun.

Therefore, we are able to understand people from other countries, from India, China.

We no longer know what Christianity really means; we have fallen out of it.

The numinous archetype is an experience which we don't make; it befalls us.

Saul-Paul, for instance, is thrown from the horse, becomes blind, but he doesn't do it, he doesn't say, "I am an unconscious Christian."

Such an experience is not our doing. The numinous experience only happens when we pay the tribute.

If the concept of God is not empirical, it does not affect us, it is an empty word.

I need to know where I am touched by the will of God. It is said, "The Lord will spit the lukewarm out of his mouth."

The lukewarm don't suffer hot or cold!

Thinking is so difficult; this is why most people judge. Where God is closest, danger is greatest.

The Christian faith is no longer part of life; it is only words. If the god concept is not empirical, it doesn't touch us.

I need to know where I am touched by the will of God!

(The following notes are from Mr. Renold.)

Question from Dr. Jakob Fopp: What has astrology to say about the situation of the world today?

Jung [noted in keywords]: Astrologers view it in connection with the discovery of the planet Pluto.

He is the Lord of the Underworld, something dark, remote, the devil, far from humanity, the earth, the sun; lacking light; a cold element.

Manifesting in a figure like Hitler or Stalin. This astrological fact coincides with the situation of the world.

In earlier periods one didn't think of such matters - the splitting of the atom; the splitting of the world through the iron curtain, or the message: "I'll be coming home over the North Pole," (as a relative wrote him on a postcard).

The earth is getting smaller and smaller, and completely new conditions will arise.

There is a great psychological restlessness; minds are divided.

We have psychic epidemics, like National Socialism, or a utopia like communism, which are totally closed to criticism.

The Christian faith is out of touch with life, or else is pathological.

Another question: Why was China so open to communism?

Jung: Because the social standards are so miserable. The Chinese are now becoming more honest and cleaner.

In this respect, communism was partly beneficial there, but it also did horrible damage.

The Chinese no longer understand the old Chinese culture.

Jung knows of a Chinese professor teaching Taoism only after having read about it in The Secret of the Golden Flower - Jung had drawn his attention to it - and only then he understood its meaning.

After all, we are in no better shape with Christianity: We no longer understand the symbols either.

Or India, with its two and a half million gods - a religion tremendously rich in symbols, which, however, is no longer understood by the intellectual elite.

With the mind of a journalist you don't get close to these things. To drop the old is theology's sin of omission.

These days, an American professor at a theological seminary no longer teaches students in a church-dogmatic fashion, but psychologically.

In Europe we are not yet as "advanced."

Explaining symbols can only come out of personal experience, not as an intellectual mind game - this is why pastors fail.

As a whole, it is alarming how the theologians circumvent hot issues.

Theologians deal with each other carefully.

Catholics have to be terribly careful not to say anything wrong. But the same goes for

Protestants.

There have been pastors attending my seminars, but it is dangerous for them.

They could come into dangerous conflicts.

Nobody tells the theologians what kind of a dilemma theology is in today.

Psychology brings conflicts of conscience and questions that cannot be answered.

Theology never got clear about what the unconscious is.

The will of God has to be experienced empirically, not just theoretically; otherwise it's just empty talk.

Theology is dead, wooden.

The public is extremely hungry for elucidation in a psychological-religious way. He had seen this in his patients.

Then pastors would have an easy time filling their churches.

Question from Dr. Lauchli: Where are the boundaries between psyche and matter and how far have points of contact been identified?

Jung: When the psyche wants the body to stand up and then it does stand up, this shows that the psyche has power over the body.

No psycho-physical causality would be possible, if psyche and the body had no points of contact.

The psychic is a characteristic of matter, and matter is a characteristic of the psychic.

I don't want to pass metaphysical judgment, but for me, even inorganic matter has a psychic component.

Crystals, just like plants, have life: they grow, they develop.

I couldn't talk about matter without also speaking of the psyche.

There will come a time when psyche can be proven materially. It has to do with the size of the atom.

The transition is made when we no longer distinguish between inner-psychic and objective fact.

We are still fascinated by the idea that the brain conditions the psyche, yet the psyche is far more expansive.

The psyche of the other is my psyche too.

A question about number as an example for archetypes: Was the number discovered or was it invented?

Jung: It is something abstract. It was invented as a means to count, but it was discovered as an archetype.

The number is present in the quantity of things, and furthermore as a being in the collective unconscious.

A mythological statement for number is, for example:

”One” is the One and the All; it is also simply one, which presupposes a duality.

It is a symbol of God, the One, and the All-one. ”Two” is separation and desire.

”Three” corresponds the mediation of the two.

A whole philosophy of the gods is expressed here!

Number per se is an archetype and non-perceptual.

Illustrative is the number as quantity, a property of mathematical things, a property of mathematics.

Number as archetype is the father and mother of all philosophy - the most beautiful fantasy of middle Europe!

”Three” as God-father, divine mother, and son is a hypostasia (concretization, representation of things); one wants to know that something is.

True understanding is only possible when one can retrace the unknown to known principles.

The psyche can be expressed as an idea.

Vice-versa, if we can prove a material fact as congruent with psychic laws, then we have understood something.

A psychic law is, for example, the current of libido as an energetic law.

Or the model of the atom according to Einstein’s theory of relativity or Planck’s quantum theory.

Quoting Antoine de St. Exupery: ”It is not the stones that make the cathedral, it is the cathedral that bestows significance onto the stones.”

Jurg was preoccupied with his school paper about suicide, so he asked Jung about it.

Jung answered: A person who carries around suicidal thoughts I'd only try to convert and hold back up to a certain point.

He is, in fact, a murderer! In my mind, a murderer deserves the death penalty – so he does it to himself.

Whoever is capable of destroying a life is not worthy to live, that seems clear to me.

Roswith still had the improvised performance on her mind and wanted to know what Jung thought about it.

He said, it is good for young people to improvise once in a while, whether on the piano or on paper, because one gets to hear other voices; one gets in touch with another world and can take it in, and so one gains a wider horizon and a more open sense for the future.

Moreover, it is a creative act that exposes itself to critique, which is very valuable for human beings.

Jung went on to tell us of ultra-modern paintings he had seen, depicting "holes." Artists express the future.

Those artists work in the fourth dimension! There, the body is a hole.

For our conscious, materialistic three-dimensional world the psychic world represents the fourth dimension.

Seen from the psychic world, however, the three-dimensional world of the body presents as a hole!

In the fourth dimension, objects are objectless.

As an amplification, Ignaz mentioned the East-Indian concept of Nirvana, the illusionary world of Maya, Plato's cave parable, and from Goethe's Faust: "Am farbigen Abglanz haben wir das Leben."

We had the warm feeling that Jung was comfortable sitting among us. But there is an end to everything.

This end became a beginning for those present, as they were all deeply touched.

Jung received an especially kind farewell from "the Junglis, "who now were no longer distant relations but "dear relatives."



Fig. 23: High up in the tower.

Ignaz was the driver on the way back, with me, Roswith, and Jurg in the back seat, ears and hearts wide open.

Thus, we arrived in no time at the forbidden railroad crossing. Jung invited us into the quiet tower.

He gave us a petroleum lamp and motioned that we were free to roam.

Carefully the four of us went up the stairs, past a thousand precious objects.

At the very end hung a Tibetan ghost trap, and in mid-space floated a crocodile, wood carved dancers, and masks.

In the room at the top we discovered a bundle of loose sheets of paper, covered with the neatest and most careful handwriting: the manuscript on the Flying Saucers.

Solemnly, we pulled out three apples from our pockets and put them next to it.

We filled the room with thoughts of gratitude and a thousand good wishes, then quietly retreated down the steep staircase.

Jung smiled while offering us a drink.

Outside, in the courtyard, we sang a couple of canons, which he and Miss Bailey seemed to enjoy greatly.

The two accompanied us for a bit, until we reached the meadow next to the tall trees. There, all six of us joined hands in a circle and sang the canon, ”O klage nicht, wenn Morgen-nebel dich umwehn, denn schoner wird die Sonne, die Sonne niedergehn.”

Our heartfelt wishes were rising up to the bright stars in the dark sky, with a hue of melancholy.

Ignaz, however, had an appointment with Jung in his pocket that would afford him one

of those peak experiences from which we see our whole life backwards and forward; one that we often can only ”remember” later.

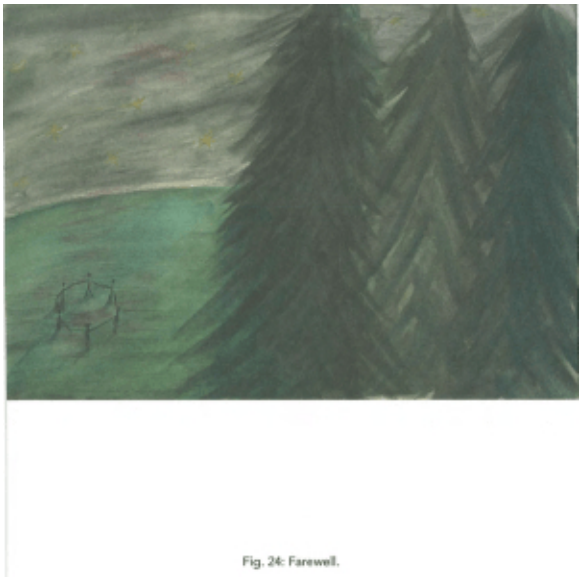


Fig. 24: Farewell.

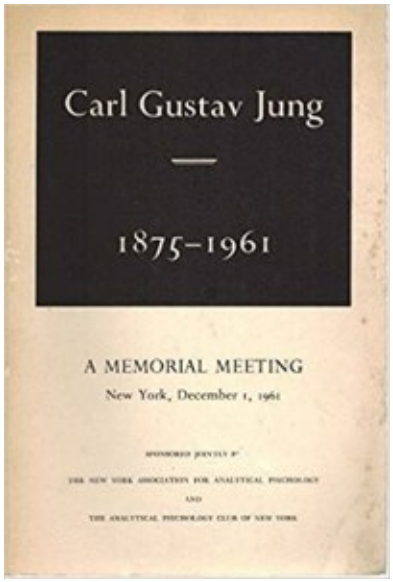
Fig. 24: Farewell.

Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 151-160

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638470108&sr=8-1

Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961 (2022-01-20 04:31)

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[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

Carl Jung 1875-1961 - A Memorial Meeting

ESTHER HARDING

The whose memory we have gathered to honor was my personal teacher and the friend of forty years, and so it is not easy to speak of him as a world-renowned figure, whose writings and teachings have influenced the thought of three generations and whose professional work in the consulting room has brought healing to hundreds of distressed individuals.

These things are facts-but there is also another side to the story.

Dr. Jung was never caught by the picture of himself as an important man.

Indeed, one of his daughters came home from school one day and told at the dinner table of her great surprise when her father had been mentioned, during a lesson on contemporary Switzerland, as one of the leading people in the country.

She said, ”I thought Father was just a country doctor!”

It always seemed to come as something of a surprise to him when he was singled out

for special recognition, but he carried his many honors with dignity and played his part in public meetings with apparent ease.

Yet even under the most impressive circumstances, his simple humanness was the most impressive thing about him.

He believed so implicitly in the value and importance of the individual human being that he never acted ”the great man.”

He was always an individual vis-a-vis other individuals.

So, too, he never fell under the spell of generalities, or what he called ”fat ideas.”

In his lectures, given in English over many years, he used simple and colloquial language, spiced with humorous stories and witty sallies.

He was a most creative person, a genius, and new and revolutionary thoughts often crowded in upon him in such profusion that when he came to write about them there was danger that in following his own train of thought he might lose the clarity necessary to convey them adequately to the reader.

This is one reason why he documented his writings, especially his later books, so heavily with research material, feeling the need, perhaps, to present as wide a base as possible for conclusions that are often so far in advance of contemporary thought.

It must have taken great self-restraint for him to defer writing about some of his most important discoveries for years, until he could gather sufficient evidence from his

investigation of the unconscious of modern persons to convince himself beyond any doubt of their validity.

He says, for instance, that he waited ten years before writing about the part alchemical ideas play in the unconscious of modern people.

This fact I can vouch for from my own knowledge.

He imposed a similar probationary period on himself in regard to the role of mandala symbolism in the individuation process, while the material of his latest books, Aion and Mysterium Coniunctionis, was withheld for at least a decade.

For his sense of integrity and scientific accuracy was so strong that it could hold the flood of creative thought in check until the time seemed ripe for it to be given to the world.

In each of these last two books alchemical and Gnostic ideas have figured largely.

This must seem strange to the modern scientifically trained individual.

But, since Gnostic literature contains the fantasy of a whole epoch and sprang directly from a contact with the unconscious, it furnishes a unique source for the study of the psychic bedrock of mankind, which changes with such infinite slowness throughout the centuries.

And when it is realized that alchemy was really an attempt, albeit for the most part an unconscious attempt, to bring about a transformation of the alchemist himself, it does not seem so unlikely that the findings of these highly intelligent men should yield some fruitful notions relevant for modern depth psychology.

For alchemy was a discipline that aimed at the psychological development of man.

The first stage of the work was concerned with the restoration of the natural man-and was it not Freud's aim to restore man, especially psychically sick man, to his natural being by making him aware of his instinctual nature?

But the alchemists were not satisfied with this result.

They undertook to search for a further stage in the development of their material that should result in the birth of a new man in man.1

It is with a corresponding phase of psychological development that Jung's method of analytical work is mainly concerned.

For he found that as middle age approaches the unconscious places squarely before

the mature man or woman the task of discovering within the psyche what can only be called the higher man, a new center or focus of psychic life, a value superior to the ego,

containing elements from the unconscious as well as those from the conscious.

This is the factor that Jung called the self.

Because he had devoted himself to the task of his own inner development through the constant exploration and analysis of his own unconscious contents, Jung demonstrated

in his own person the truth of his teaching.

He became a truly great man.

In spite of his greatness, his towering stature, or perhaps because of it, he was and

remained a very modest person.

He loved to wear his old clothes, to work in his garden, to cook his own dinner, and he actually helped to build his house at Bollingen with his own hands, joining the masons' labor union in order to do so.

He loved life, and he loved laughter and good fellowship.

He talked on equal terms with the simple people of the villages and mountains.

He knew many of them personally, and they spoke to him of the legends of the countryside and even of the magic that is still practiced in the remote parts of Switzerland, of which they will not speak to a stranger.

But then they did not consider him a stranger.

And indeed he was not a stranger to any human experience that was the measure of his humanity.

It might have been said of him: ”Nothing human was alien to him.”

In Africa the medicine man called him brother; New Mexico a Navaho chief was his friend; in India a Tibetan lama in the far north and a Brahman priest in the south, both accepted him as one of themselves, an enlightened one, and spoke to him freely of the sacred mysteries of their religion.

And in the symbolic images they used he recognized many that were familiar to him

from his exploration of the deeper reaches of the human psyche.

When an individual consulted Jung professionally, however reticent he might be, however anxious lest his peculiar thoughts might mean he was ”crazy,” in a few minutes he would find himself unburdening his heart to this stranger, who was no stranger but an understanding friend.

And the sense of isolation and of worthlessness would be dispelled, for the moment at least, because he felt himself understood, accepted, and respected by this great and simple man.

For Jung lived in his own life the truth that he also taught, namely, that it is the individual human being who is the carrier of life and that on him depends the welfare of the world.

The dangers to civilization and to the world itself depend on the psyche of man; he alone can save or destroy his world and himself.

In writing of the critical situation in the world today, Jung pointed out that the shadow side of the individual, containing his unrecognized and unaccepted impulses, should be made conscious as part of his own psyche.

It should no longer be projected upon ”the other” who is then suspected of all the evil the individual will not admit as lying dormant within himself, so that ”the other” is then seen as ”the enemy.”

Only through a long and painful confrontation with the evil within himself can the individual really change.

”The effect on all individuals, which one would like to see realized,” Dr. Jung writes, ”may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or held up by any rational process of

reflection, let alone be brought to fruition in one generation.

What does lie within our reach, however," he continues, "is the change in individuals who have, or create, an opportunity to influence others of like mind in their circle of acquaintance.

I do not mean by persuading or preaching-I am thinking, rather, of the well known

fact that anyone who has insight into his own actions, and has thus found access to the unconscious, involuntarily exercises an influence on his environment."2

This is the kind of influence that Dr. Jung himself exerted.

One could not be in his presence without being affected by it.

He might or might not convince by his written word, but he did convince by his presence.

His being spoke louder than his words.

One feels this unconscious effect of his personality on seeing the filmed record

of an interview with him.

Even that remote contact impresses the observer deeply-how much more the face-to-

face encounter!

Jung was indeed a great-a wonderful-man.

His last word has been spoken, his last book written, but his spirit lives on; and it is our task to see that the light he has kindled shall continue to burn in the hearts of men. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 1-9

1. Rudolf Bernoulli, "Spiritual Development as Reflected in Alchemy and Related Disciplines," Spiritual Disciplines (Papers from the Eranos Yearbooks, 4; New York, 1960), p. 323.
2. C. G. Jung, The Undiscovered Self, tr. R. F. C. Hull (Boston, 1958), pp. 108-1og.

Fowler McCormick

From his published writings we know the subjects that engaged Jung's creative interest in the later years of his life.

It may be of interest to try briefly to convey what a personal contact with Jung over the past few years revealed as to his other interests and his daily occupations during those years.

In the first place it should be noted that two activities which had occupied an important part of his earlier working years had diminished to almost nothing during his later years.

These two were his professional analytical sessions and the writing of lectures and scholarly papers to be read at meetings of various kinds.

On the other hand, there was to the very last a powerful continuing urge toward the expression in writing of his conceptions and convictions.

This took the form of the publications of the last years and a number of other works, including collaboration on a volume of recollections shortly to be published.

In connection with a forthcoming book of essays, he wrote during the last year of his life an introduction which, originally planned to be of relatively moderate size, finally ran to nearly one hundred pages of handwritten manuscript.

The fresh flow of the man's creativity was remarkable, considering the state of his health and the limits of his strength.

The drive to create, to give birth, to express, was plain to see, as well as the subsequent reposeful satisfaction of the creator when the task was done and the tension a thing of the past.

It must by no means be forgotten that during the last ten or twelve years of his life Dr. Jung made massive revisions of his earlier works to prepare them for inclusion in his Collected Works in Bollingen Series, for whose existence we can all be so grateful to Mr. Mellon and his associates.

The boldness and energy which were required to undertake the profound and far-reaching changes Jung made in several of his earlier texts could well have overtaxed the capabilities of a far younger man.

Once, when I commented on this, Dr. Jung said that this program had not been accomplished without a severe drain on his strength and energies.

Many people who are here this evening are acquainted with Jung as a correspondent. His profession and his own nature had, throughout his life, made him a prolific writer of letters, and so it is not surprising that an important part of the work of his later years was the voluminous correspondence he carried on with people all over the world. Hundreds of

people know the conscientious and painstaking manner in which Jung addressed himself to the questions and personal problems people brought to his attention in the hope that a reply might shed light on their perplexities or their troubles.

Because he took his responsibilities so seriously and knew that the meaning of each word he wrote would be weighed with the greatest care by the recipient, the writing and dictation of letters was for him a ponderous and, in the later years, a wearing task.

In addition to the personal letters, Jung carried on a large correspondence with scholars in many different fields.

A great many of these letters amounted to short but illuminating essays on psychological and philosophical subjects, with especial emphasis on the psychological aspects of religion.

Although his analytical practice was reduced to a minimum, during his later years Jung had appointments almost every day, when he was at Kusnacht, with many of his former pupils and co-workers.

He gave freely of himself in consultation and counseling, and was most generous of his time and effort in reading, correcting, and making suggestions in connection with the many manuscripts which were laid before him by their authors.

Although not work in the professional or literary sense, Jung's sculpture in stone, briefly referred to by Dr. Harding, because of its creative nature deserves to be mentioned at this point.

It is not widely known that Jung was a highly competent artist in working with stone.

In the garden of his house at Kusnacht are several of his sculptured works.

There is the small erect head of a snake.

There is the figure of a bearded man with three pairs of arms, which reproduces in stone the wood carving of his childhood that played such an important part in the inner life of his years as a boy.

Also at Kusnacht is the beautiful plaque in limestone which Jung carved in the months following his wife's death.

We see, delicately and tenderly done in bas relief, the branch of a fig tree with four leaves remaining and one which has just fallen off.

At his summer home at Bollingen, on the upper Lake of Zurich, Jung carved over his fireplace the challenging words: "Quaero quad impossibile" (I seek that which is impossible).

Those who have visited there will remember the striking limestone cube which was left over by the builders of the tower and which, beautifully chiseled in Latin and Greek by Jung, describes itself as an orphan.

At the base of one of the towers is carved the face of a fool, that face which Jung saw laughing at him at just that spot when the statistics of the first draft of his article on synchronicity went awry.

Close by the fool are Jung's most recent carvings, which consist, on the one hand, of a bear with a sphere and, on the other, of a kneeling female figure whose hands are upraised to receive milk from the udder of a sacred cow.

As an offset to Jung's work there was his rest and recreation.

His rest consisted as a rule of a reasonably good night's sleep and an after-lunch nap.

And it was not only a normal offset to his work, not only the proper thing for a man of advanced years, but also the necessary response to the many illnesses with which Jung had been afflicted since the trip to India in the winter of 1937-1938.

This is not the occasion to discuss the place of illness in Jung's life, but anyone who was in close contact with him during his last years knows that he bore his infirmities with fortitude and patience.

Although it had its moments of serenity and rich enjoyment, his old age was by no means always tranquil and untroubled.

But meet it every day he did, with energetic and never-failing positiveness, with intense concentration on whatever he was engaged in, and with complete immersion in every activity, whether it was a philosophical discussion, the dictation of a letter, the carving of a roast, the chopping of kindling for his fire, or the detailed study of a map as preparation for our day's drive.

After Jung's days as a walker, a cyclist, and a yachtsman were over, his recreation consisted principally of his activities while at Bollingen and the drives he took in his own automobile and in those of friends.

We do not have the time tonight to do more than touch on Jung's life at Bollingen, but it would be improper not to speak of it because, as it had been over so many years, Bollingen was of great importance to Jung in the last decade of his life.

It was here that he got away from the strenuous routine of his life at Kusnacht.

It was here that life was more simple, more informal, and, above all, closer to nature:

the water of the lake, the wind, the trees which surround the tower, the low mountains which were the familiars of the place.

Here Jung's sense of participation in nature, and what he felt to be the primordial quality of simple living, restored his strength and provided him with quiet satisfaction.

It was here at Bollingen that Jung enjoyed being the highly competent cook that he was, producing with the devoted help of others the delectable dishes which he was capable of.

There was work to be done in the garden, firewood to be chopped, and all the other activities of country life which Jung enjoyed and which gave him so much.

And here, too, were quiet opportunities for meditation and for creative writing.

The second form of recreation which assumed a large place in Jung's later years was the motor trips that took him into every corner of the Switzerland he knew so well and loved so much.

All his life, starting from his walking and bicycling days, Jung was a great traveler.

By the time he had reached his latter seventies, however, it seemed as if for physical reasons the days of his travels were pretty well over, as if his geographical horizon, once of global dimensions, had shrunk to virtually the immediate surroundings of the Lake of Zurich.

Fortunately, this did not finally prove to be the case, for there began in the early 1950's a series of drives which grew in frequency and length from year to year.

Every spot in Switzerland was visited and excursions were made into the neighboring regions of France, Germany, and Italy.

The result was that Jung had the pleasure of seeing once again the places where he had been as a youth and a young man, and of widening his extensive and extraordinarily

detailed and intimate acquaintance with every part of his beautiful and richly interesting country.

Thus it was that the circle of his travels, instead of contracting during his latter years, expanded in such a way as to afford him satisfactions which he had previously not thought possible.

And so passed the days and years of Jung's last decade.

Through it all and to the end, he was fully engaged in living, in vigorously carrying out his responsibilities, in honoring his relationships to other people, in pursuing his varied interests, and in creating-always creating.

Did Jung at times speak the word that lives, the word that nourishes?

Different people will of course have different answers to this question.

But I will give you the answer of one woman.

Two or three years ago, when Jung was attending an art exhibit in Zurich, a woman introduced herself to him and expressed her gratitude for what he had done for her.

Dr. Jung asked her if this had come about through reading his books. Her reply was: "Those are not books. That is bread." Fowler McCormick, A Memorial Meeting, New York Dec.

1, 1961, Page 10-16

HENRY A. MURRAY

CARL G. JUNG's life and works have given all mankind multiple causes for wonder, gratitude, and homage, and a galaxy of qualities to celebrate.

Certainly in the coming years-if there are any for our species -a procession of biographies and commentaries will be published, mostly in praise-in praise of the generative power of his ideas and of the wholeness of his charismatic personality; but also to some extent in opposition, for Jung was fearlessly, even recklessly, outspoken-a distinctively controversial genius.

Here it will be my part and pleasure to portray one hour of the Old Man in action, as experienced by countless individuals in quest of help.

For forty years or more, men and women in distress, persons with blocked horizons, emotionally impoverished or crippled, were lured to Kusnacht from all parts of the earth with their anticipations raised to an extraordinary pitch by reading something Jung had written that excited, baffled, beckoned, all at once, or by hearing of his daring intellectual vigor, clairvoyance, and wisdom.

Generally speaking, the hopes of these questers were as high as their need-bred fantasies were capable of lifting them, so high indeed that the uninitiated would most naturally assume that disillusionment was inevitable.

But instead f experiencing disillusionment, instead of encountering the replica or equivalent of what they had fervently envisaged, they were almost invariably astonished: reality outran imagination.

As foreseen, they found in Dr. Jung not only "a river of waters in a dry place and the shadow of a great rock in a weary land" but, in addition, wine from an ageless vineyard, which evoked in each of them "an echo and a glimpse of what he thought a phantom or

a legend until then."

And those with a sufficient apperceptive reach would leave with the conviction "as invisible as music but positive as sound" that what they now knew they could "say thereafter to few men."

Jung was humble before the ineffable mystery of each variant self that faced him for the first time, as he sat at his desk, pipe in hand, with every faculty attuned, brooding on the portent of what was being said to him.

And he never hesitated to acknowledge his perplexity in the presence of a strange and inscrutable phenomenon, never hesitated to admit the provisional nature of the comments he had to make or to emphasize the difficulties and limitations of possible achievement in the future.

”Whoever comes to me,” he would say, ”takes his life in his hands.”

The effect of such statements, the effect of his manner of delivering his avowals of uncertainty and suspense, was not to diminish but to augment the patient’s faith in his

physician’s invincible integrity, as well as to make plain that the patient must take the burden of responsibility for whatever decisions he might make.

There have been scholars in our time whose erudition was more extensive and precise than Jung’s.

There have been doctors and priests who were capable of bringing their whole devoted minds to an equally sharp focus on the immediate plight of a suffering individual.

There have been poets who could digest into more captivating metaphors the essence of an enduring verity.

And there have been other creative moralists notable for their discernment and sagacity.

But whom can we name who has combined these powers with such beneficent and transformative effects?

Who-hour after hour, day after day -has been so acutely perceptive of the unique particularities of feeling, thought, and action manifested by the individual confronting him?

and also so penetrating and infallible in putting his finger on the crux of that individual’s dilemma?

and also so imaginative at the timely moment in culling from so vast a store of knowledge, personal experience, and reflection whatever was most pertinent to the understanding of that dilemma?

and also such a master of apt and pithy utterance that he could transmute his understanding into words which at their best would memorably convey not only a new and startling revelation of the existential difficulty, but a clue to its solution, an intimation of the saving way, and the courage to embark on it?

Emily Dickinson must have had in mind somebody with powers similar to Jung’s when she wrote:

He found my Being-set it up

-Adjusted it to place-

Then carved his name-upon it –

And bade it to the East.1

In the words of one young man who went to Kusnacht for the first time: ”Dr. Jung was the first full-blooded, all-encompassing, spherical human being I had ever met, and I knew of no fit standards, no adequate operations by which to measure his circumference and diameters.

I had only the touchstone of my own peculiar tribulation to apply to his intelligence with the importunate demand that he interpret what I presumably knew best-myself.

He proved more than equal to this exacting test, and within an hour my life was permanently set on a new course. In the next few days ’the great flood-gates of the wonder-world swung open,’ and I experienced the unconscious in that immediate and moving way that cannot be drawn out of books.

I came to see that my on-going life was small adventure and the world as I had known it no conclusion.

Instead of remaining framed by the standard judgments of my locality and time, I saw myself as the inheritor and potential bearer and promoter of mute historic forces struggling for emergence, consciousness, fulfillment, and communication.

All this and more I owe to Dr. Jung.”

For any number of us, no doubt, memories of comparable occasions will keep the heart and mind of this great man throbbing somewhere in our souls as vitally as ever.

And now, looking beyond us to prospective generations, we have abundant reasons to predict that:

Despite what current science disavows

Of his deep wisdom and physician’s skill,

There’s ample truth that fashion cannot kill,

To which posterity will cleave as time allows.

Whether or not they read him they shall feel

At crucial times the vigor of his name

Against them like a finger for the shame

And emptiness of what their souls reveal

In values prized as altars where they kneel

To consecrate the flicker, not the fiame.2 Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 17-21

1. Thomas H. Johnson, ed., The Poems of Emily Dickinson, Vol. 2 (Cambridge, 1958), p. 46
2. Adapted from Edwin Arlington Robinson, ”George Crabbe.”

PAUL MELLON

We pause this evening, drawn together from many different walks of life and a multitude of activities, to honor one of the great men of our time.

It is a meeting symbolic of the man himself.

His discoveries have immensely widened our psychic horizons and have given us glimpses into an inner universe without limit.

Like the vast, uncharted space of our outer universe, this one too has its terrors, and its profound beauty as well.

And in the end he has unified them, drawn all together in the concept of the union of the opposites and the integration of the individual personality.

I am here with you to honor Dr. Jung, not only in my individual capacity and as a personal friend, but also as a representative of Bollingen Foundation.

The Foundation began its work in 1941,1 in effect, largely as a vehicle for the dissemination of Jung’s ideas in America, for the publication of his own writings and other writings pertinent to analytical psychology.

I am sure you all know that ”Bollingen” is the name of the village where Dr. Jung had his personal retreat, at the far end of the lake from Zurich.

While the Foundation began with this limited purpose, it soon developed into a wider concept and undertook more diverse activities. In publishing alone, it became apparent that other fields of scholarship needed support and required new channels for the expression of important ideas.

For many years we have published works in the fields of comparative religion, symbolism, mythology, philosophy, psychology, social anthropology, archaeology, cultural history, literary criticism, and aesthetics -areas which received deep attention from Dr. Jung himself and which reflect reading and research with which he was occupied during the greater part of his life.

One might say that they embody the history of man’s struggle toward consciousness as revealed in anthropological and archaeological data, as represented in the classics of both Eastern and Western literature and in the religious experience and philosophy of past and present civilizations.

The Foundation's publications, called "Bollingen Series," as well as its allocation of fellowships for writing and research, follow this orientation very closely.

During the last fifteen years the Foundation has granted between fifty and seventy fellowships each year to qualified scholars in these same fields.

The fellowship program, we feel, is also a direct reflection of one of Dr. Jung's clearest and deepest beliefs-that the development of the individual, of his creative forces, and of his total spiritual and intellectual capacity is the ultimate goal of education and of life itself.

It can be seen that while Dr. Jung's own scientific work, his own writings, today form only a small segment of the Foundation's total production, they still remain central to its general plan.

One might say they form the keystone.

The idea of an edition of the Collected Works of Jung was conceived immediately after World War II, and talks between our President, Mr. John Barrett, and Sir Herbert Read, of the firm of Routledge and Kegan Paul of London (which had the English-language rights), led steadily on toward a joint undertaking with that firm.

This undertaking finally crystallized in an agreement reached at a meeting held in Dr. Jung's house in K8snacht in the summer of 1947.

Dr. Jung, Sir Herbert Read, Barrett, and I were present (together with Dr. Michael Fordham and Dr. Gerhard Adler, who with Sir Herbert formed the Editorial Board).

Out of this meeting developed a broad plan for the retranslation and republication of the complete works, regrouping in a series of volumes shorter articles with longer works which were related in subject, and showing, both by this grouping and in a chronological sense, the development of all of Jung's basic ideas.

Subsequently, Mr. R. F. C. Hull was chosen as translator, a choice which, as volume follows volume, has seemed more and more fortunate.

It might be of interest to the audience to know that the new German-language edition is following the exact pattern of the English-language edition, and an Italian edition using the same structure is also planned.

The Foundation is also supporting the work of the translator and editor of the French edition, which is being carried on independently.

If I have dwelt overly long on Bollingen Foundation, it is because we see it as an integral part of the life and work and thought of Dr. Jung and as the extension of his

intellectual influence into the far distant future.

But some personal history may also be necessary, since it is inseparable from the Foundation's affairs.

The Foundation was established by my first wife, Mary Conover Mellon, and myself.

We had spent the

first winter of the war, 1939-1940, in Zurich, drawn there, and to Dr. Jung, by her overpowering attacks of asthma and by her conviction that her illness was largely a psychological rather than a purely physical affliction.

Though she was never cured (one never knows: the war intervened, and she died immediately afterwards, in 1946), both she and I were tremendously moved and

impressed by Jung's teachings.

Extensive reading of his works had made us much more aware not only of our

inner selves but of the outer world; but this influence was highly magnified when we came into direct contact with his wisdom and humanity as actual patients.

With Mary, intuition and high intelligence fanned flames of understanding and recognition which demanded outward expression-and the most valuable outward expression eventually became Bollingen Foundation.

In my own case, as we all know, a plurality of riches does not guarantee peace of mind and often makes common cause with a paucity of real values. In many ways Dr. Jung's clear expositions of his theories, his deep wisdom, his humor, his great simplicity, opened out sunnier and wider vistas down which to view the world.

I walked with him one spring for two or three days up in the hills behind Ascona and Locarno, in the Tessin taking a little train each day far up into places where one hardly ever saw a human being.

One heard the bells of a few goats and saw some of them grazing, or in the distance heard the sound of a mountain cataract.

He was peaceful, serene, and had a hearty and ribald humor.

But the thing I remember most about Dr. Jung was his simplicity: the directness of his vision and the aptness of his descriptions.

Of the simple religious shrines one saw everywhere, even on remote paths, he said something like this: they are in the same places where the forefathers of these people worshiped their nature gods-the gods of the crossroads or the forest, the tree or the stream-and often at places of potential danger.

These too are to ward off evil. It is man's awareness of danger, of the Devil.

We who are so civilized and unsuperstitious would do better perhaps to have a little more superstition and to be closer to nature to take the Devil into account.

I talked to him about Thoreau, saying that Thoreau seemed to use the word unconscious in

the same sense as himself.

He said, ”Anyone who has lived in a primitive way and who also thinks will naturally come to know about the unconscious. It only goes to show how many silly asses have done it who don’t think.”

As we were about to leave for America in the spring of 1940, he told me he had had a letter from a very good and intelligent American woman, a friend of his, who asked him to be on a committee of one hundred of the most intelligent people in the world to confer on how to bring about peace.

He said, ”I wrote back to her on the reply postcard, ’Dear—: Please don’t do it. One hundred intelligent people together in a room only makes one big idiot.’ ”

He was wise and wonderful, and the privilege of knowing him, however briefly, was great and rewarding.

It is most probable that the image of Jung that history will reveal will be far greater even than the image we have of him today.

Today we think of Jung the scientist, the explorer of men’s minds; Jung the philosopher and the humanist; Jung the deeply religious lover of all mankind.

It may well be, however, that without our being completely aware of our good fortune we have been in the company of the Socrates of our own day. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 22-27

1. Bollingen Series, a program of publication, was established in 1941 as an undertaking of Old Dominion Foundation. Bollingen Foundation was established in 1945, embracing the Series and other programs.

PAUL TILLICH

MANY of Jung’s ideas are of great help to theology and especially to Protestant theology.

His criticism of Protestantism as a continuous process of ”iconoclasm” (of the breaking of images and symbols) is one which our intellectually or morally impoverished Protestantism should not disregard.

The same is true, partly for the same reason, of his doctrines of the self and of the

polarities in the development of the personality.

It is true of his understanding of the relation between the divine and the demonic.

But I want to restrict myself to one particular problem, a problem which I have had occasion to discuss with Catholic theologians, for the solution of which, I believe, Jung's doctrine of archetypes is a decisive help.

In discussing the theory of religious symbols, the question is often asked how a symbol taken exactly in the sense in which Jung defines it (as an "image of contents which for the most part transcend consciousness") relates to what in scholastic theology has been called analogia entis.

A presupposition of the question is an agreement about the distinction of symbol from sign as well as from allegory, about the necessity of using symbols in order to grasp dimensions which cannot be grasped in any other way, about the mediating, opening-up, healing power of symbols, about their arising from a union of the collective unconscious with the individual consciousness, and so on.

Protestant and Catholic theologians could, to a large extent, agree with Jung about these points, which seem to me the basic elements of a meaningful doctrine of symbols.

But on this basis the difference between the Roman Catholic and the Protestant positions becomes visible when the question of analogia entis and symbolic expression has been raised.

The difference is twofold: it refers to the creation and the transformation of symbols.

The theory of "analogy of being" emphasizes the rational character of the theological statements about the transcendent.

They can be supported by valid arguments and they grasp something which is true in itself, whether it is grasped or not.

From this follows the other point. The analogia entis is essentially static.

The symbols, produced in terms of analogy, are final, since the subjectivity of the symbol-experiencing group does not participate in its creation.

The symbolic content has become a known thing.

Changes caused by changing human experiences are not considered.

In contrast to this rational-static doctrine of analogia entis, the Protestant attitude toward religious symbols should be existential and dynamic.

Symbols are born out of the revelatory experience of individuals and groups; they die if these experiences can no longer be revived and the symbols in which they have

been expressed have lost their creative power.

But such an understanding of religious symbols, which I consider to be the genuine Protestant one, leaves a problem which is hard to solve on this basis.

It is the question of a lasting element in religious symbolism.

Catholicism has an answer in its rational-static type of natural theology.

Orthodox Protestantism has an answer in a strictly supranaturalistic doctrine of revelation.

According to it, a particular revelation-the Biblical one gives the eternally valid symbols.

If neither the one nor the other answer seems acceptable-which is my conviction-

the symbols seem to be reduced to a complete relativism, without criteria and without continuity.

An awareness, however, of this situation by a symbol-experiencing person or group would deprive the symbol of the powers we attributed to it above.

In this situation, Jung's doctrine of archetypes can point to a way out.

It distinguishes between symbols and archetypes.

Symbols are the infinitely variable expressions of the underlying, comparatively static archetypes.

It is important that Jung attributes to the archetypes another ontological status than that attributed to the symbols.

They are potentialities, while the symbols are actualizations conditioned by the individual and social situations.

The archetypes lie in the unconscious and break into the conscious life in experiences which show something of the ecstatic character attributed to revelatory experiences.

That they are preformed in the unconscious as potentialities makes understandable both the wide range of their variability and the traits of a definite structure which limit the possibilities of variation.

This, of course, leads us to the question of the nature of the archetypes.

And here I must confess that it is hard to get a clear answer from Jung.

The reason for the difficulty is partly Jung's anxiety about what he calls metaphysics.

This, it seems to me, does not agree with his actual discoveries, which on many points reach deeply into the dimension of a doctrine of being, that is, an ontology.

This fear of metaphysics, which he shares with Freud and other nineteenth-century conquerors of the spirit, is a heritage of this century.

If he calls the archetypes ”primordial,” this term oscillates between early past and eternal past, namely, a transtemporal structure, belonging to being universally, and sometimes the latter is necessary (”eternal and primordial image”).

In taking the biological and, by necessary implication, the physical realm into the genesis of archetypes, he has actually reached the ontological dimension ”imprinted upon the biological continuum.”

And this was unavoidable, given the revelatory power he attributes to the symbols in which the archetypes express themselves.

For to be revelatory one must express what needs revelation, namely, the mystery of being.

But my task is not to discuss the Ungrund or unergrilndliche Grund) which expresses itself first in archetypes which are still potential, then in symbols which are actual.

My task is to show the significance of these ideas for the inter-theological discussion of religious symbols.

The basic answer has already been given, namely, that the archetypes represent the lasting, the symbols the variable, element in the development of religion.

This, naturally, leads to the question of their relation in a concrete religious set of symbols.

If the archetypes remain mere potentialities, how can one recognize, distinguish, and describe them?

It seems to me that this is possible only if one compares a large number of symbolic expressions and discovers similarities which point to a common archetypal basis.

But if one tries to determine this basis concretely, one has another symbol and not an archetype.

I sometimes feel that Jung’s naming of archetypes is, because of this situation, somehow casual and not directed by a principle of selection.

Theologically this would mean that the lasting element in the growth and development of religious symbols cannot be separated from the variable element.

It appears always as background, but if it is drawn to the foreground it becomes a symbol.

The archetypal forms behind all myths belong to the mystery of the creative ground of everything that is.

Nevertheless, they give permanent determinations to the variable element, as in Christian thought the Logos is the mediator of creation; and the essences of all things, the eternal ideas, are contained in it.

But what appear are not the eternal structures of the Logos of Being but its manifestation through the symbols and myths which arise in revelatory experiences.

Jung wants to understand the symbols; he cannot accept them in believing subjection; he wants to demythologize them, although he knows that this contradicts their very nature.

He is in the same dilemma in which critical theology finds itself: It lives in a world of symbols, which is its concrete foundation, and tries to understand the symbols, with the risk every anti-literalistic criticism runs of losing the power of the symbols.

To avoid just this was one of the main concerns of Jung's life work. Paul Tillich, A Memorial Meeting, New York Dec. 1, 1961, Page 28-32

ELEANOR BERTINE

We have come together today to honor the memory of a very great man, one whose work has opened a new phase in the possible development of the human spirit.

His real importance is only slowly being recognized at its true worth, for his days were spent largely in the quiet of his own study on the shore of the Lake of Zurich, with books and material from the unconscious of persons living and dead as his companions.

Other speakers this evening have already given a brief picture of his powerful but kindly personality.

He could be the friend of all sincere men, because he could understand and accept them.

When someone once asked him, "When you have such an opportunity to see the seamy side of human nature, how is it that you still like folks?"

his answer was, "Because I have no illusions about them!"

He knew the human animal, but also the human spirit, and accepted both.

But of course it is by his work that Jung would want to be remembered.

Although not in the least a prestige seeker, he realized fully the importance of his discoveries.

And they are so monumental in depth and magnitude that, even at a memorial meeting,

it is well-nigh impossible to say anything about them.

It is like trying to give a thumbnail picture of a whole new dimension.

Nevertheless, while admitting the temerity of the attempt, I would like at least to indicate what seems to me to be Jung's greatest gift to humanity.

It has two parts: first, the scientific discovery and description of the collective

unconscious; and second, the psychological approach to religion which this discovery has made possible.

Early in his career, while trying to interpret the dreams and fantasies of a borderline psychotic woman, he recognized that there was something far more significant in the unconscious than had ever been dreamed of before.

He felt that he must explore this vast, and perhaps dangerous, unknown, which he called the "collective unconscious" because its content was drawn not from the personal life but from a common human source in dreams, inspirations, and the products of the insane.

He once told me that his colleagues had warned him, "Lookout, Jung, that way lies lunacy!"

But like a true explorer, he felt that this background of all psychological experience held such importance for him that he must take any risk involved.

But not yet for his patients.

He would not lead them into unknown country until he had been there

and charted it himself.

Anyone who has experienced the fearsome aspect of the collective unconscious personally, even with the guidance of a trusted analyst, will know something of the courage that was required to be the first to invoke its eerie terrors voluntarily.

Jung immediately realized that the images from the unconscious were symbols, a sort of picture language.

And just as pictures, rather than concepts, express the experience of primitive man in his magical world, so the language of the symbol expresses our experience in the unknown and timeless inner world.

As Jung has said, "The chief thing about the unconscious is that it is unconscious!"

But it reveals itself in these "archetypal images," as he called them.

In this material from the unconscious he found an indefinite number of such images.

Many of them appear repeatedly in myth motifs and religious beliefs and are met with all over the world and in all ages.

They are manifested also in universal symbols, such as the cross, the square, the circle, and many others.

The reality of psychological images such as these is of a very different kind from that of a clod of earth or a star.

But they are no less truly effective because their truth is symbolic.

By comparing the context of these images as though deciphering a code, Jung discovered that the normal psyche has a goal, which is wholeness, to which its basic energy is devoted.

This he called individuation.

This is the way an acorn grows, as though it has but one object to which every bit of its energy is directed, and that is the oak.

Not just any oak, but this particular one whose potentiality lies hidden in this one acorn.

No two trees are exactly alike, though their differences are much less than those between two human psyches.

But the very nature of both oak and psyche is to fulfill an individual pre-existent pattern.

However, in the case of the psyche a new factor enters in. This is consciousness.

When the conscious ego, with its power of choice, seeks to understand and co-operate with the law of its deeper nature as expressed in the natural language of the symbol, then the individual pattern, the self, becomes the ultimate authority, the ultimate meaning of this unique life.

And is this not one definition of its God: to be the ultimate authority, the ultimate meaning of its life?

This meaning has always been expressed in terms of the relation of the individual to the fundamental religious archetypes, God, death and rebirth, and all the stages of the life and death of the hero, including the story, ritual, and dogma of the Christian and other living religions.

And just as the physical organism is sick unto death if it is not based on the instincts, so is the psyche, the inner life, the soul, equally sick if it is alienated from the archetypal forms of its spiritual being.

And this dissociation occurs when the rational intellect, with the prestige of material science behind it, sterilizes the beautiful and moving old forms of living religious experience and

leaves behind only the rootless, ego-dominated intellect.

Now this is the condition we see around us on every hand.

For many people find little to put up against the flourishing ”isms” of the day, which act like man-made gods promising so much but devouring everything.

And towering over a darkened world is the ever-increasing threat of a world-wide atomic war.

But as Jung says, it is not the bomb that is the danger but the psychology of the men who control it.

For ”when the individual does not become conscious of his inner contradictions, the world must perforce act out the conflict and be torn into opposite halves.”

It is a historical truth that the great man rises out of the need of his time. Today there is no question about the need.

And here is the great man, whose work was in just the field where the need is most pressing.

Jung never addressed himself to the crowd but only to the individual.

For he knew that the influence of a great and devoted individual may produce effects far beyond any the power of the crowd can bring about.

He knew that wars cannot be ended by those who are themselves dominated by the power motive.

And he knew that peace can come to an angry world only when the leaders of men give up hate and strife and serve some central value with a truly religious attitude.

But many people of these days have lost all religion along with their religious ”beliefs.” They echo the words of Jung, ”Either I know or I don’t know. If I know, I don’t need to believe, and if I don’t know, why should I believe?”

But they can get no further than the question.

To them he would point within, to the great collective unconscious, which is not only the repository of the past but the womb of the future.

There his own direct experience was so convincing that belief was indeed not necessary.

These depths of the human psyche he found were the source of all religious experience.

Religion, he saw, was a natural product of the psyche.

It was expressed in symbolic form because spiritual realities are ineffable, beyond comprehension by the rational intellect, and therefore can have no better expression.

And he was able to show others the way to similar experiences.

Before Jung, the science of psychology had not progressed far enough to have words, or even concepts, to express this religious aspect of the collective unconscious, and therefore its contents could get into consciousness only in projected form, as objects of belief or dogma.

The images appearing in the religious mysteries had to be taken literally or, at best, have only the superficial reality of a parable.

But Jung showed the sacred stories, beliefs, and dogmas, when psychologically interpreted, to be symbolic expressions of the deepest truth.

He recognized that the psychological impact of those august figures, which have been worshiped as God incarnate, does not depend upon the affirmation or denial of their historicity or their concrete reality.

That is a theological question, outside the province of the psychologist.

Jung leaves such questions, whose ultimate answer lies in the unknown, to the

experience and choice of the individual.

But for those modern men and women who demand evidence so that they may ”know,” Jung has provided the most important thing in life, a way to an actual contact with a living archetypal source of meaning in the nonpersonal psyche itself.

This way is through a symbolic interpretation of spontaneous psychological products,

whether they occur as personal dreams and fantasies or as collective ideas, myths, and beliefs.

Thus he has given us back as symbols what science took away as dogma.

Once more life can have a religious meaning without protest from the intellect, for the old spiritual realities have gained a new language consonant with our ability to understand.

Thus it was that, at the end of a long life, the greater part of which was spent studying the abounding manifestations of the spirit, Jung could say, ”I do not need to believe, I know.” Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 33-38

S. C. NORTHROP PRECIS 1

The two most important developments of our century have occurred in mathematical

physics with Planck and Einstein and their successors and in psychoanalytic psychology with Freud and Jung.

Freud's original genius consisted in the discovery that people can be sick, not merely because of the usual biologically hereditary and infectious causes, but also because of inner conflicts which may not appear in normal conscious awareness but are hidden in the patient's so-called unconscious.

It is perhaps not an overt exaggeration to say that Freud went on, without experimentally confirmable justification, to find the source of such inner conflicts

largely, if not completely, in biologically sexual factors and the failure of the conventional customs of society to give such a biological source of the conflict ample expression.

The genius of Jung consists in the discovery that the inner conflicts and resultant sickness of a patient can arise from any incompatible moral imperatives whatever and

that culturally conditioned moral imperatives may be more at the root of a patient's submerged inner conflicts than are biological stimuli.

Put more concretely, what this means is that cultural anthropology, rather than sexually overemphasized biology, is, in some cases at least, the cause of a patient's sickness or disease.

This happens to be a scientific theory which can be experimentally confirmed by the quite independent data of other scientists, namely, the cultural anthropologists.

Such independent confirmation has, in the observer's judgment, never been given for the Freudian, heavily biologically laden, speculative hypothesis.

Jung's connection of the source of inner conflict within a patient with the independent data of cultural anthropology occurred when his psychoanalytic methods elicited from the patient's unconscious the mandala, which cultural anthropologists find to be the key symbol of the ancient Aryans of India.

This essential connection between Jung's analytical psychology and comparative cultural anthropology needs to be further pursued.

There are reasons for believing that none of us will be whole and healthy persons until the old, inadequate and conflicting, most deeply scientific and metaphysical beliefs that are fighting one another inside us are transcended or sublimated under a freshly creative and consistent philosophy of both what is and what ought to be. F.S.C. Northrup, A Memorial Meeting, New York Dec. 1, 1961 Page 39-40

1. Professor Northrop's address was a greatly expanded version of this recis.

ARNOLD J. TOYNBEE: A MESSAGE

When I read some of Dr. Jung's writings for the first time I felt as if a new dimension had been added to my picture of the world.

This first feeling of mine has been confirmed by further study.

What I find particularly inspiring in all Dr. Jung's work is the way he brings out the same fundamental elements of human psychology in many different contexts which might seem, at first sight, to be unrelated to each other.

An acquaintance, however inadequate, with Dr. Jung's thought cannot fail, I should say, to enlarge and clarify one's vision of human nature and human affairs. Arnold J. Toynbee, A Memorial Meeting, New York Dec. 1, 1961, Page 41

JOHN M. BILLINSKY

Pascal believed that the virtue of man should be measured, not by his extraordinary accomplishments, but by his whole life as he lived it from day to day.

Much in the same spirit, Longfellow bade us to remember that Lives of great men all remind us

We can make our lives sublime,

And, departing, leave behind us

Footprints on the sands of time.

Tonight it is given to us to look back on the life of Carl Gustav Jung and, with our faulty vision, to note the footprints he has left-footprints that we, like Longfellow's Forlorn and shipwrecked brother,

Seeing, shall take heart again.1

With a great intellectual and religious heritage, Jung chose a way of life that was to be marked by unfailing respect for man and for man's capacity to achieve wholeness.

For Jung, the honesty and intellectual integrity of man always remained sacred, never to be violated.

In spite of a growing knowledge of the weaknesses and frailties of humanity, Jung's fundamental faith in man never wavered.

Rather than make dogmatic assertions about man and his nature, Jung chose to pursue

truth as he saw it, believing that ”truth can always stand on its own and that only opinions that have shaky foundations require the prop of dogmatizing.”

For Jung, the search for truth became the way of life, and each day offered a new opportunity to see that truth-or aspects of it-in a new dimension.

Of him it could be said: ”You shall know the truth, and the truth shall make you free.”

Independent in thought and dignified in his relations with others, Jung lived a life of truth and honesty.

Knowing the light and the darkness, the light that is in the darkness and the darkness that is in the light, he won the devotion of countless men and became a power in

their lives.

Because of Jung many came to know something of the mysteries of the universe and of man’s nature, for he had the gift of putting the most profound observation and the most erudite reflection of the wise into the simple language of a scholar.

With the temper of a scientist, this quality of mind, and an instinct for the mystery of life, Jung gave himself to the quest of the undiscovered self.

His mind was not only inquisitive and insistent but also patient and persistent, and was always oriented toward the future.

Again and again Jung would remind us: ”In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life’s intensity to the highest pitch.”2

The future that is ours to shape has its beginning, he believed, in our readiness to accept ourselves as we are.

Jung was convinced that nothing is more fruitless than to speak of the way things ought to be and nothing more important, if we are to achieve wholeness, than to deal with ourselves in the midst of things as they are.

Such wholeness is not a matter of quantity but of quality; for what may appear to be a fragment may in reality be the most meaningful thing on earth.

There was wonderful alchemy in Jung’s soul that worked wonders with those who invaded his study or with whom he was brought into contact by chance or circumstance.

He gave from his heart, and those whose natures he touched often responded in kind. Indeed, it was difficult not to respond when, with his characteristic enthusiasm and eloquence, he would say: ”the most immediate effect of the discovered self is not that the mysteries of heaven are revealed but that we ourselves arerevealed to ourselves.

Our strengths and weaknesses, our beliefs and unbeliefs, our greatness as children of

God and our smallness as children of man come into recognition, and we stand at once humbled and strengthened in the presence of the very God Himself."

This was not mere rhetoric, for Jung believed that the spiritual life in man was of the same jet as the spiritual life in God.

He never ceased to believe in the significance of man's religious experience.

"No matter what the world thinks about religious experience," he wrote, "the one

who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind."

Jung's quest to learn more and more about man's nature, purpose, and, destiny never ended, even though his sensitiveness to, and knowledge of, man's nature enabled him to take a thousand seeds of the past and plant them in a soil of the present, a soil that without this sowing would never have fostered the finest flowerings of man's knowledge about himself.

Jung's entire life was determined, not so much by things as they are, as by his vision of the way to completeness; not so much by his possessions, as by his dreams.

There was about him a quality of timelessness, for his life was lived in the dimensions of the Eternal.

Our lives are much richer because he lived, much wiser because he taught, and much more hopeful because he left us a legacy of hope. John M. Billinsky, A Memorial Meeting, New York Dec. 1, 1961, Page 42-45

1. H. W. Longfellow, "A Psalm of Life."
2. C. G. Jung, "Some Crucial Points in Psychoanalysis: A Correspondence between Dr. Jung and Dr. Loy," Coll. Works, Vol. 4 (London and New York, 1961), p. 289.
3. C. G. Jung, "Psychology and Religion," Coll. Works, Vol. 11 (London and New York, 1958), p. 105.

EDWARD F. EDINGER: CLOSING REMARKS

Jung was active and creative up to the very end of his long life.

Some of his writings are still not published.

It will be many years before his full significance is established, and no one can predict the verdict of posterity.

However, we who have been most affected by Jung's work feel that there has been a giant in our midst, one who in many respects was ahead of his time.

The epochal nature of Jung's work still remains to be generally recognized, but when it is, we believe he will be considered as the originator of a whole new era in man's understanding of himself. Jung the man is dead.

The consequences of his creative genius are just beginning. Edward F. Edinger, A Memorial Meeting, New York Dec. 1, 1961, Page 46

1. https://smile.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM/ref=sr_1_1?crid=1LW94SV84KZ9L&keywords=Carl+Gustav+Jung+memorial&qid=1641550515&spref

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The constant companion of sanctity is temptation, without which no true saint can live. **(2022-01-20 04:49)**

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"It is difficult to be a saint, because even a patient and long suffering nature will not readily endure such a high degree of differentiation and defends itself in its own way."
– CARL JUNG,
SYMBOLS OF TRANSFORMATION, PARA 435-436
JUNG
WWW.JUNG.ORG

[1]Symbols of Transformation

It is difficult to be a saint, because even a patient and longsuffering nature will not readily endure such a high degree of differentiation and defends itself in its own way.

The constant companion of sanctity is temptation, without which no true saint can live.

We know that these temptations can pass off unconsciously, so that only their equivalents reach consciousness in the form of symptoms.

We know, too, that Herz traditionally rhymes with Schmerz.

It is a well-known fact that hysterics substitute a physical pain for a psychic pain which is not felt because repressed.

Catherina Emmerich's biographer has understood this more or less correctly, but her own interpretation of the pain is based, as usual, on a projection: it is always the others who secretly say all sorts of wicked things about her, and this is the cause of her pains.

The facts of the matter are rather different: the renunciation of all life's joys, this fading before the flower, is always painful, and especially painful are the unfulfilled desires and the attempts of nature to break through the barrier of repression, without which no such differentiation would be possible.

The gossip and sarcastic gibes of the sisters very naturally pick on these painful things, so that it must seem to the saint as if her difficulties came from there.

She could hardly know that gossip is very apt to take over the role of the unconscious, and, like a skilled adversary, always aims at the
Carl Jung, CW 5, Para 436

1. https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?dchild=1&keywords=jung+vol+5&qid=1608915059&sr=8-1

1935 5 June LECTURE 5 Zarathustra Seminar (2022-01-21 03:50)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

1935 5 Jung LECTURE 5 Zarathustra Seminar

Prof. Jung:

Mrs. Baumann asks what the difference is between the figure of the old wise man in Nietzsche's Zarathustra, and the old wise man in the woman's fantasies which we dealt with in a former seminar.

Of course there is a considerable difference between that figure as it appears in a woman's case and in a man's case.

In a man it is as a rule the typical archetype, but Nietzsche's Zarathustra is not the typical old wise man; only in certain places is he typical, which comes from the fact that Nietzsche himself is identical with him, thus blurring the picture.

Then the archetype gets mixed up with personal traits which ordinarily it would not contain.

The figure of the old wise man is much rarer in a woman and not so typical, because wisdom in her case is usually connected with the archetypal earth mother.

In the particular case to which Mrs. Baumann refers, the old wise man was not typical, but was falsified, because we had to deal there with a rather formidable animus that was very much against the woman's instincts and interfered with the feminine side of her character.

There was a very marked masculine tendency which reinforced the figure of the animus; this is the reason why the wise old man appeared at all.

With a very feminine woman, the archetype of wisdom would always be connected with the mother, and the other image would appear in the animus.

Therefore, to take the figure of the wise old man in either of these two cases as typical is a mistake.

I think we are quite safe in assuming that the particular element of wisdom in a woman's case is associated with the mother archetype, the so-called earth mother, and in a man's case with the fatherlike figure, the typical wise old man.

The usual sequence of these images in a woman, the way in which they appear empirically, is, first, the animus as a personification of the unconscious, and then wisdom in the form of the mother.

In a man it is just the reverse: the anima first appears as a personification of the unconscious and the element of wisdom in the form of the old wise man.

So when we speak of the old wise man we usually mean the figure as it appears in a man, but a certain exaggeration of the animus can produce that archetype in a woman, as the mother archetype may appear in a man.

For example, one finds the motif of the earth mother in the Nordic myth of Wotan who goes to Erda in order to inquire about the future, to learn the wisdom of the mother.

But the earth mother is a sort of pale archetype in a man which does not function as it functions in a woman.

And, though the archetype of the wise old man does exist in a woman, it has little practical importance.

We will go on now with the chapter called, "The Tree upon the Hill":

"Yea, into the evil!" cried the youth. "How is it possible that thou hast discovered my soul?"

Zarathustra smiled, and said: "Many a soul one will never discover, unless one first invent it."

"Yea, into the evil!" cried the youth once more. "Thou saidst the truth, Zarathustra.

I trust myself no longer since I sought to rise into the height, and nobody trusteth me any longer; how doth that happen?

I change too quickly: my to-day refuteth my yesterday.

I often overleap the steps when I clamber; for so doing, none of the steps pardon me.

When aloft, I find myself always alone. No one speaketh unto me: the frost of solitude maketh me tremble. What do I seek on the height?

My contempt and my longing increase together; the higher I clamber, the more do I despise him who clambereth. What doth he seek on the height?

How ashamed I am of my clambering and stumbling! How I mock at my violent panting! How I hate him who Rieth! How tired I am on the height!"

What is the meaning of these paragraphs? What is the youth complaining about?

Mrs. Baynes: I think he complains because he has the sense of not taking the whole of himself along when he tries to climb.

Prof Jung: But what is it that impresses him obviously?

Mrs. Baynes: That he is completely by himself first of all, and the fact that he is not at one with himself on account of the one-sidedness; he is only on the side of the Geist.

Prof. Jung: Yes, he went up a bit too far and was dancing on clouds, and here comes the recognition which is symbolized by the youth.

And who would the youth be?

Miss Hannah: Nietzsche, I suppose.

Prof. Jung: Well, Nietzsche is every figure, as we know, so it can only be a particular part.

Prof Reichstein: He is the natural part.

Prof Jung: Yes, he shows a very natural reaction; he is very much in doubt about Zarathustra's leap.

Of course he has participated in it, but when Zarathustra was dancing on the clouds there was no youth.

Now he appears under the symbol of the tree, and embodies the doubt really. And the fact that he is a youth would symbolize what?

Prof. Reichstein: He is not yet developed; he is young in contrast to Zarathustra.

Prof. Jung: Yes. As the archetype of the wise man Zarathustra is always old, but at times, when he is too mixed up with Nietzsche, he begins to leap like a kitten and then he is absolutely ridiculous.

Think of Zarathustra in long robes dancing and such nonsense!-the bad taste is already convincing.

If he were young, yes, but one can imagine Zarathustra leaping about as little as one can Zoroaster the founder of a religion: he is obliged by his name to be dignified.

So when he begins to dance it is comical; that is a sort of pathological element.

You see, if Nietzsche were really insane when he talks in this ridiculous way, no reaction would be visible; it would be repressed.

When Zarathustra leaps, he would get stuck in the air from that moment on-remain

there and talk probably very high stuff, more and more unnatural, more and more crazy.

But since Nietzsche is not yet insane, a natural reaction comes up within him, indicated by the title of this chapter, the tree, which is the symbol of just the opposite, of the thing that is rooted.

And if he were insane, the young man would not exist.

But Nietzsche cannot deny the existence of a contrasting figure; over against the old wise man there is a young man who is rather grieved with this pathological situation Zarathustra has brought about.

It is as if he were taking the situation onto himself.

You see, the one that strove upwards was really Zarathustra.

The young man was only tempted by Zarathustra to do something which, to a young man, would not have been so bad; if a young man becomes enthusiastic and loses the ground under his feet for a while, it is not dangerous: he is supposed to do that.

But if Zarathustra leaps into the air, it is nonsense.

And as the young man is identical with Zarathustra he feels the same compunction which Zarathustra feels.

You see, Zarathustra says, ”I change too quickly”-namely, Zarathustra came to that symbol of the tree, to the realization which is just in contrast to what he has been before, while the young man talks as if he were Zarathustra, and takes over the bad conscience which Zarathustra ought to feel for changing.

Yesterday he danced on the clouds and today he contradicts himself, ”My today refuteth my yesterday.”

Of course if Zarathustra thinks of himself as a hero, naturally he can to anything he

wants, but a human being would be accused of absurd, paradoxical, irresponsible behavior.

So the young man is that part of Nietzsche which is normal and which is not on a level with Zarathustra; he is a new edition of the pale criminal.

You see, as soon as Zarathustra overreaches himself, up comes the figure of the pale criminal, the one who cannot stand the sight of himself, and is unable to remain at his own level because it is really too high.

Now Zarathustra, contemplating the tree by which they stood, said:

”This tree standeth lonely here on the hills; it hath grown up high above man and beast.

And if it wanted to speak, it would have none who could understand it: so high hath it grown.

Now it waiteth and waiteth,-for what doth it wait? It dwelleth too close to the seat of the clouds; it waiteth perhaps for the first lightning?”

What does it mean that Zarathustra emphasizes just this particular quality-that the tree stands isolated upon a hill?

Dr. Schlegel: It is the situation of Zarathustra himself.

Prof. Jung: Yes, and inasmuch as Nietzsche is identical with Zarathustra, it is Nietzsche’s own situation.

You see, this is a very particular conflict; the youth would be the ordinary human being who has common sense and knows quite well that jumping into the air means coming

down again, that one will surely have a reaction.

But Zarathustra is not an ordinary human being, but something inhuman or

Superhuman; hence the idea of the Superman.

Yet that element which builds up Zarathustra is a living reality in Nietzsche, and it takes him far up into the clouds.

Inasmuch as Zarathustra is a real fact in Nietzsche, he is like the tree which stands alone upon the mountain high above ordinary humanity.

So here a sort of differentiation takes place; first Zarathustra tries to get higher and higher, and that is criticized by this chapter, which points out that this is unnatural behavior.

It is approaching insanity. That leaping into the air contains a kernel of truth, then.

It corresponds to the reality in Nietzsche himself; there is an extraordinary genius in Nietzsche which could be compared to a being high above ordinary mankind.

But these comical jumps and jerks are due to the fact that the ordinary man wants to

jump up too, and then it becomes grotesque.

If that ordinary man could only remain quiet and stay below in the valley, not trying to imitate Zarathustra, the whole thing would be acceptable: that would be the normal condition.

The tree can stand up there because it is a tree, not human but a symbol of growth, while the human being is down below in the valley.

But because Nietzsche identifies with Zarathustra, it cannot be a tree; it must necessarily be a human being who overreaches himself, and in that act it is like Zarathustra dancing, walking on air, which is absurd.

That is all a consequence of the fact that Nietzsche identifies with Zarathustra, and also with the young man, and naturally the young man is identical with Zarathustra and takes over all the compunction Zarathustra ought to feel for that absurd behavior before.

So a general mix-up is created.

To restore the natural and human situation, you must make a difference between

Nietzsche and Zarathustra, Nietzsche being the human individual and Zarathustra the archetype that is rooted in humanity since eternity and because he has roots, he is like a tree.

There are peculiar trees in the Bush which grow to a height of sixty or seventy meters and are considered to be sacred; they reach far above ordinary trees and usually they are haunted by ghosts or demons that have voices, and the voices must be obeyed.

In India, certain trees are thought to be inhabited by the trimurti, the Indian Trinity; and usually they have in the villages an asvatta tree, the sacred tree of Buddha, sometimes with a hole in the trunk which is supposed to be inhabited by the deity, or the deity may live in the branches.

It is the same idea as the Bush soul, of course with a certain differentiation.

The Bush souls of primitives are thought to inhabit certain animals with whom they are then related.

If the tiger contains a man’s Bush soul then that man is the brother of the tiger-or the python, or the crocodile; and the Bush soul, under a different aspect, lives in certain plants or stones or rivers, and then he is the brother of that river or whatever it is.

All that simply means the recognition that a part of the human psyche is essentially not human. It is naturally not what primitives assume it to be, but is a fact which we would call a projection-and we no longer know that projection, we are unconscious of it.

I think I have never met a European who was aware of having a Bush soul, but I am a bit doubtful: there are cases that approach it.

Then there is another phenomenon of the Bush soul which is very marked with us.

Do you know how that is experienced?

You see, when the gods disappear from rivers and trees and mountains and animals, they become most banal.

Mrs. Fierz: Is it Die Tucke des Objekts?

Miss Wolff: Is it when objects become animated, as in occult phenomena, for instance?

Prof. Jung: Yes, there are very obvious cases when pieces of furniture, certain pictures, etc., behave in a very funny way.

One sees that in parapsychology, and of course the lowest form is the Tucke des Objekts, when objects play tricks upon you.

Another example would be our peculiar dependence upon objects: we are quite unhappy if we are without certain objects which are dear to us-people are sometimes utterly lost without them.

You know that famous story about Kant: his Bush soul, outside of himself, which always directed him, was the topmost button on the coat of one of his listeners who attended his lectures very regularly year after year.

He used to walk up and down continuously gazing upon that topmost button; he developed all his thoughts out of it, and once when it was missing Kant could not deliver his lecture. He was completely put off because the god was absent.

A primitive would have realized it, and would have said, ”This button is sacred, a fetish, and please take care to always bring it with you to inspire me or I am lost.”

Kant of course never would have thought of such a thing, but it is the truth.

It can take many other forms.

There is a story that Schiller could not write unless he smelt the peculiar odor of rotting apples, so he always had apples in a drawer of his writing table.

And peculiar habits can take the place of such a fetish.

We belittle these things because they are so utterly banal; we think it is merely curious, but if we look at them from the functional standpoint, we see that they plan an important part in the functioning of the psyche of those people.

For instance, if one of Kant’s audience had been absent, or if instead of having fifty he had had only one or two, he would have been able to lecture-and if he had been ill he probably would have been able to lecture-but when that button wasn’t there, he could not.

He had another Bush soul in the church tower which he saw from the window of his study; he was always looking at it, and when it was taken down, he was incapacitated for months because he had no point de repere.

Because the Bush soul phenomenon is a sort of point de repere, primitives always have such things-like a shrine or the churinga of the Central Australian aborigines for instance-and inasmuch as it does function, they assume rightly that it is filled with life, that it contains soul.

It is the same thing when one can develop a problem more easily when talking to somebody; even if one's partner in the discussion does not fully understand the argument, it is enough that one talks to somebody for things to become much clearer.

Sometimes grateful people say, "When I talk to you I always get a new thought, presuming that the partner is producing that thought or has a certain effect upon them."

So our point of view concerning the tree is that Nietzsche has a Bush soul which is identical with the archetype of the wise old man, and this chapter should inform him of the fact that the wise old man is not human, but is also of the nature of the tree, and one therefore cannot identify with him.

The Hindus, for instance, think that the gods are more or less identical with trees, or that they live in certain animals, showing that they are not human.

Therefore, to dream of animals or impressive plants means dreaming of the deity, because these things are not human.

So nothing could inform Nietzsche better than this identity with the tree; the right thoughts are there but the conclusions are wrong.

It is true of course that the tree is also human inasmuch as it is Zarathustra who is human-like; it is an account of the human likeness that Nietzsche is tempted to identify with it.

As men think they can identify with the anima who is not quite human: she is also a kind of Bush soul; a man possessed by the anima is just a piece of something that you can no longer talk to.

And when a woman identifies with the animus without thinking, she identifies with the Bush soul, and then she is not quite human and loses human contact.

Any decent discussion ceases instantly when the anima or animus enters the game.

Now Zarathustra, inasmuch as he is not identical with Nietzsche, realizes here his own nature.

This chapter is like a dream in which Nietzsche, the dreamer, is informed that Zarathustra is a tree and if he only could understand that, he would no longer identify and all these absurdities would come to an end-his conflict would come to an end.

It would be better to assume that he was the young man, but he need not descend as

far as that, because he was no longer the young man when he wrote Zarathustra.

He should be his own age, neither young nor old, neither an embryo nor five thousand years old.

Prof. Reichstein: Would it not be more natural if instead of the young man a woman's figure would come?

Prof. Jung: That would be an identification with the anima.

Prof. Reichstein: Yes, but the young man is a kind of compensation, and the real compensation would be the anima here.

Prof. Jung: No, that would be an entirely different conflict, one between the wise old man and the anima.

But you see, that conflict is settled, for when the anima is rescued out of the brothel of the world, she follows the wise old man, as his sibylla, his somnambule.

If the anima is in the brothel the old wise man does not exist; he can only appear when the anima is redeemed from the brothel.

Of course she would be the complete opposite of the wise old man when she is in the brothel, but then the opposition is so complete that the other part is invisible.

Prof. Fierz: I should like to point out another thing in connection with the big tree. The Sequoia trees in the Yosemite valley, which are the biggest in the world, are considered especially sacred because they have been struck so many times by lightning. And the guide told us that the Red Indians made their fires near those trees in a storm; they

believed Manitu spoke to the trees in the flashes of lightning and they were protected. He said that was a very natural superstition, for the trees are so big that they must be struck often by lightning.

Prof Jung: Well, in the next paragraph you have it: he says such trees are struck by lightning.

What does Zarathustra mean by that?

Prof Reichstein: I think it is inspiration.

Prof. Jung: On one side, it is inspiration.

As the archetype of the old wise man is a further bridge to the depths of the unconscious, he is supposed to know the great secrets and to have divine inspiration

which could come to him in the form of lightning.

As a rule, lightning is dangerous even to a big tree-it can kill it-but if the tree is old enough and big enough it only injures it slightly.

But can the human being that is identical with the archetype of the wise old man stand the lightning from heaven?

Mrs. Fierz: No, he will be killed.

Prof Jung: Of course.

One should not identify with such a peculiar old tree; for in such a position it is easily struck by lightning-almost as if it were meant to be struck.

One even plants trees as a protection against lightning because they attract it; tree tops are good conductors, real foundations of electric currents.

The outpour of electricity at the top of a tree during a thunderstorm is amazing, and under certain conditions one sees the fire of St. Elmo, the strange fire which is sometimes seen on top of the masts of ships.·,

That is merely the current which comes out of the tops of things during an electrically charged condition; of course where the positive current of electricity from the earth streams out, it makes the point of attraction for the lightning coming down from the clouds.

The usual danger of this archetype is that the divine inspiration or manifestation, the creative impulse, strikes there first, and therefore wisdom is needed where there are such thunderstorms.

People who are not exposed to storms are never in need of wisdom it is quite superfluous-a mere luxury, but a man like Nietzsche would need it because he is always threatened by storms, having this tremendous opposition in his nature.

Whoever possesses such widely separated pairs of opposites will be in danger of the lightning on account of the electrical charges, and it will always hit the topmost point.

Then the archetype of the wise old man is animated because wisdom must come to one’s aid, otherwise one is insufficiently protected.

Now what are the streaks of lightning in our psychological language?

Inspiration has been mentioned but inspiration is not as destructive or dynamic as lightning.

Mr. Allernann: An explosion of the collective unconscious.

Prof Jung: But how does it appear empirically?

Mrs. Fierz: As panic.

Prof Jung: Yes, a brainstorm, or a sudden most dangerous impulse, an obsession or a possession-or an immediate certainty of what you are going to do.

When the collective unconscious comes up and breaks into your life, it is as if it were a thunder-cloud out of which leaps the lightning.

That means a tremendous impulse, a dynamic explosion in your system, and if you are lacking in wisdom you meet that tension with a brain box which is much too small, and usually it is isolated against the earth: then you get it!

Therefore if you are wise, you will have a wide surface and be well connected with the earth; then you are reasonably protected against the danger of the lightning.

Not always though.

So, as Mr. Allemann rightly remarked, it is a condition, an assault or an immediate explosion in which one is suddenly overwhelmed by the collective unconscious; to call it inspiration is pretty mild: it doesn't fully describe the danger of such an event.

When Zarathustra had said this, the youth called out with violent gestures: "Yea, Zarathustra, thou speakest the truth.

My destruction I longed for, when I desired to be on the height, and thou art the lightning for which I waited! Lo! what have I been since thou hast appeared amongst us? It is mine envy of thee that hath destroyed me!"-Thus spake the youth, and wept bitterly.

Zarathustra, however, put his arm about him, and led the youth away with him.

This paragraph corroborates what we have been saying.

The young man identified himself with Zarathustra.

Zarathustra was the temptation for him, he strove to be like him; and then Zarathustra became his danger: the archetype broke in upon him.

You see, the ordinary man Nietzsche went too far.

That is again a sort of prophecy that in the near future the collective unconscious will send this lightning to destroy Nietzsche.

Therefore Zarathustra is compared to the thunder-cloud.

Mrs. Baumann: He also says, "I am the lightning."

Prof. Jung: Yes, and that means the dangerous invasion.

You know, the archetype in itself does not mean invasion and destruction; it is

eternally quiet unless it becomes constellated, stirred up by the misbehavior of man.

If a man leaves too many things to the unconscious and so gets into a tight corner, the archetype begins to stir as if in compensation.

And then if he thinks what a devil of a fellow he is to have such a good idea, well, there he is!

He is identifying with the source of his idea and becomes too big.

The lightning has struck him and he is done for.

You see the youth says, ”It is mine envy of thee that hath destroyed me!”

That is very clear: he wanted to be like Zarathustra but Zarathustra did not allow him to remain normal; the young man did not realize what a terrible danger he was incurring by identifying with an archetype.

Now here is a question by Mr. Allemann, ”The problem of the anima rescued by the old man from the brothel of the world, has brought up in me the question of the meaning of the heavenly Sophia. Is she the identification of both old man and anima in the hierosgamos?”

It is true that the conception of Sophia in that Gnostic treatise, the Pistis Sophia, is the identity or the absolute union of the wise old man with the anima.

If you study the anima problem you will surely see that peculiar development from Hawwah to Sophia, and such a development cannot be without the intervention of the wise old man.

But the wise old man doesn’t undergo such a development-he is not included in the world one could say, he is static; while the anima is very much involved in the world.

That is the part of man which is partially of this earth-and it can be very much of this earth: she may be in the brothel of muladhara, muladhara at its worst.

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning.

There is no point in it.

She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree.

The archetype of the old wise man, if looked at from the side of the anima, is always a secondary figure that only appears as the result, or as the divine intercession or intervention in the life and the development of the anima.

In the end, inasmuch as the anima transforms into Sophia, there is no longer the wise old man or the anima because they become one.

That is the problem of the hermaphrodite in alchemy, the union of the male and the female.

Mrs. Sigg: It seems so strange that Zarathustra does exactly the same thing that the

anima does as Salome; it is horrible that the old wise man should be like a female dancer.

Prof. Jung: Yes, it is one of those perversions-that is perfectly true; and it all comes from the fact that we have no anima in Zarathustra.

Only very near the end anima figures appear in the erotic poem ”Unter Tilichtern der Wuste.”

We have here the most perverse phenomenon, the wise old man appearing as identical with Nietzsche himself without the anima.

So it is quite unavoidable that Zarathustra sometimes shows symptoms of being the dancer, the anima.

It takes the whole development of Zarathustra to call Nietzsche’s attention to the

fact that there is an anima.

Of course that has very much to do with his personal life, and it is of course also characteristic of the fact that the anima problem only reaches about as far as the Rhine.

East of the Rhine the problem either of the wise old man or the Puer Aeternus comes up.

The whole mental revolution in Germany is chiefly an activity of the Puer Aeternus, but there the wise old man is absent.

Nietzsche’s Zarathustra was an attempt to foresee and to compensate for the danger that his country would fall a victim to the Puer Aeternus, the boy.

That same problem is in Goetz’s Das Reich ohne Raum, the kingdom within-of course it has nothing to do with the Christian kingdom of heaven-where there is a revolution of boys.

Nietzsche had so much foresight that he tried to compensate the coming events by a book of wisdom, but of course it was in vain.

You see, the only possibility by which a Puer revolution can be avoided is the anima; without the anima it becomes unavoidable.

And when they had walked a while together, Zarathustra began to speak thus:

”It rendeth my heart. Better than thy words express it, thine eyes tell me all thy danger.”

Here Zarathustra very clearly realizes the situation.

He admits that he is having the same conflict as the young man; Zarathustra’ heart is torn too: he knows what it means to the young man to be pulled up to the heights and not to be at one with himself.

For Zarathustra is also not at one with himself inasmuch as he is Nietzsche.

The Alpha and Omega of all the trouble with Nietzsche is of course that he is all the time identical with his figures, never separated from them.

He has no psychological critique whatever and so he cannot give them their true value;

he cannot conceive of a psychological existence that is not himself, not his consciousness.

But that is all a consequence of his time.

If he had been more modern, if he had had psychologial critique, he would have said, ”This spirit of Zarathustra is a tree spirit, but a spirit that takes me up to heaven and then lets me fall again is surely not myself: it is an elemental power to which I have fallen a victim.”

Mrs. Adler: How does that agree with the idea of Nietzsche’s function?

Prof Jung: Zarathustra is the greatness in Nietzsche, the demon, and Nietzsche has the mission to write Zarathustra to compensate for the coming events in those people.

But the way in which he tries to compensate is utterly inefficient on account of the fact that he identifies with Zarathustra.

The prophet that identifies with Jahve makes a mistake; he can say he speaks the word which is given him by the Lord, but he must make a difference between himself and the Lord.

When Nietzsche says, ”Thus Spake Zarathustra,” he means, ”Thus Spake Nietzsche.”

Mrs. Sigg: In the biography of Nietzsche, I noticed that the minister at his father’s funeral compared his father to a tree that had lost its leaves-the family had lost everything. It seems that Nietzsche from the very beginning got into an identification with his father; when he was a boy of four or five he was called the little minister because he was always preaching. He was very serious and behaved like an old man.

Prof. Jung: Yes, that must be expected because he was affected by that archetype from the very beginning, and circumstances helped it to a great extent.

The extreme dependence upon authority was a typical German difficulty, however.

It has taken an entirely different form now and is said to no longer exist, but it is still there in a different form.

That is of course at the bottom of the whole trouble there-it is still the psychology of a young boy who has a father; for a time he pleases the father far too much, and then he displeases him entirely.

It is the same mistake: the problem is still the father, and the mother does not exist

yet; therefore, there is no anima in the whole game, exactly as in Nietzsche's case.

There are surely two things in the world, the Yang and the Yin, the man and the woman, and if the woman is disregarded, it is a mistake.

It is said, for instance, that the reason the Mithraic cult did not survive was that women were excluded; the women cultivated the Magna Mater and the men went to the Mithraic grottoes, and that accounts for the downfall.

Whereas Christianity won out because man and woman were together in spite of the fact that Christianity is chiefly a masculine religion, a father religion, in which the feminine element, in the beginning at least, was little considered.

Later on in the development of the Catholic church, it became much more prominent, but Protestantism has again done away with it.

Protestantism generated a secret philosophy, however, where the feminine element was cultivated again, but with a sort of hostility; the main body of tradition in

Freemasonry is based on the mother cult and it is therefore hostile to the church.

Dr. Schlegel: Is not the conception in the church itself, the church as the mother?

Prof Jung: Yes, but that is abstract.

The church has nothing to say, it is ruled by the Pope-the Pope and the College of Cardinals constitute the church.

Dr. Schlegel: That is true, but in the unconscious the church is the mother.

Prof Jung: Well, it was the later psychological thought, the later Catholics, that brought in the feminine element, even using the symbols of the secret philosophy.

The Litany of Loreto contains all the symbols of the secret philosophy, the hortus conclusus, and the rosa mystica, and the vas insigne devotionis, for example."

Dr. Schlegel: Has not the church been represented as the bride of Jesus?

Prof Jung: Oh yes, therefore they made use of "The Song of Songs," which was originally an ordinary love song; there are a number of songs in worldly literature of the same style.

But it was interpreted as a mystical relationship between man and God, or chiefly between man and Sophia.

First it was in the secret traditions, and then in the Christian church it was used as a symbol of the relationship between Jesus and the church.

You see, the symbols have been used, but all under the heading of the masculine deity; Mary never entered the Trinity, the feminine element was excluded.

And even the Holy Ghost, in spite of the fact that it is symbolized by a dove, is made a neuter, a breath that creates father and son, but not the mother: that was refuted by the church.

That one exception, the Theotokos, the idea that the mother of God was identical with Sophia, is heretical.

Of course it makes a tremendous difference whether the female principle rules or not.

The female principle is always contained-even in a male religion it comes in by a side way-but it makes a tremendous difference whether it is actually the ruling principle.

If it is the ruling principle, or if there is at least the condominium of both principles, it produces a religious form that is entirely different from the religion we know.

If you study the religious psychology of Paul, you find the female principle still in

operation, as in the idea, for instance, that those redeemed by love are beyond the Law.

That was Christ's idea too, and that is typically feminine.

The masculine point of view is the Law, but the point of view of love is of course feminine.

The one is Logos and the other Eros.

Well now, Zarathustra here shows clearly that he understands the peril in which the youth finds himself-the youth of course being the part of Nietzsche which simply cannot join in and which will be destroyed if he identifies with Zarathustra.

He says, "As yet thou art not free; thou still seekest freedom. Too unslept hath thy seeking made thee, and too wakeful. On the open height wouldst thou be; for the stars thirsteth thy soul. But thy bad impulses also thirst for freedom."

Here, one could say, the whole tragedy of Zarathustra begins.

That young man is striving to identify with Zarathustra, to be a dweller on the heights and to be free from the fetters of the earth, but if he escapes the law of the earth he becomes an inhuman spirit: he will be struck by lightning and destroyed.

Now why does he want that freedom? And freedom from what?

Well, very obviously, as Zarathustra says, there are evil instincts below, the wild dogs:

’Thy wild dogs want liberty; they bark for joy in their cellar when thy spirit endeavoureth to open all prison doors.”

If you have the choice between the beautiful heights and the kennel full of wild dogs, then surely one can understand why a man wants to escape the kennel and make for the heights.

It is as if there were an evil smell down below and naturally he seeks the pure light, so it is quite understandable that he would try to be above himself.

But then he will identify with Zarathustra-he will be struck by lightning-so if he wants to live at all he must not seek such freedom.

For if he contains wild dogs, evil instincts in his system, he is partially a wild dog and he should not try to escape from his own dog-likeness, he should remain there in his kennel.

If he escapes the body, he will decay; he simply escapes life if he escapes the kennel.

Now, it is most important that Zarathustra so gladly assumes that the thing down below in the valley must be a kennel full of wild dogs, for that is by no means certain.

It might be horses and asses and cows, quite lovely things, perhaps some pigs too, and the whole makes a perfectly workable farm, exceedingly useful and also quite nice.

Why just wild dogs? Why such a hysterical statement? What kind of psychology does such an assumption imply?

Miss Wolff: Christian.

Prof Jung: Yes, it is late Christian psychology, or ordinary Protestant psychology-there is his father.

To him the body is of course evil; one does not even look at it, but simply assumes it is wild dogs.

But even if that were true, these dogs are a part of nature like wolves.

Of course they are not just agreeable-there are nice animals and animals that are not so nice-but in themselves they are all right; wolves occasionally eat human beings if they are very hungry, but we also eat animals, and by the million, so we have absolutely no ground for blaming those animals for eating a man occasionally.

So there is no reason why we should revile our instincts.

They are just the ordinary appetites, just as bad and just as nice as the instincts of all nature.

It is that particular moralistic Protestantism which reviles instincts and makes them inacceptable; they get evil because we put the devil into them.

We say they are devils and cannot be touched, and naturally they will be bad because we send them to hell.

Nature is neither good nor bad, and if we judge nature by our foolish categories, it is as if we put it into a dirty drawer which would make even pure nature dirty.

Then Zarathustra goes on, Still art thou a prisoner-it seemeth to me-who deviseth liberty for himself: ...

That means he is the wild dog imprisoned in the kennel, and how marvelous

that he wants to walk on clouds, to no longer be that awful thing there!

Now, what an attitude to life!

That is ordinary Protestant morality, poison, and a complete contradiction to what Zarathustra preaches in other places.

Ah! sharp becometh the soul of such prisoners, but also deceitful and wicked.

To purify himself, is still necessary for the freedom of the spirit.

Not enough that you get a free spirit, you have to purify yourself from the dog in you.

Much of the prison and the mould still remaineth in him; pure hath his eye still to become.

The eye means his vision, the way in which he conceives of things and envisages problems.

Well, that doesn’t need to be clean from the admixture of earth, but very much from the admixture of Protestantism.

Yea, I know thy danger.

But by my love and hope I conjure thee: cast not thy love and hope away!

Noble thou feelest thyself still, and noble others also feel thee still, though they bear thee a grudge and cast evil looks.

Know this, that to everybody a noble one standeth in the way.

Also to the good, a noble one standeth in the way: and even when they call him a good man, they want thereby to put him aside.

Here again Zarathustra cherishes the aspiration of the young man to become a spirit himself; he lets him feel that his existence in the body and in natural conditions is just a pity, and if he is a noble man he surely will not give up his hope and his love: in other words he will

escape his natural existence.

Then he says, ”Know this, that to everybody a noble one standeth in the way.”

Sure enough, the one who tries to escape the ordinary human conditions and become an eternal spirit is a stumbling block. It is quite right that he should be considered so; he is really a nuisance and that is not right.

Otherwise, the reasonable conclusion would be that the only thing to be done for the world would be for everybody to commit suicide-then all problems would be settled.

But that is the cure of headache by cutting off the head.

We cannot do away with the living man by making him spirit-he must live here and we must really assume that inasmuch as there is life it makes sense, and that life is not properly lived when we deny half of life.

He calls the belief in a certain tradition and the life of the body in natural conditions,

the standpoint of the good people, and he assumes that those people are against the heroes who want to jump out of the body.

Yes, happily enough they are against it, otherwise everybody would become lunatics and escape human existence.

The new, would the noble man create, and a new virtue.

The old, wanteth the good man, and that the old should be conserved.

Much better that the old things should be preserved than create new things that have no feet and are somewhere in the air, mere castles in Spain. That is just the trouble in creating new things, the necessity that they really live and stand upon the earth within the reach of man.

What is the use of creating fantasies which are mere mirror effects in the air?

But it is not the danger of the noble man to turn a good man, but lest he should become a blusterer, a scoffer, or a destroyer.

Sure enough, the danger that he would become an ordinary good man is the thing which is least considered, but that would be the greatest danger to this kind of hero.

That he should become insolent, a scoffer and a destroyer would be a lesser danger, for then he could be easily gotten rid of. Ah! I have known noble ones who lost their highest hope.

And then they disparaged all high hopes.

Then lived they shamelessly in temporary pleasures, and beyond the day had hardly an

aim.

That is just because they had that attitude, either on top of everything, above the clouds, or in the slime, but nothing in between-as if there were no green earth where things were perfectly nice and sound and balanced.

”Spirit is also voluptuousness,” said they.

This is the standpoint that spirit or mind is either a god, marvelously pure, the stratosphere fifty or sixty degrees centigrade below zero, or it is a hothouse of vices.

We have seen all that, first a tremendous exaggeration of the spirit, then nothing but animal voluptuousness.

Then broke the wings of the spirit; ...Well, they would break its wings by overreaching themselves.

And now it creepeth about and defileth where it gnawer.

Once they thought of becoming heroes; ...

They would have done much better not to think of that. But sensualists are they now.

A trouble and a terror is the hero to them.

Then they are just the contrary of heroes, they become vicious hogs.

But then they are simply heroes of the slime.

But by my love and hope I conjure thee: cast not away the hero in thy soul! Maintain holy thy highest hope!

Thus spake Zarathustra.

That sounds of course awfully well, provided you really can fulfil it.

But if it costs your body how can you pull it off? You cannot fulfil it if you have destroyed your body.

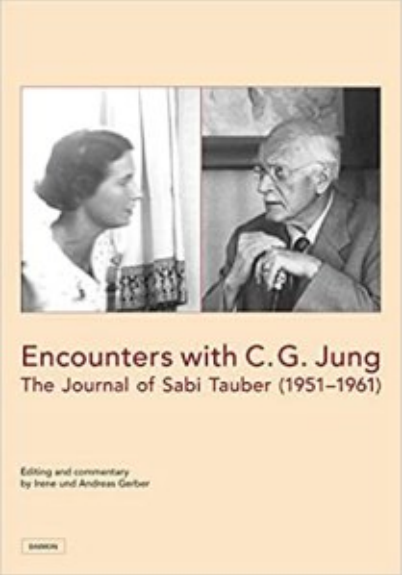
That is the problem with which he ends here, and you see from the title of the next chapter, ”The Preachers of Death,” what he has to realize. Carl Jung, Zarathustra Seminar, Page 523-540

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=2QF6A8KX

8A0C4&keywords=jung+zarathustra&qid=1637596488&sprefix

Not much courage was needed to go ahead with my talk at the Club on the Tarot, (2022-01-21 04:15)

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1958

Not much courage was needed to go ahead with my talk at the Club on the Tarot, on January 25.

Ignaz let me go on my own, but some of our good friends joined me.

How much I appreciated their warm-heartedness - if only they knew! Right before my presentation

was to begin, Jung came in and slipped me a tiny piece of paper: Fig. 25: Monday, Jan 27, Evening, 4:30 pm, for S. Tauber, in Kusnacht.

I wanted to rejoice loudly- thank God a little bit of reason remained!

I believe that my talk went well, and the day after next I wandered with my dog in unfriendly, rainy weather from the train station Kusnacht to Seestrasse 228.

For a while I played with Felix in the yard, so he'd be quiet afterwards.

Nevertheless, he greeted Jung with enthusiastic barking and by jumping up at him, but then settled quickly.

Jung began immediately, as if not to waste a second, "You wrote me about your husband."

"Yes," I answered, "he believes that he's missed out on spring and his whole life ... "

Jung interrupted me, "Stop - the rest that belongs to this scenario I am going to tell you myself:

One doesn't have feelings any more. Everything is kaput.

One has missed out, especially where sexuality is concerned.

One wants to make up for it and secretly imagines who-the-devil-knows what.

With one's wife it somehow doesn't work that well - and with other women one is impotent.

In the end, one is virtually haunted by sexuality. People all around make one suffer.

One becomes increasingly labile and completely unpredictable; one nags all day long about stuff and succumbs to outbursts of anger."

"And why should I, for the most part, be to blame?"

"Because you are the principle carrier of his anima.

Against projections there is nothing one can do. This is a classical anima possession.

She reigns supreme and gives him the runaround - and if this continues and he puts up with it, she will drag him into spiritual, psychic, and material death."

"Is there nothing one can do about it?"

"Of course, one can. But only if one really wants to.

Most men prefer to be ordered about by their anima.

Seldom are they 'fed up' . and draw the consequences. If they get old at all, it's too late. One has to practice constantly."

”What and how? Could I perhaps help?” ”Yes, I believe so.

Look, with my patients I proceed this way: I take this inner being to task by asking, ’What was it that you were thinking in your depression?’

Or, ’Put yourself again in that bad mood: What were you saying then?’

And then he says, for example, ’Everything is lost.’ I continue to question him, ’Is that your opinion? Is everything lost for real?’

And then I give him an account of his reality: How many kids he has, that they are healthy; how much money he’s made; that he can have intelligent conversations with his wife, etc.

I glaringly paint his reality before his eyes, so that he has to realize that it isn’t congruent with what he believed a moment ago.

Thus, he has to recognize that he is in the grip of a being that forces him to make false statements.

That is the anima. He is in the grip of a ’woman’ who asserts such nonsense.

Well, what do you say to somebody like her? Is she not a vulgar woman to seize hold of him in that way?

She wants to prove that she is the only one.

She has an outrageous and boundless claim to power over him and says, ’You little boy, come with me!’

So, that’s his mother! Eventually she leads him into death.

The anima in a man doesn’t want to give up any illusion.

And the men don’t want to sober up.

Just like someone with diabetes whose carbohydrate intake is forbidden or reduced, but who indulges in sugar in spite of it - well then, he’ll eventually die from his sugar.

If your husband was sexually deprived, then where do the five children come from?

Just ask him whether it is true what he claims. He doesn’t take the problem seriously enough!

He simply goes along with the bad manners of his soul.

You can tell him this, with regards from me, and that he should educate himself!

With true self-discipline one knows that to hurt someone else means to hurt oneself, so

one doesn’t do it.

If I take something away from someone else I take it away from myself - and I love myself far too much to do this to myself. I want to have my peace. That is wisdom.

Take your husband, if possible in the middle of his affect, into another room and start such a dialogue with this inner being, together with him. He has to imagine it.

You say, ’This is a damn slut who takes your place in this manner, and you just listen to her.

And then she has you do things that end up hurting you.’ [He might say something like,]

’It serves my wife and my family right if I die, then they’ll see how I worked myself to death for them!’

That’s being identified with the anima and sheer possession. If, in the moment, you can’t talk to him, then write everything he says down on a piece of paper.

Later you show it to him and start a conversation.

Otherwise he doesn’t believe it and says after ten minutes that he didn’t say that, or at least didn’t mean it.”

I told him Ignaz’ dream, in which he has to fetch his parents from a high mountain during a terrible rainstorm.

Jung commented: He should feel responsible for both parents and not simply let anything be done to him.

People want an ideal, so that they don’t have to do anything. With an ideal they acquire an alibi.

If your husband doesn’t realize this and reckons with himself in hindsight, it’s no use.

You should not accept his mood swings.

You have to confront him, confront the being within him who ruins his life.

You have to make him realize with such dialogues that his moods, disgruntled feelings and depressions are not the real thing - they are only anima deceptions!

But you yourself have to sacrifice any demand on your husband, · otherwise you become suspect of exercising your power!

Go dancing as much as possible, create joy in your life, and allow yourself anything within your reach.

This is how you free yourself from your claims on him.

If you feel resistance (”who cares?”), that’s your animus! Take it as a piece of education.

You can only do something like this for the sake of love.

”Do you really think that I will ever succeed, after having dreamed the following?

Spring has arrived, but all plants are frozen and dead; only in their roots there is some sap left. And both plants in our bedroom have perished!”

Jung: ”Well, then you have to tap into your unconscious. There’s still some vitality left there, in the roots.”

In a flat voice I heard myself say, ”I want to.”

He looked tired as he added, ”But men rarely want to believe it. They can’t accept the suffering.

When they feel better, they forget the daily discipline and take it lightly. Women have a greater capacity

for suffering and thus take it very seriously.

In good times one has to learn to speak to one’s soul and practice it daily, so one is able to do it during difficult times.

Such an inner relationship that allows for a reckoning at any given time has to be crafted with much work and discipline - so one doesn’t fall into one’s own abyss.”

Felix had settled on Jung’s feet during our conversation and snuggled closely against his legs.

Jung, smiling faintly, didn’t let himself be distracted.

There was a knock at the door and I stood up, but Felix took his time, stretching and yawning, until he was ready to go back out into the wet, soppy weather.

Life never leaves you in peace for long; it always challenges - time and again.

December 18, 1958

Another year is coming to an end.

This time around I have the feeling that I’ve aged many years.

Death must be a very important goal to have us endure so much on the way toward it. After [Ignaz’] most horrendous ”volcanic eruption” ever, I dreamed:

There is a mountain covered by lava.

Only a few old, tall trees are still standing. I stomp around in the lava feeling very sad.

Everything seems lost ...

I’m doing my daily chores as if dead, feebly thinking of my guru – but no, I must not burden him!

Or might he, perhaps, have a longing for wretched humanity?

After all, Ignaz was only a tool; fire and lightning come from fate.

This is how far I’ve come in creating distance.

Being able to die may well be an essential part of life.

And the guru belongs to this essential life.

Oh guru grow strong into earth and heaven -

they receive you in love

as their courageous man!

And think back, perhaps,

to whom is left:

a small human being

who, in happiness,

is unhappy. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 172-176

For it all how depends how we look at things, and not on they are in themselves.
(2022-01-21 04:20)

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[1]Modern Man in Search of a Soul

It is of especial importance for me to know as much as possible about primitive psychology, mythology, archeology and comparative religion, for the reason that these fields afford me priceless analogies with which I can enrich the associations of my patients.

Working together, we are then able to find the apparently irrelevant full of meaning and vastly increase the effectiveness of the dream.

Thus to enter a realm of immediate experience is most stimulating for those who have done their utmost in the personal and rational
spheres of life and yet have found no meaning and no satisfaction there. In this way, too, the matter-of-fact and the commonplace come to wear an altered countenance, and can even acquire a new glamour.

For it all how depends how we look at things, and not on they are in themselves.

The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, Modern Man in Search of a Soul, Page 65-66

1. https://smile.amazon.com/Modern-Search-Soul-Carl-Jung/dp/0156612062/ref=sr_1_1?crid=341C8X94KPDBM&dchild=1&keywords=jung+modern+man+in+search+of+a+soul&qid=1608

Carl Jung Depth Psychology GoFundMe and Patreon Support Request (2022-01-21 07:15)

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[2]Patreon Donation Link

Funds are being raised to pay for a one year subscription for the Carl Jung Depth Psychology Blog on WordPress for calendar year 2022

Additionally to purchase further research materials related to the Life, Work and Legacy of Dr. Jung which have already been published or are in the process of being published.

Contributions also Support the Maintenance of the following sites wherein I actively promote the Life, Work and Legacy of Carl Jung:

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Carl Jung on the ”Assumption of Mary” - Anthology - Quotations (2022-01-22 03:40)

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[1] 

[2]C.G. Jung Speaking

For Jung, the Assumptio was a sign of the times pointing toward the equality of women, women’s rights, and how this equality had been finally and officially raised to the metaphysical realm in the figure of the divine woman. Rafael Monzo, Homage to MLVF, Page 413

For Jung, this dogma [Assumption of Mary] completed St. John’s apocalyptic marriage of the lamb and referred as well to the coniunctio of the heavenly bride and heavenly bridegroom prophesied in the day of judgment. Rafael Monzo, Homage to MLVF, Page 414

And as we leave the zodiac, we must just mention the fact that the heavenly assumption of the Virgin is celebrated by Catholics in the middle of August just as the sun passes out of Leo. Barbara Hannah, Archetypal Symbolism of Animals

There is great excitement in the Catholic church and much discussion about the new dogma [Assumption of Mary.] am just reading about it. The pope has caught them neatly at their own game of fostering creeds that have no foundation in the scriptures. Carl Jung, Letters Vol. II, Pages 30-31

This dogma [Assumption] is in every respect timely. In the first place it is a symbolical fulfilment of John’s vision. Secondly, it contains an allusion to the marriage of the Lamb at the end of time, and, thirdly, it repeats the Old Testament anamnesis of Sophia. These three references foretell the incarnation of God. The second and third foretell the Incarnation in Christ, but the first foretells the Incarnation in creaturely man. Barbara Hannah, Jung: His Life and His Work, Page 218

The myth goes on, now as before, as the Assumptio proves, which obviously belongs to

the Christian world of ideas and not to that of Islam or Buddhism. Carl Jung, Letters Vol. II, Page 67

If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God. But then we are confronted with a major religious problem: the problem of Job. It is the aim of my booklet to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena like the Assumptio Mariae, etc. Carl Jung, Letters Vol. II, Page 282

A physical fact never proves the existence and reality of the spirit. Carl Jung, Letters Vol. I, Page 567.

And as we leave the zodiac, we must just mention the fact that the heavenly assumption of the Virgin is celebrated by Catholics in the middle of August just as the sun passes out of Leo. Barbara Hannah, Archetypal Symbolism of Animals.

For a long time there had been a psychological need for this, as is evident from the medieval pictures of the Assumption and Coronation of the Virgin; it was also responsible for elevating her to the position of mediatrix, corresponding to Christ's position as the mediator, with the difference that Mary only transmits grace but does not generate it. Carl Jung, CW 14, Para 237

This is not a "scientific" book [Answer to Job] but a personal confrontation with the traditional Christian world view, occasioned by the impact of the new dogma of the Assumption. Carl Jung, CW 18, Page 662

The union of the spiritual, masculine principle with the feminine, psychic principle is far from being just a fantasy of the Gnostics: it has found an echo in the Assumption of the Virgin, in the union of Tifereth and Malchuth, and in Goethe's "the Eternal Feminine leads us upward and on." Carl Jung, CW 14, Para 327

Not only are Isis and the Horus-child iconological exemplars [the Virgin Mary and her child], but the ascension of Semele, the originally mortal mother of Dionysus, likewise anticipates the Assumption of the Blessed Virgin Carl Jung, CW 9i, Para 195.

The dogma of the Assumption is a slap in the face for the historical and rationalistic view of the world and would remain so for all time if one were to insist obstinately on the arguments of reason and history. Carl Jung, CW 11, Para 754

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way

behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

You are quite right; with the dogma of the Assumptio the unconscious ”wells into the Church,” since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called ”mediatrix” in the dogma of the Assumption. Carl Jung, Letters Vol. II, Pages 423-424

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don’t see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the ”heavenly marriage,” thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Carl Jung, Jung’s Last Years, Page 68.

Pope Pius XII recognized this truth and, apparently moved by the spirit, proclaimed-much to the astonishment of the rationalists-the transcendental declaratio solemnis of the new dogma of the Assumptio Mariae.1Incidentally, he himself is rumored to have had several visions of the Mother of God on the occasion of the declaration. Rafael Monzo, Homage to MLVF, Page 414

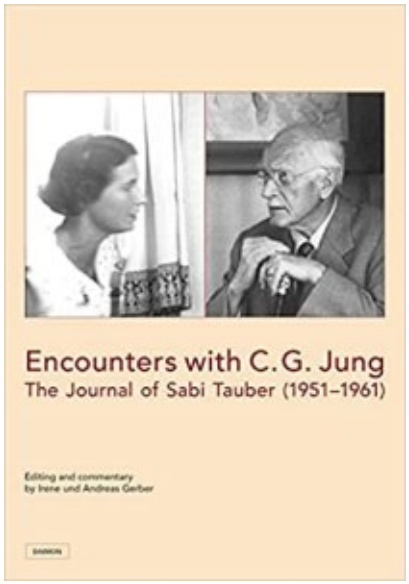
C. G. Jung considered the corporeal assumption of Mary the most significant Christian religious event since the Reformation. Rafael Monzo, Homage to MLVF, Page 413

When the alchemistic current ceased, the archetype itself seems to have moved Pope Pius XII, impressed by the many dreams and visions of simple people, to produce a new blossom on the Christian surface which even raises a symbol of matter—Mother Mary's body—to the level of the Godhead. Barbara Hannah, Jung: His Life and His Work, Page 228

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2022/01/mary.webp
2. https://www.amazon.com/C-G-Jung-Speaking-C-G/dp/0691018715/ref=sr_1_fkmr2_1?crid=3HUHZ2ZOUKI90&dchild=1&keywords=jung+mcguire+interviews&qid=1589358810&sprefix=

Colloquium June 27, 1959 (2022-01-22 04:11)

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Colloquium June 27, 1959

[This colloquium has been recorded live in its entirety. The proceedings have been published in German.]

On Feelings

Ignaz Tauber opened with the following address: ”Professor Jung, we are so pleased and thank you from the bottom of our hearts that you are gracing us with your presence in our home again.

We should already have gained wisdom through reading your books, but already

Goethe said, ’What you don’t feel, you won’t hunt down by art.’

And precisely this is possible for us today when you are with us in person, that we may comprehend with our feelings as well.

And this is why we have chosen as the motto for this afternoon a verse from Friedrich Schiller’s Don Carlos:

[...]Tell him, in manhood, he must still revere The dreams of early youth, nor open the heart Of heaven’s all-tender flower to canker-worms Of boasted reason - nor be led astray When, by the wisdom of the dust, he hears Enthusiasm, heavenly-born, blasphemed.

And so, I’d like to put the following question to you: Do you have the impression that there is, in your life, in your experiences and happenings, or in your dreams, a guideline in the sense of this motto?

And, if so, do you feel led by it toward the beyond - as a human being and not as a scientist?”

1. G. Jung: So, this is the question that is being put to me.

Well, a lot could be said about that, of course, as it is the great drawback in our culture that we are strangely incompetent in realizing our own feelings, that is, to feel the things that concern us.

All too often we see people passing over events or experiences without realizing

what happened to them.

Because they don’t realize that they have a feeling-toned reaction.

For the most part they only feel what we call an affect, an emotion that has physiological side effects.

Such as intensified pulse, increased breathing, physiomotor phenomena -this is what they can sense.

But if it is a feeling reaction, they very often don’t notice it at all, because it is not accompanied by psychophysical phenomena. In my association experiments.

I’ve often seen that someone had a feeling along with a reaction, but when he was

connected to an electrical circuit and the so-called psycho-galvanic phenomenon was investigated, quite possibly one might not notice a significant deflection, or none at all.

At the time I conducted experiments with my original chief psychiatrist, the old Prof. Bleuler.

We investigated precisely the question of how feelings are distinguished from affects.

When I told him something, or when I asked him a question during the experiment - one can ask questions too, one doesn’t have to restrict oneself to the stimulus and response words - so when I mentioned something that we both knew to be an annoying business, then he had a clear reaction.

The psycho-galvanic deflection was positive; there was an augmented stream of electricity going through the body.

On that day, I heard by chance about something that had happened to Bleuler, just such an annoying matter in the asylum, and I knew that he was convinced that no one had any notion of it.

Then I made an allusion to the matter from which he should have clearly noticed that I was informed.

But because he was so convinced that I couldn’t possibly know anything, he didn’t have a deflection, only a minimal reaction.

But then I told him in a way that he could see that I knew what had happened to him - and then he had a colossal deflection!

So, when he is alone with himself he doesn’t know what the thing is actually worth, or how much it matters to him.

But if he is aware that someone else knows about it, then he has the real affect.

As long as we are alone with ourselves we may swallow god knows what kinds of camels and it doesn’t have an effect on us.

As long as we assume that no one else is in on it, we are incapable of evaluating what a particular matter means to us.

This is why I always tell people to also say something about their daily concerns.

Then they realize what they are worth to them.

I always did this in my scientific work, for example.

In this kind of work all sorts of thoughts go through one’s mind, without really knowing what they are worth.

So, then it is advantageous to speak to someone, and here - I must admit - the female gender is especially gifted.

If one says something to a woman and she has an uncontrolled emotion as a consequence, then one knows the value, one knows it for oneself.

To speak to men is, in this respect, not very fruitful because a man in such a case usually fails in a certain way.

Probably for the following reason: ”By golly, how does he know this and I didn’t?

So, let’s not show colors.” A false reaction, isn’t it? Or he thinks, ”How is that with me?”

So, no, one doesn’t say anything; one doesn’t react, because one is hit somewhere.

Therefore, a conversation with women is very special when it’s about a cluster of insufficiently evaluated ideas.

I’ve received reactions, for example, from female students that told me, ”Ah, that hit home, that’s real, now I know what it is worth,”

because the response of the other - a totally unprejudiced reaction - affords the realization of one’s own feeling.

I use to call this the ”precipitating effect of feminine conversation It really is amazing.

I had the custom to send patients who needed to realize something to a woman analyst, telling them, ”Why don’t you tell her this story for once?” and then they suddenly had a realization.

I vividly remember a certain case: This was a philosopher, a German philosopher, who always was of a great intellectual superiority.

He told me all sorts of stories, and I noticed acutely that he had no idea what he’d actually experienced, or what had happened to him.

So, I told him, ”Now, go to Mrs. So-and-so for a session.”

In the evening of the next day, the analyst in question called me and said, ”What kind of a man did you send me? What’s wrong with him? He is half-crazy!”

I asked, ”What happened?” - ”Well, he started to tell me a story and got into such an emotional state that he rolled around on the floor! Is he crazy?” - ”No, no, he is a German philosopher; he is not crazy.”

In the presence of this woman he simply realized for the first time that he had great

emotion about certain things.

He was hiding this from me (I saw him again later) - because he couldn't be inferior in the presence of another man.

He simply couldn't be inferior to me! Whereas it didn't matter to him with a woman.

This is precisely why men often show their worst side in the company of a woman.

It happens frequently.

I only mention these things to demonstrate how difficult it is to have the right sensations, and how necessary it is to grasp and realize the right feelings, and how this is not possible when one is alone.

If you jail someone on top of Mont Blanc, he cannot realize anything, because the ice and the clouds and the wind don't tell him what he is. He only knows that he is not cloud, not wind, and not snow.

But when he has another human being with him, then he can realize in what kind of state he is, and in what kind of state the other person is.

And so, it is necessary that the experiences one has first go through a veritable experience process.

You can have any kind of experience, but when you've experienced it alone it is as if it hasn't yet quite arrived. You have to share it with someone, and then you have a chance for a complete realization.

And only then you are capable to see what feeling-toned experiences actually mean to you.

One often observes that in instances where feelings are not realized, things get stuck within us and the strangest phenomena may develop, which, as a consequence, are completely incomprehensible.

I remember an English lady - she was a physician too (just to show you that this doesn't only happen to men, it can also happen to women!).

She was single, would have had several opportunities to marry, but, floated over it with her studies, then the practice, and so on, without realizing what she should have done, should have realized.

This I noticed, and at some point I said, "You behave exactly like one who is beloved, meaning, like a woman who knows that she is loved by a man."

She was very astonished and didn't comprehend it.

I continued, "Wouldn't it be possible that you once met a man whom you really loved,

or of whom you were sure loved you too?”

First she wouldn’t have it, but then it turned out that this was indeed the case, when she was twenty years old.

But because it somehow collided with medical school, she overlooked the situation, didn’t want to acknowledge it.

She simply didn’t realize what she gave up.

From there on, she was blocked, as if she’d been tabooed.

No man could approach her anymore, because she should have married this first lover.

When she realized that, she was astonished indeed.

At the time, she was already forty-five. Later I heard that this man was a widower, and that she reconnected with him.

However, it didn’t quite make it to marriage - only almost.

Now, if I have to talk about myself, necessitated by your question whether I also have had experiences like that, then of course I have to say, yes, I too was once young, and there was much I didn’t realize.

I, too, had to learn in my own life what feelings are, and what kind of enormous importance they have.

For example, I realized only much later what it was that I’d dreamed thirty or forty years earlier.

I can exactly date it historically: At about thirty-six I realized for the first time what it was that I used to do as a boy of about nine.

At that moment, in fact, aged thirty-six, I read a report about prehistoric discoveries at the Burgaschisee.

It was about the so-called moor-settlement or swamp-settlements.

They’d simply put layers of tree trunks down and erected their cabins on top.

There, in front of such a cabin, one discovered a particular arrangement of stones.

Each individual stone - not very big stones, about the size of a fist - was wrapped in birch bark, birch bast, and the stones were set in a regular fashion.

This is a cache of soul-stones.

What this is, one knows from the still living aborigines in central Australia.

They have so-called soul-stones, churingas - they can also be wooden -,which they receive at their male initiation.

Afterwards they hide them in crevasses, hollow trees, or at the mounds of sources, and visit them once in a while, namely under very interesting circumstances: when a man feels that his libido is gone, as we say in our professional slang, meaning, when his vitality diminishes; when he is lacking interest; when he ”doesn’t care” anymore; when he is depressed or bored, then the primitive man knows that the time has come to visit his churingas.

Then he goes to his cache and brings them out.

These are most often slabs of stone or wood.

He lays them on his knees and starts rubbing them.

He rubs them for a long time, and, thereby, the poor vital force, the diminished vital force, goes into the stone, and the good vital force that is within the stone - it is stored in the stone; it’s a kind of psychic accumulator - goes into him.

After that, he is well again, and the stone is buried again in its hiding place.

In the same way, our ancestors had such stone settings with precious churinga stones.

A complete cache was found in Arlesheim, in those caves under the castle.

They were painted on one side. One could see that they were cult objects.

When I was a boy, I had - of course without knowing what it meant - a pencil case.

First I carved at one end of a ruler a little manikin with a top hat and painted it black with ink, then sawed it off and put it in my pencil case. In it, I made him a little bed and dressed him with a little coat.

Then I collected flat stones at the shore of the river Rhine, painted them with watercolor, and they too belonged to this manikin.

I put them into the pencil case as well.

Then I locked the thing up and went up to our second-story attic.

It was an old vicarage in the countryside, where we had a two-story attic.

But it was strictly prohibited to go up into the second attic, because it was unsound.

In spite of that, I climbed up there, onto one of the huge beams, and there I hid my box.

That was my secret, and nobody knew about it.

And I only went there when I was sure that no one was watching me.

That was simply part of it.

So, from time to time, I went up there and each time I wrote something on a little piece of paper.

I don’t remember what it was; that hasn’t come back to me.

But I wrote something, then rolled up the piece of paper into a little roll and gave it to the manikin, so it had something to read.

That was his library.

Each time, it was a great satisfaction that I had such a manikin that belonged to me alone, and those stones I couldn’t really make heads or tails of.

That went on until my eleventh year, then I completely forgot about it.

In all the subsequent years I knew nothing about it anymore.

And then, in my thirty-sixth year, I read about this discovery, and in that moment the

whole story came back into my consciousness.

This is, of course, a whole mythology.

As a boy I didn’t have the faintest idea of these things. I constructed this kista with veiled gods in it, these cabiri, with this cache of soul-stones and a cult around them.

So, without any provocation from outside, quite naturally, like a game, it arose from within myself.

So, a whole complex story simply had sunk into oblivion.

Of course, I was interested in finding out under what circumstances this remembrance got so completely lost.

After all, it is possible that this box is still there in its hiding place.

It never came back into my mind. I absolutely can’t remember having ever taken it down.

It had been a lieu de pelerinage and enormously taboo.

It was a big secret; I really don’t know why. Now this was forgotten because, in my eleventh year, I had a strange experience: I was on my way to school, to the gymnasium Basel.

I always walked along the banks of the river Rhine to Basel. I was alone and - suddenly I was ”here!”

I suddenly had the feeling that, ”Now I am here!”

Actually, I then had the feeling, ”Yes, why here?” as if I had suddenly emerged from a wall of fog.

I asked, ”But what was it that had been there?” It was colossally difficult to realize that.

But I had the feeling that within this wall of fog there were all sorts of objects - fathers and mothers and animals and trains and streets and wagons and other people and me.

It all was sort of the same thing.

These were all simply things that were moving or stood still, that simply were in there without being related to each other.

But now I was!

And then I knew that I was I, a human being who now can say, ”This is a wagon, and not simply also just an object, but one that has wheels, and I have legs.”

I don’t know whether I’m able to make this clear to you.

It simply was the realization of an ego-consciousness. I then had an ego-consciousness.

Before it was a childlike awareness of objects that were standing, or were lying around, or that walked around, as I did too.

There wasn’t a difference in value; I couldn’t yet realize a feeling of value.

Now I saw for the first time that I was - but, at that moment, the whole previous history had disappeared.

After that there wasn’t anything anymore; the whole magic of that box had disappeared.

Naturally, this was a tremendously archaic matter.

It was also conditioned by my upbringing, because early on it was already evident that I was a bit critical of generally proclaimed truths.

It was at that moment, that such a development evidently began.

Through the dawning of consciousness, one is pushed into a world of consciousness; one arrives at a world of consciousness where one loses the original feeling-values.

One doesn’t know them anymore.

For me, the story with the little manikin was a highly emotional affair.

And with it a whole part of my own being simply went underground, which, however, played an even more important role later when I saw what such archetypal experiences actually mean.

When one studies the anamnesis of people more carefully, one can often hear such weird things.

From these, one can deduce how many feeling values got lost in the development of consciousness.

The development of consciousness is a cultural process, and through the cultural process we are cut off to a high degree from the original world of senses and feelings.

It is a positive loss if we no longer have this.

Because then one is no longer able to correctly evaluate something analogous that happens to one again.

That loss caused me, and played the role in my life, that I chose the intellect exclusively. That was my ”force.”

I developed one-sidedly in this direction, let’s say in the scientific direction, which was, of course, to my advantage.

But humanly, it was to my disadvantage. It was acquired at the expense of my humanness.

Because humanness lies within those things.

I only tell you this as an example of how it happens.

After all, you can very well imagine that in the life of this English woman of whom I told you, it was a huge loss that the matter had disappeared so completely without further ado.

From that moment on, she was engaged, meaning, she simply was her whole life the fiancée of an unknown and invisible man and thus gambled that part of her life completely away.

The same happened to me.

This one-sided development of consciousness was unavoidable, because, as I came to see later, I couldn’t effectively realize those feeling values, those strange, archaic feeling

values, at the time.

Later, when I experienced similar things, I said, ”Well, yes, 10,000 years ago - or negroes in Africa - do such things.

That’s beside the point, that doesn’t prove anything, that doesn’t matter. That’s old humbug!”

When one devalues one’s own experience – without being aware of it - in the same way, one pushes it even further from oneself.

Precisely through scientific development such experiences are pushed even further away.

Naturally, it took a great deal of work to dig up this continuity afterwards.

I had, for example, a dream at the age of about three. I can prove it, it’s not a fantasy of mine.

This was a dream that I only understood when I was in my sixties, because due to the one-sidedness of development, that whole world of experience had simply disappeared never to be seen again.

It is also difficult to talk about these things, because we all are in this situation of unrealized primal experiences.

And these do belong to the completeness of the personality.

Now, many of these things come up in dreams again, where one often doesn’t recognize them, unless one is quasi focused on it and trained to reconstruct the context of dream contents.

When one can do that, one can also find those primal relations again.

But only very few can do that; hence, most people can only poorly recognize such original material.

And yet it belongs to the wholeness of the personality.

I’d like to answer again the question that Dr. Tauber asked, this time in a different way, namely: Does one notice, or see, that inner conditions or realizations tend to move toward a particular goal? -

Well, there I have to say, one doesn’t realize it for a long time!

Only after accumulating a great amount of inner experiences can one see where it’s actually aimed.

And even then one isn’t sure, because these things have a dual aspect too.

What comes from those primal times, so to speak, has a power that urges forward and holds back at the same time.

One can withdraw into it.

This, for example, is the case with the mentally ill, that they kind of withdraw into primal experiences; they are being drawn back.

They even want to get credit for it, as if this were a special achievement.

For example, they invent a special language; they have these neologisms; they express themselves in an exaggerated manner, like, for example, Heidegger - again, a German philosopher! - and don't notice that they withdraw into "power-words," into the magic words of the primitives.

And in that way it is lost in real life.

Whereas another person would be compelled by precisely this primal power to move forward and to translate these things into actual life.

Therefore, I can answer this question only partially in a positive way.

It depends on the individual whether he sees what it means or not.

Whether he takes the trouble to look at these things positively, or whether he is content with an impression, which then pulls him back.

That can cause an equal amount of harm.

This, however, most people don't realize.

In analytical practice one often has great trouble to teach people a positive regard toward this.

This is exactly why I'm so critical of theologians, because they proclaim an archaic language that one could just as well dream, without pressing for an understanding of what is being said.

If, for example, I ask any patient of mine, possibly a highly educated person, what this actually means: "Through the blood of our Lord Jesus Christ we are redeemed from our sins."

What does it mean? This is a phrase that you can hear every Sunday in church.

Well, what exactly does it mean in reality? What, for God's sake, does it mean?

Not one of them would be able to say it, because in principal, one doesn't think about it, and that is humanity's downfall. These are, in fact, ideas that should lead further.

What happens instead, however, is a sliding back into the past.

One is made unconscious again. Because one doesn't know what these words mean and thus simply relies on a felt impression.

"The blood of our Lord Jesus Christ" sounds so solemn, and so like Sunday, and so religious – so gloriously religious!

Then one assumes to be somehow justified, and in an especially glorious state, when one can say, or sing, or pray, such a thing, even though one doesn't know what it is.

During my travels in Kenya I observed, for example, certain rituals with the Elgonyis, my black bodyguards.

I asked them, "What do they mean? Why are you doing this?" They didn't know.

Then I asked, "Does anyone know what you're doing here?" - "Yes, the medicine

man, the N'ganga," they answered, "He knows."

I went to N'ganga and asked him. He said, "Yes, yes, my father remembered still, but I don't anymore."

He didn't know either, but his father, or, in the last instance, his grandfather, they still knew.

But it doesn't go any further, because behind grandfather comes Napoleon I, then William Tell, and then Adam, as one Swiss freshman soldier wrote in the recruiting exam.

Where was I? One shouldn't tell bad jokes in between. Yes, indeed: my negroes.

One of my friends said, "These people are very primitive - God, they don't even know what they do!"

At that, I said, "Wait a minute, how about the Christmas tree? Do you know why we have a Christmas tree?"

He didn't know either. Father had done it that way, and so had grandfather. That was all he knew.

But what a Christmas tree means he didn't know. Partout comme chez nous - we are not better.

In that respect, we are just as primitive. In the same way, most all of religious language is archaic language these days.

We don't know what it means. We should be clearly aware of this.

And it is more to people's ruin than to their advantage, because they are in danger of slide back.

One should know what it means. But in this respect one simply doesn't think.

There is a huge mental laziness.

It's not only with us Protestants; it's with the Catholics too.

I had an interesting experience:

A professor of the Faculty of Theology in Munich came for a visit - a Jesuit, a very scholarly and very intelligent type. With visibly righteous indignation he came into my office and said, ”I read your book on Job!”

I said, ”Well, then you’ll have something to say.” He responded, ”Indeed.

But there is only one question: How can you, as an intelligent European, and a - at least

Protestant - Christian, maintain that Christ and Mary weren’t real human beings?”

Of course, he thought that now I’d be completely beat.

Then I said, ”My dear Professor, this is actually very simple, isn’t it?

Look, according to your own church teachings, you are born in the peccatum originate, that is, in the macula peccati, the stain of sin.

I am too, as are all other people. All humans are corrupt and mortal, because the macula peccati burdens them. Christ and Mary don’t have a macula peccati, and therefore they are not human beings. Period.”

There I witnessed for the first time a Jesuit who didn’t have an answer. He didn’t know what else to say. Just imagine, such a calamity!

It’s like asking your physician what pneumonia is and he wouldn’t have an answer.

Exactly like that. It’s an astonishing lack of articulation, because they only take the images, the words, without realizing anything about them.

They don’t realize that they don’t understand it. They really don’t know what it means.

So, when you, for example - honnete! - analyze a phrase such as, ”Redeemed

through the blood of the Lord Jesus Christ,” you arrive at astounding conclusions.

But that’s never done. In that respect, I received a lesson from my own father.

He told me, ”You think too much. You must not think, you must believe!”

Then I told him, ”Please, give me this faith!”

He didn’t have it himself, otherwise he could have given it.

One can only give what one has. What one doesn’t have, one cannot give. This, too, he didn’t know.

So, you see, the realization of feelings, which is utterly necessary to get on with life, is a very difficult matter.

In this regard, one cannot assert, or be hopeful, that these experiences unambiguously point to a goal.

One has to have very big experiences, and very many, until one can say, ”Most likely it goes in this or that direction.”

Of course, one knows that they point to something important, either in this or the other direction.

Backwards, it regresses to the idea of an archaic deity.

Forward, it goes toward something dark, that which we don’t know yet.

But comparatively, there is a big difference when regressing to an archaic mentality, where we stop thinking at all and fall for absolute suggestion.

One becomes suggestible when one doesn’t have conscious thoughts, only unconscious ones.

Then one is enormously impressionable and falls for all sorts of stupid power words or slogans.

I believe I have now said enough about this question.

Do you have more questions?

Ignaz Tauber: Anyone have a question regarding these issues?

C. G. Jung: You cannot possibly have understood everything, yes?

Just be genuinely naive, otherwise you’ll never realize your feelings!

French, ”honestly!” Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 188-199

Hiranycigarbha, Sanskrit ”golden germ” or ”golden womb,” mythological founder of the yoga tradition. **(2022-01-22 05:20)**

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[1]Psychology of Yoga and Meditation

Hiranycigarbha, Sanskrit for ”golden germ” or ”golden womb,” mythological founder of the yoga tradition.

According to the Rigveda he is the supreme lord of all beings and the Mahabharata calls him the higher mind.

He is also identified with Brahma, who was born from a golden egg.

The name is also brought in connection with an actual sage who wrote an early text book of yoga.

The legend of the image of the Liber Novus is Hiranyagarbha.

As Shamdasani pointed out in his commentary: ”In Jung’s copy of vol. 32 of The Sacred Books of the East (Vedic Hymns) the only section that is cut is the opening one, a hymn ’To the Unknown God.’

This begins ’In the beginning there arose the Golden Child (Hiranyagarbha); as soon as born, he alone was the lord of all that is.

He established the earth and this heaven:-Who is the God to whom we shall offer sacrifice?’ (p. 1).

In Jung’s copy of the Upanishads in the Sacred Books of the East, there is a piece of paper inserted near page 311 of the Maitrayana-Brahmana-Upanishad, a passage describing the Self, which begins, ’And the same Self is also called ... Hiranyagarbha’ (vol. 15, pt. 2).” Cf.

Jung's lecture of 15 December 1939 (JMP, vol. 7). Psychology Yoga Meditation, Page 142, fn 355

Through introversion, as numerous historical witnesses testify, one is fertilized, inspired, regenerated, and reborn. In Indian philosophy this idea of creative spiritual activity has even acquired a cosmogonic significance. According to the Rig-Veda (X, 121), the unknown creator of all things is Prajapati, "Lord of Creation." His cosmogonic activity is described as follows in the various Brahmanas:

"Prajapati desired: I will propagate myself, I will be many. He practiced tapas, and after he had practiced tapas he created these worlds."

The term tapas is to be translated, according to Deussen, as "he heated himself with his own heat, in the sense that "he brooded his own brooding," brooder and brooded being conceived not as separate, but as one and the same thing.

As Hiranyagarbha (the Golden Germ), Prajapati is the self-begotten egg, the cosmic egg from which he hatches himself.

He creeps into himself, becomes his own womb, makes himself pregnant with himself in order to hatch forth the world of multiplicity.

Thus Prajapati transforms himself by introversion into something new, into the multiplicity of the world. It is particularly interesting to note the gradual approximation of widely divergent ideas. Deussen says:

"Just as, in a hot country like India, the idea of tapas became the symbol of strenuous effort and suffering, so the idea of tapo atapyata gradually acquired the meaning of self-castigation, and became associated with the view…that creation is an act of self-abnegation on the part of the creator.

Self-incubation, self-castigation, and introversion are closely related ideas. Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism.

The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic of regeneration and spiritual rebirth of the individual, who is born into a new world of the spirit. Indian philosophy also assumes that creativity as such springs from introversion. Rig-Veda X, 129 says:

"Then the One, that was hidden in the shell
Was born through the force of fiery torment.
From it there arose in the beginning love,
Which is the germ and the seed of knowledge.
The wise found the root of being in not-being
By investigating the impulses of the human heart."

Carl Jung, Symbols of Transformation, The Dual Mother, Paragraphs 588-590.

We asked earth.

We asked Heaven.
We asked the sea.
We asked the wind.
We asked the fire.

We looked for you with all the peoples.
We looked for you with all the kings.
We looked for you with all the wise.
We looked for you in our own heads and hearts.
And we found you in the egg. Carl Jung; The Red Book; Paragraphs 59-60.

Image legend: “hiranagarbha.” In the Rig Veda, hiranagarbha was the primal seed from which Brahma was born.

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1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

You may recall that these three eyes correspond to the three worlds: (2022-01-23 03:33)

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[1]Psychology of Yoga and Meditation

Last tune we left off with the construction of the symbols that I've written up for you once again here. We spoke of that form with the many attributes, of the three eyes that every face bears, which belong to this figure with four faces who appears at the top.

You may recall that these three eyes correspond to the three worlds:

1. Kamaloka, i.e., the world of the senses, sensual and visible, the world of love (Kama is the love god);
2. Rupaloka, i.e., the world of forms or ideas, corresponding to the Platonic world of ideas. According to Plato there is "a place beyond the skies" when the soul lifts above heaven and leaves behind the outer surface of the world, thus arriving at that place where one sees the forms, the eternal ideas; so, that is the world of the manifold ideas, or forms;
3. Arupa, i.e., the world in which there are no more forms, where everything becomes Maya, passing away into nothing.

However, the three eyes also point to the three-way division of time.

One sees not only the different worlds, but also the three times: past, present, and future.

To show that He knows the process of the evolution and involution of the twelve Nidanas ....

[SCST, pp. 22]

An annotation in the text indicates this as:

1.) ignorance,

2.) impression,

3.) cognition,

4.) name and form,

5.) the six senses,

6.) touch,

7.) sensation,

8.) desire and attachment or craving,

9.) enjoyment,

10.) existence,

11.) birth, and

12.) old age and death

... and that He knows the twelve Projections thoroughly, He is represented as with twelve hands. [SCST, pp. 22-23]

So, this figure has twelve arms and hands. As a rule, both the Tibetan and Indian gods have several arms. Vishnu with four faces, as well as Brahman, are represented with four arms and four heads.

In Western iconography we have a similar representation of the Trinity: a three-headed divine being in the Christian church.

Although this vivid representation has been banned by the pope, in the monastery at Stein am Rhein such a tricephalous Trinity can still be seen.

But in India this is still quite common.

These twelve hands represent the so-called twelve projections.

According to the Tibetan definition these are twelve ways in which one can transfer one-self into the consciousness of another human being.

It is a migration of one’s own consciousness into that of another person.

So, a projection of one's own consciousness.

This is also thought to be spatial in that one can move through space as a consequence of this exercise after summoning magical powers, and there capture the consciousness of another person and recognize its contents.

The twelve nidanas point to one of the basic teachings of Buddhism: this is the so-called nidana chain.

This is a doctrine that goes back directly to the Buddha.

The classic representation can be found in Nidana Samyutta, one of the collections of the Buddha's talks.

I will read you the so-called proclamation of the nidana doctrine. It goes:

Thus, I have heard. On one occasion the Blessed One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Parle There the Blessed
One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir" those bhikkhus replied.

The Blessed One said this:

"Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak."-"Yes, venerable sir," those bhikkhus
replied.

The Blessed One said this: "And what, bhikkhus, is dependent origination?

With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be.

Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination."

Here you see how the entire world-form is derived from the inner realm, from the unknowing or ignorance about the cause of things (avidya).

Out of this arise the forms (rupa).

Out of these forms arises consciousness that perceives the world.

Then in this world sensation arises (kamaloka) and out of that comes thirst. "Kam" means thirst; "kamaloka" is what arises out of thirst.

There you have the entire nidana chain, which is unbroken wherever one link tugs on the next, its successor pulling another along after that, and so on.

”But the complete disappearance and coming to an end of not knowing brings about the abolition of impression; the abolition of impression rings about the abolition of name and form; the abolition of name and form brings about the abolition of the six senses; the abolition of the six senses brings about the abolition of touch; the abolition of touch brings about the abolition of sensation; the abolition of sensation brings about the abolition of thirst; the abolition of thirst brings about the abolition of desire; the abolition of desire brings about the abolition of existence; the abolition of existence brings about the abolition of birth; the abolition of birth brings about the abolition of old age and death, pain, sorrow, misfortune, disappointment and despair.

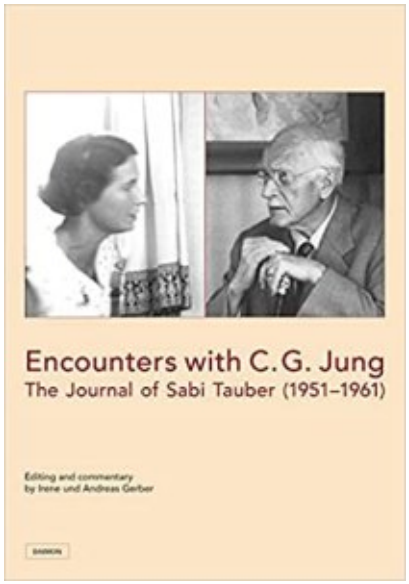
This is the way in which the abolition of the whole sum of suffering is brought about.”

Thus spake the Blessed One. Deeply touched in their hearts the Bhikhus rejoiced over the sermon of the Blessed One. Carl Jung, Psychology Yoga Meditation. Page 137-139

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

Jung: ” ... Whoever has a claim on another cannot fulfill his own. (2022-01-23 04:00)

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

1959

On a dark evening I secretly sneak through the front door, without telling anybody. ”I’m expected” is my whispered password.

A small, warm light, where I find him sitting wrapped in blankets, quiet and secure in his corner as if from ages long ago.

To him I flee from this world, without paper and pencil, only with flowers.

I don’t want to ask questions; I don’t want to know anything - just sit close to him and feel his overflowing good heart.

In this very spot of the earth new life awakens within me, warm and true. I sense it and I give it back to him, all of it.

Jung simply starts talking, continuing from where he has been in thought, seemingly from time eternal.

In this corner we’ve always talked about things eternal.

Today it surely is the last time – the thought keeps crossing my mind, and I’m resolved not to disturb it by bringing up anything personal.

But he extracts it anyway; he brings in the present moment, the despicably human, as

if there was a force streaming from it that he needs. Is it possible?

I marvel, but feel it acutely: The oil that feeds the flame of eternity flows from transitory things.

Jung: ” ... Whoever has a claim on another cannot fulfill his own.

Where sexuality is concerned, there are as many women with a passive disposition as there are those who are active.

There simply are both, and one is either one or the other.

It’s a fact with which one has to come to terms. Human shortcomings are simply facts.

Anything real in this world is better than some fantasy. Never can we have everything we want. I wanted to travel.

God - how much I still would like to go on many great trips: real, far, vast travels to discover many new things!

But fate put a veto in place; I was only allowed a little bit, not more.

If your husband wishes for a more sexually active wife, he should use his feeling toward himself more actively.

He should give more love to his soul. This is the real demand that is put to him.

He doesn’t fulfill it, and so he puts it onto you. And in this respect, it is never enough.

One has to take things into one’s own hands, feel solely responsible and cut one’s losses where one cannot have everything.

We have our limits. Nobody can live it all, we are limited all around.

There are people, of course, who travel and seek all their lives – but what do they have in the end?

Nothing, not even an insight!

If a poisonous remark from you destroys his relationship with another woman, it wasn’t a real relationship.

(Evidently, it had to come out. Only you can know whether it could have been suppressed.)

Then it was nothing but a fantasy, which sooner or later would have burst like a bubble anyway.

A true relationship would have gained sober ground because of it.

And if he, after a night with you, goes and cuts flowers in the garden for another woman, and even tells you so, it is a particularly tactless thing to do, even with the perception of inner righteousness on his part.

One simply can't jump over facts by means of fantasy.

After all, this is why we have facts, to awaken us to holy soberness - and he wanted to throw them to the wind.

Take care of your heart; do only half as much, and everything a bit less impulsively!

If you have to write, do it.

An artist doesn't ask whether it makes sense, he simply must, and he does.

It emerges from the unconscious regardless of the people around, or the world, or the reasoning of consciousness.

Only much later does it make sense.

Most of the time what is written is not appreciated at all among experts, and is read last.

This happens to me. But it is a general rule.

Your husband will experience it with his research in Egyptian symbolism.

But there are other values, especially those concerning one's own individuation, for which one is responsible, and should be."

Outside, lights were dancing on the dark lake, and the wind rattled the shutters. Jung mused,

"Yes, the Fohn has claimed a few people again (Wolfgang Pauli, Rudolf Jung) - they were younger than me, and I'm still here, don't know why ... "

"Oh, yes, I know why!" I grumbled happily on my stool, but I couldn't really tell him, because he was smiling so mysteriously.

Then he looked at me again, "What else?" without making a move to get up.

So, I told him my two most recent dreams:

In a kind of school of life, my grade of 6 was suddenly cut in half, to 3, without giving me a chance to ask why.

I protested. But I was told that such was the rule in the school of life. I referred to the highest authority, Prof. Jung.

They wrote to him and received a letter back, saying that I was allowed to speak, everybody was.

I should give a talk on the history of the soul (connected to culture and world history).

Jung's comment was simply, "Well, then do it!" "But how?"

"I don't know either, but you have to do it, perhaps in writing – one doesn't know."

The other dream was, I took my horse out of the stable into the deep snow. There was a broad, deep ditch.

My dog and I were already on the other side, I don't know how, but the horse hadn't made it yet.

I gave him free rein, so he could make it over in his own way.

Then, with my last remaining strength, I brushed the snow off the hedge, so he could see how deep the ditch was, and hoped that he would make it.

Jung mused, "In general, the horse follows its master, so most likely it will jump across the ditch.

With your instinct you made it.

But where the horse is concerned, there it depends on your relationship to it, how you nurture it, the whole power of your nature - it will come.

Depressions are the soul's economy.

If one has overexerted oneself the soul has to contract, in order to pull up new strength from the deepest ground.

One should take good care of the soul's household." He looked pensive, and it was late.

Before I left, we talked about spring; that he would like to come once again for a question and answer seminar, "out of the fullness of life," in our living room - in the spring, yes, if he still ... he smiled.

And smilingly we said farewell, both thinking, perhaps for the last time?

His steps died away in the empty dining room. I felt a momentary chill.

Then the roaring Fohn carried me home to the living.

Yes, Lord, help my horse over the ditch –,. perhaps I should simply call him?

Or perhaps I must go back myself, a whole segment of my life, in the dark, laboriously and alone.

I'll mount my horse, and we'll jump over the ditch together!

A star will help!

Give everything

to the holy life!

The star and the earth

will thus forgive -

To sit on one's horse means to live fully, to be happy from top to bottom - and totally sad! Just to be fully with it, every minute.

Perhaps this is why a faithful friend suddenly showed up in my life, one who had helped me as a child to jump from stone to stone across a river.

Faithfulness in attitude is withstanding the fire and creates the divine.

Can one know this? I'd rather feel it.

Thus comes the crazy February Do you hear the jingle-bells?

There is a reason why this Children's song is in minor mode: February is the season of flus and colds.

Our kids are sick, one after the other, and when the last one is done, the first one starts over with a relapse.

Ignaz, with unbearable back pain, drags himself to between thirty and forty patients a day, gray in the face, looking past us out of hollowed eyes.

We have a felt sense: If he were to rest here with his family, he'd never get up again.

During the night, emergency calls alternate with nightmares.



Fig. 26: The horse jumping over the ditch.

Surely, medicine men and their families are ”chosen:” by god - and the devil!

There’s only creeping around, on high alert, like being in the jungle: Then out of the gray ether there is a phone call (one of too many): ”Someone has canceled.

Prof. Jung is free tomorrow at 5 pm. Can you come?” - ”Yes, of course!”

Do miracles have anything to do with naturalness? I’d been so sure that I’d seen him for the last time.

I found him as if resurrected in broad daylight, healthy and happy.

And quite soberly he started to complain about his own biography that is to be written:

Jung: ”Damn it! What was really important for my existence - encounters with personalities that were milestones for me - may not be divulged because of medical confidentiality.

I’ve forgotten everything else. And what might otherwise interest the world in terms of names and politics I may not say either, in consideration of surviving relatives.

Well then, what’s left? When my book on alchemy was published, a professor from Holland wrote to me, ’Only this one particular person in the whole world could have had these dreams – was it true?’

And it was!

I’d been sure that I had changed and concealed almost everything beyond recognition.

Biographies are hypocritical. They are here to throw dust into people’s eyes.

In the biography that Richard Wilhelm’s wife wrote about him there is nothing of what

he and I had considered the most important issues in our conversations.

She simply didn't know. That's how it is.

Well, now I have written about the first twenty years of my life myself, as well as I could. For the rest, there has to be a way - it's a real headache for me."

But what is happening with me? I suddenly live much more intensely than earlier.

Just now, when life is supposed to recede into the distance, I begin to really love it! The / Ching, too, responds repeatedly with "The Marrying Maiden" and "Fellowship with Men."

Why so reversed?

Then he turned his attention to me: "Before, you stood too directly under the impression of life.

Like being in a battle, you had to seek new cover at any moment what with so many precipitating events.

Too much was going on. There was no time for realization.

Similarly, there was no awareness about the extent of the war in Germany - there, one was too close, too immediately involved.

Time and distance for realization were more likely to be found in Switzerland.

By the same token, a neurosis takes individuals out of daily life, so they can have a realization.

Only then one gains a new, unprejudiced orientation with open eyes and inner distance to one's experiences.

Only now, the ego is really present.

Before that, one doesn't know who one is, so there is no true experience possible.

The family most often is not a real community, but rather a participation mystique.

(As, for example, when father or mother wants to quickly call one of their children and ends up calling all the other names, even the dog's or the cat's, or mixes them all up!)

I have often observed how mothers only late in life come to truly live their own life.

Only the consolidated ego can truly absorb, without having to watch out for all the various reactions. Judgment becomes more secure."

I asked, "Have not our young people already overcome the 'antichrist' and are working on a new principle? Or will the atom bomb destroy everything?"

Jung answered, "They don't ask any more, 'What is good and what is evil?'

Rather, they seek to distinguish the ’right path’ from the ’wrong path.’

The two wavy lines of the astrological sign Aquarius are parallel, meaning that good and evil belong both to the same principle.

They are no longer going in opposite directions like they were in the Christian age of Pisces.

This is a development that arises right out of amoral paganism.

The gods are favorably or unfavorably inclined, no longer good or evil.

They have lost their absoluteness. We live in paganism again. Wotan was an amoral nature principle.

He hung on the world tree for nine days, ’wounded with a spear, dedicated to Odin, myself to myself;’ and on the tree he invented the runes.

(Wotanism is a shamanistic religion).

Similarly, King Wen discovered the / Ching in prison; he found himself in a similar situation as Wotan.

Christ hung on the ’tree of the cross,’ and out of this came the New Testament.

In their hopeless situations, they all discovered the meaning of changing forms and a new principle of action.

The / Ching is based on the synchronicity principle; Yang and Yin are only relative opposites.

These days, opposites are relativized once again. One must not be offended by this trend.

Neither is there proof of correctness, only a ’corresponding behavior.’

At times, it appears good, at others evil; one simply has to ’go with the possibility.’

This is today’s principle of orientation. One doesn’t know much about it. Life is much too complicated for the intellect.

This is why people are using the / Ching’s synchronistic approach as a helpful tool, also dreams and dreamlike imaginations.

And then there is the behavior of animals! They guide us instinctively.

My daughter recently told me an example from her vacation.

She was walking with her dachshund during a thunderstorm.

Suddenly, the dog ran backwards about fifty yards, its hair on end, and in the next moment lightning struck exactly at the location where the dog had stopped and retreated!

Earlier in my life I had a French boxer dog that accurately captured the character of my patients.

At the end of a session I asked a patient of mine, who had gone through a deep

depression, what actually had helped her the most. 'Your dog,' was the answer.

Every time she felt like jumping into the lake, or throwing herself under the train, my dog accompanied her and didn't leave her side until she had boarded the train.

Another female patient told me about an uncanny encounter she once had while going for a walk in the little forest near a suburb of Berlin.

It was after the war and it was still rather dangerous to walk by oneself.

And so, when a dark-looking bicyclist passed her by, she immediately regretted not having taken her dog with her. Indeed, a bit further down the road, the bicyclist stopped, got off his bike and came towards her in a threatening demeanor. She just stared at him, paralyzed by fear.

But about two meters away from her, he suddenly retreated, terror in his face, his gaze fixed at her legs.

It puzzled her, but when she let her cramped up hand sink, exhausted, her fingers touched the cool nose of a dog.

A big German shepherd stood next to her - strange, she didn't see an owner.

The dog had sensed the danger and had come to her rescue.

She immediately turned around and went to the train station, and the dog accompanied her.

Dogs sense life-threatening dangers."

I had come burdened with my persistent worries about my husband and his research into Egyptian symbolism:

Was the family too much of a hindrance? Would he be happier without a practice? Should he take a vacation?

So, I asked Jung, "Did you enjoy doing scientific research, and was there a reward?"

Jung answered, "There's always ambition and a claim to power involved in a scientific project.

The work is then of dubious value. But it is inevitable.

A vacation should only be taken for the sake of one's health; there is no claim to power in that.

Ideally, 'work' should resemble an 'active imagination,' devoid of power and ambition.

Any expenditure beyond such an approach is driven by power and ambition. It then becomes about one's prestige.

An effort without any reward would be disproportionate, but the true reward lies in the creative moment.

Man finds true satisfaction in the moment of insight. One shouldn't wish for anything more.

Such insight I savored in the moment, all by myself.

The writing came afterward, out of gratitude and for other people.

I had no claim to power and my only ambition was to understand.

I felt as if I was standing on an alpine meadow in bloom, alone under the sun, terribly spoiled in the happiness of so many true and lively thoughts.

And suddenly I felt the presence of a dear female friend, who so arduously tried to climb out of darkness into the light.

Time and again, old Saturn pulled her back into the depth of her depression. "How could she do it?"

Jung exclaimed: "Precisely, together with Saturn go into the depths! By all means, do not escape with illusions!

Only at the very bottom will she experience what she is looking for. But one doesn't believe that.

Many people love their depression and remain attached to it - instead of sensing that an invisible hand has placed them exactly into this situation.

They let themselves be overwhelmed and don't ask, 'Why? What for? What am I to do?"'

I'll be following everything, I think almost boisterously, while taking leave from this old man who is so much more alive than the young.

As a gift for my way back to my stormy everyday life, he affirms with a quiet smile, "In the spring I would quite enjoy coming to Winterthur again."

His promise is resting like a little bouquet of violets in my lap, helping me through the

crazy traffic between Zurich and Winterthur, in rain and blinding headlights.



Fig. 27: In Winterthur, June 27, 1959.
C. G. Jung, Sabi, Ignaz, and Marianne entering Tauber's house.

Fig. 27: In Winterthur, June 27, 1959.

1. G. Jung, Sabi, Ignaz, and Marianne entering Tauber's house.

Fate can be benevolent; it allowed him be true to his word.

He came on "Seven Sleepers Day," June 27, 1959.

We invited some friends to a gathering under a motto from Don Carlos by Friedrich Schiller, which Jurg once gave me.

Participants were: Helen and Peter Stierlin, Ernst Baumann, Mimi and Jakob Fopp, Fries, Rupli, Arnold Renold.



Sabi sends her regards to all who contributed to the good atmosphere, animating Jung to speak. Sabi Tauber, Sabi Tauber: Encounter with Jung, Page 178-187

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638635807&sr=8-1

Carl Alfred (C. A.) Meier: April 19, 1905 - November 15, 1995 (2022-01-23 04:03)

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[1]Carl Alfred (C. A.) Meier: April 19, 1905 - November 15, 1995

Carl Alfred (C. A.) Meier: April 19, 1905 - November 15, 1995

If you take a map (of Greece) in one hand and Pausanias' "Baedeker" ... in the other, you will soon realize that what you are actually looking at is the geography of the human soul. (Healing Dream and Ritual, p. 125)

1. A. Meier was a connoisseur of the classical soul: born in Swiss Schaffhausen in 1905, he was fascinated by the swiftly flowing waters of the nearby Rhine and the dark depths of Lake Constance, which he spent his student summers researching.

He maintained a lifelong passion for the Mediterranean World, in particular Greece and Italy, both of which he roamed and came to know well, and he drank deeply of their wines.

Meier met C. G. lung while still a schoolboy; a mutual affection developed, and, with the help of dreams, he changed his focus from marine biology to the human psyche.

The parallels were ever apparent to him, and, to his last days, he could be seen fingering his pipe and his stones "on the surface" while plumbing the depths for subterranean riches.

He was also a great aficionado of music, losing (and finding) himself in it, playing the bassoon until well into his eighties, and loving nothing better than to sit back in the opera (most of all, La Scala) and study the score while immersed in the totality of sounds and images around him.

In each of these realms, his approach was the same-a firm grip on the "here and now" with an orientation to let go and experience the fascination of the depths.

He continued to take the plunge throughout his life in the most varied of outer and inner waters.

The contributions made by Professor Meier to the history and development of Analytical Psychology are unlatched by anyone except for Jung himself.

He was instrumental in the founding of the C. G. Jung- Institut Zurich (and its first president for nine years), the SGFAP, SGPP, IAAP, the German-language journal Zeitschrift fur Analytische Psychologie, the Klinik am Zurichberg (the world's first and only Jungian-oriented psychiatric clinic), and far more.

Without him, the correspondence between Freud and Jung would never have made it into print; he brought about the Codex Tung; and his last major effort was to edit the invaluable correspondence between his dear friend, Nobel Prize winning physicist Wolfgang Pauli,

and C. G. Jung (published by Springer, Heidelberg, 1992).

While he will be remembered for his unmitigated directness, which cost him some of his most precious relationships, he also cherished many deep and lasting friendships with other individuals from near and far: Pauli, Laurens van der Post, Benjamin

Britten, Susan Bach, Hilde and Tames Kirsch, to name but a few.

Meier was a prolific author, with well over one-hundred articles from his pen, and several books.

The first and best known of these was Ancient Incubation and Modern Psychotherapy (the revised edition is entitled Healing Dream and Ritual, 1988), in which his beloved Greece and its relevance for analytical work are beautifully described and meticulously documented.

He was a firm believer in today's analytical students being taught the "basics" of Jung's work and thought-in particular, the word association experiment and its derivatives, such as typology-before they go on to conduct their own research.

In both these regards, he was often disappointed.

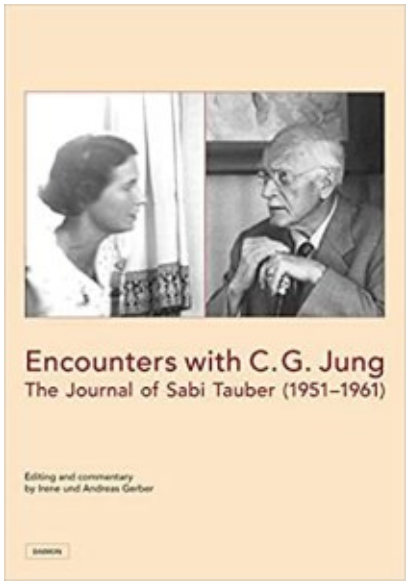
1. A. Meier was named Jung's successor as Professor at the E. T. H. (Technical University in Zurich) in 1949, and the fruit of his many years of teaching was the four Jungian textbooks for which he will long be remembered.

The English edition of the fourth volume, Personality: The Individuation Process in the Light of C. G. lung's Typology (1995) was presented to him at a ninetieth birthday celebration in April of this year, to his great satisfaction. -Robert Hinshaw, Carl Alfred (C. A.) Meier: April 19, 1905 - November 15, 1995

1. https://www.tandfonline.com/doi/abs/10.1525/jung.1.1996.14.4.77

Colloquium June 27, 1959 (2022-01-24 00:35)

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Colloquium June 27, 1959

On Redemption

Ignaz Tauber: Dr. Baumann would like to ask something.

Hans Baumann: I'd be interested precisely in the problem of "redemption through the blood of Jesus Christ" in more detail. And I believe several others in the group would, too.

C.G. Jung: Yes - just realize this! What does it mean? Why should our sins be washed away through blood? What, for God's sake does this mean?

It means, for example: A human being, without sin, is being slaughtered.

He is the son of a great god.

He is being sent by him, but then is turned over to his enemies, without this god protectively intervening.

So, this god hands over his own son to his enemies. He doesn't intervene.

And then the son is cruelly executed, and the blood that pours out from him has magical powers, because it can cause the sins committed by other people to no longer exist.

So how is this to be understood?

In the first place like this: The sins we commit are in disobedience toward the commandments of God.

In the Old Testament it is the first parents who were disobedient, and that is what became the maculacati originalis.

The disobedience of the first parents has caused us to be corrupted and, as a consequence, mortal.

The theme of disobedience - this highly archaic theme! - is, then, carried over into Christian dogma: Our sins consist of disobedience.

About this, the world-creator is horribly angered every time - to such a degree, in fact, that he can only be appeased by having his son slaughtered. Just imagine such a bloodthirsty story!

He is being reconciled through the sacrifice of Christ.

So, for example, there exists a mighty tyrant, whose rage I've brought upon myself, and he is reconciled when I have my own son killed - indeed, even when I'm being led to kill my own son, as happened to Abraham.

There is a Jewish commentary on this Abraham-Isaac story.

There it says: When the angel brought the buck, the ram, in place of Isaac, Isaac wasn't killed.

Then Yahweh said to Abraham that he could come down from the altar. It was done now, finished.

But Abraham responded, no, he was going to stay up at the altar, he had something to say.

Namely, He, Yahweh, had ordered him to kill his son Isaac, so he had almost stabbed him to death.

And then Yahweh would have broken his word, because he had promised Isaac his seed.

Then Yahweh said, "Yes, by god, that's true."

This is why, on the Day of Reconciliation, one has to blow the Shofar in the Synagogue - that's the buckhorn with which the heretics are being cursed - so that

He, Yahweh, is reminded that He almost broke his word!

That is Jewish theology. It's the same as the story of the high priest, who once every year, on the day of the spring equinox, goes into the sanctuary.

"And there," it says, "he saw the splendor of Adonai." (Adonai means Lord.)

And the magnificent one spoke to him and said, ”Bless me, my son.”

Then the high priest gave Him the blessing and added, ”And may you always remember

your good qualities more than your bad ones.”

That is the psychology of Job. From there the conflict of Job originates.

It is the awareness of an original non-differentiation, one can almost say, identity of good and evil, an incomprehensible oneness of the two.

They stand next to each other.

For us, it means that there is an absolute ambivalence, first and foremost in Yahweh.

But in the New Testament you can find the same traces, namely that the God of the New Testament is by no means a god of love; rather he is a vengeful, a terribly vengeful God, who even slaughtered his own son, in order to get out of his own anger.

That’s what it amounts to. Therein, quite clearly, are mirrored psychic situations in man.

It is impossible for us to imagine a universal creator who would not be a pair of opposites.

He must be a polarity, otherwise he would have no energy.

There would be no creation of light out of darkness.

If there is no darkness, neither is there light emanating out of it, and if there is no light, there is no darkness.

It has to be like that.

But when the two are separated, that’s when matters become difficult; then there is an ambivalent image of God, which we keep hiding from ourselves.

This is what theologians do.

From there arises unavoidably another observation: On the second day of creation - that was a Monday, because He started on Sunday - ”There was light.”

On Monday the opposites were separated; the upper waters were separated from the lower ones.

On the eve of that day, Yahweh didn’t say, ”And behold, it was good.”

He said that on all the other days, but not on that one.

Now this was on the day of the woman, Luna, and on the day of the heavenly bodies.

In the Middle

Ages it was claimed that the devil was created on that day, the snake in paradise, which, mind you, existed before Adam.

In the Middle Ages, it was said that this day of creation wasn't praised because it had been a somewhat unfortunate business.

When I came upon this (while reading authors from the Middle Ages) I looked up the famous Genesis commentary by Origen.

Indeed, there he says that God praised his creation on all of the days - but he must have kept this annoying business quiet. Something extraordinary must have happened on that day for God not to praise it.

That, too, was passed over. Nobody thinks about it.

In the Middle Ages, such things were still sniffed out, because one thought about them.

But today we think infinitely less about these biblical matters than one did in the Middle Ages, infinitely less.

We do critical text analysis and such, but we don't think about things.

I wonder how many of our theologians have even a hunch about the Jewish commentaries on the Old Testament, for example about this ambivalence, or about the undeniable fact that God requests a blood sacrifice, namely, that he treated his own son in this way, and demanded the same of Abraham.

There, fortunately, it didn't happen, but almost, almost! I don't know if on the Day of Reconciliation, the Shofar will actually be blown with conscious knowledge.

Of course, it was blown as a call to come into the presence of Yahweh, just like when we ring the church bells.

In Rothenthurm, they wrote in large letters onto the roof of the church, "Saint Anthony, pray for us!" so that he could see it from heaven.

The bell has a significance similar to the gong in the East.

The gong is a metallic, far-reaching voice that is repeated by each individual when saying, "Om."

That is the stroke of the gong. That is the call, the invocation.

Originally, it comes from a primordial sound that I heard in Africa too, namely, ”mmh.”

One says that instinctively for a nice view, beautiful music, a beautiful painting, a beautiful girl – one says, ”mmh.” I found myself with a delegation of members from the ”British Association” on the Tiger Hill in Darjeeling, where we watched the sunset over the Kanchenjunga.

It was a superb spectacle. All these British naturalists said to themselves, ”mmh.”

I couldn’t help but ask afterwards whether they knew the kind of prayer they’d uttered. Namely an archaic prayer.

At the time there were many Tibetan prayer flags around us; long bamboo sticks with tiny white flags attached.

These were decorated with block-prints that showed the Ratna-Sambhava, the horse with Cintamani, the priceless treasure, the unattainable treasure, and with the transcription, ”om mani padme hum.”

That means, ”oh, the gem in the lotus. ”Here you have the two together.

These people didn’t know it, but the beauty was so overwhelming that each one said to himself, ”mmh.”

Now, that is a primal sound; because it is the sound a mother says to her child when the child doesn’t want to eat, ”Mmh, it tastes good, just try it, mmh.”

Or if one meets up with an African negro, and the situation isn’t completely safe.

One doesn’t know how it’s going to play out; he doesn’t trust me and I don’t trust him.

Then both sit on the floor, put their weapons down and say, ”Mmh, mmh, mmh,” and so it goes for a while, back and forth, ”Mmh, (d)jambo, (d)jambo, (d)jambo ...mmh,” and slowly one moves closer.

These are soothing sounds, recommendations, expressions of appreciation: ”Mmh, this is good.”

And this became an invocation.

In antiquity, for example - this, too, was ridiculed - one could always hear whistling and finger-snapping at the Mithras temples.

With this, one attracted the gods. One attracted them like dogs, like animals.

One attracted them, so to speak, through their animal attributes. So ultimately, that’s where the bells originate.

Of course, there is a lot of archaic material, by which one is simply drawn into unconsciousness.

The British scientists were a selection of famous gentlemen who would have had a priceless opportunity to realize their feelings.

But they were so pathetic that they could only utter the primal sound, ”mmh.”

At last, one of them begged me to recite, for god’s sake, the sunset passage in Goethe’s Faust.

I still knew it in parts and recited it, namely so that the feeling could be given expression.

It was the historian from Cambridge who’d asked me.

I found it remarkable that he felt that something had to be said.

Anything else? Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 200-204

Sonu Shamdasani, Introduction to Jungian Psychology - Quotations (2022-01-24 03:30)

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[1]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

Sonu Shamdasani, Introduction to Jungian Psychology

001 New York Times Book Review, Mark Isham concluded: “this volume is drastically serious, positive, didactic, classic, and yet more than stimulating.

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002 The genesis of the work may be briefly stated. in the winter of 1913, Jung deliberately gave free rein to his fantasy thinking and carefully noted what ensued.

He later called this process active imagination.

He wrote down these fantasies in the Black Books.

These are not personal diaries, but rather the records of a self-experimentation. Sonu Shamdasani, Introduction to Jungian Psychology, Page xii

003 In 1925, Peter Baynes made a translation of the Septem Sermones ad Mortuous, which was privately published by Watkins in England. Sonu Shamdasani, Introduction to Jungian Psychology, Page xiii

004 Since i began to read it i have thought it would be a very fine thing, if instead of your discussing it with me as you said you would, Mona Lisa [Emma Jung] should be included too.

Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but i thought it would . . . he [Peter Baynes] asked me . . . why it was such a problem with me about publishing the Red Book. I could have slapped him sharply by saying it was a problem to me because you had so presented it . . . then you told him your own idea about it, and he was thoroughly non-plussed. . . . When i said i wanted to hear you speak of the Red Book out of doors and you willed to think i had in mind a pink tea, i struck back at you in kind, and said that if the Red Book was not big enough to be talked about out of doors, then you would have to do something about it. Sonu Shamdasani, Introduction to Jungian Psychology, Page xiv

005 During this period, Jung withdrew from the Psychological Club, which he had founded in 1916. On November 25, 1922, he, together with Emma Jung and Toni Wolff, left the Club. Sonu Shamdasani, Introduction to Jungian Psychology, Page xiv

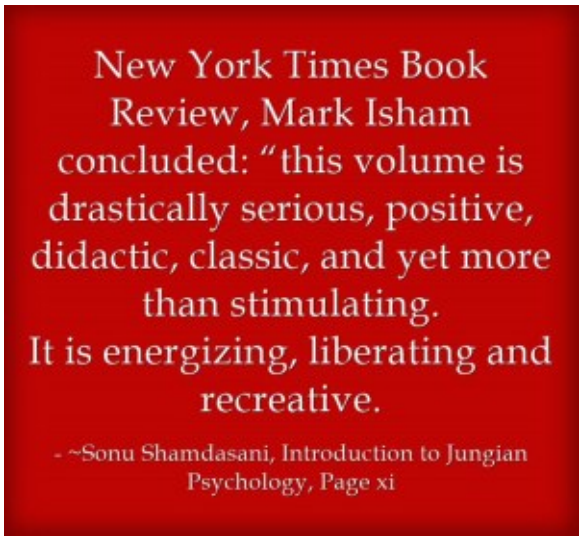
006 During this period, an increasing number of people from England and America made their way to Zurich to work with Jung, forming an informal expatriate group.

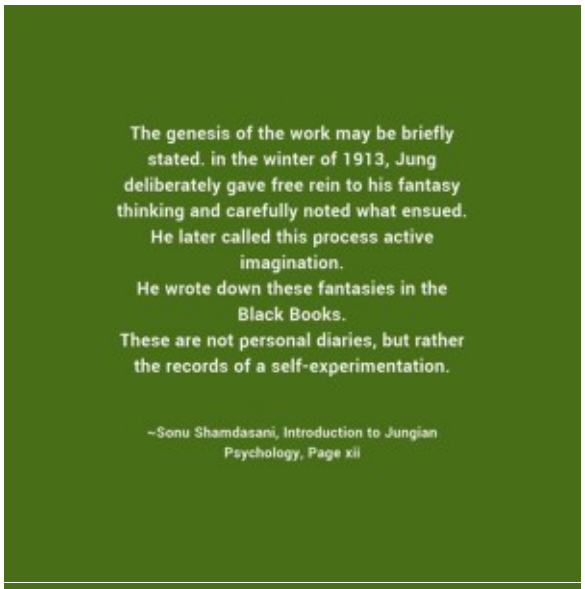
On august 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing “a challenge to all brother-neurotics—go, my brethren, go to the Mecca, i mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life.” Sonu Shamdasani, Introduction to Jungian Psychology, Page xv

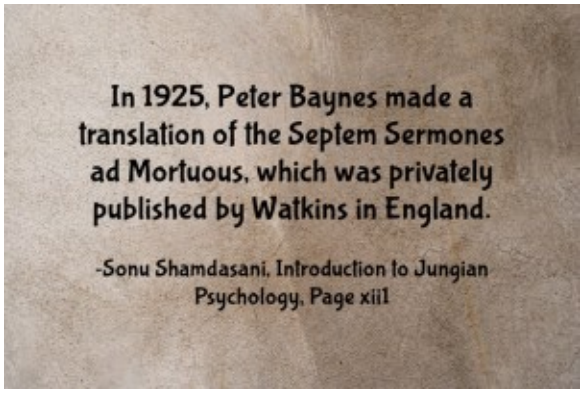
007 In a diary entry of September 26, 1925, Cary Baynes wrote an account of some of these deliberations:

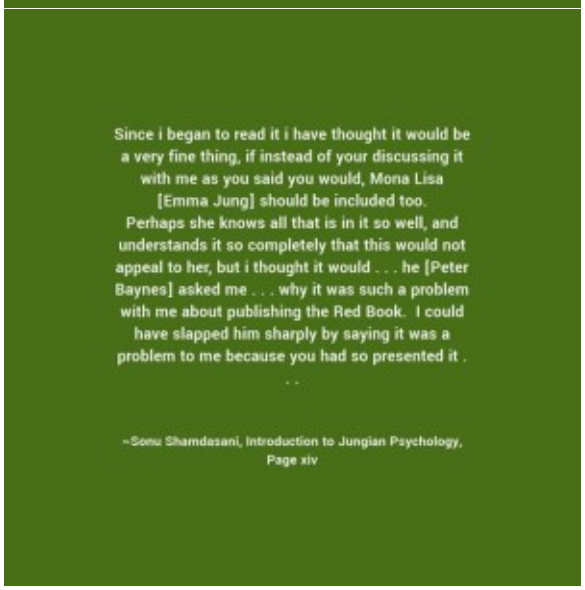
After talking with Emma about the notes and finding that her reaction to the printing of them is just what my own was, all my resistances to that idea have now come back upon me very strongly, and i would like to put the matter before you once more.

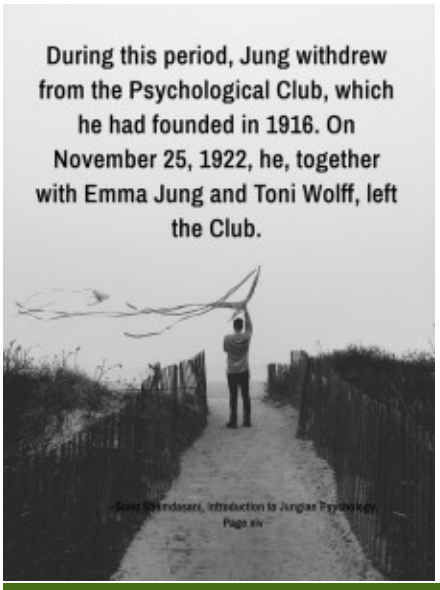
I think those lectures you gave last spring are the most important thing that has happened in psychology in this century, because in them you give the passage of an idea from its place in nature as an archetype, to the position of an abstraction, or a concept, the last refinement of human ingenuity, you might say. Cary Baynes, Introduction to Jungian Psychology, Page xix

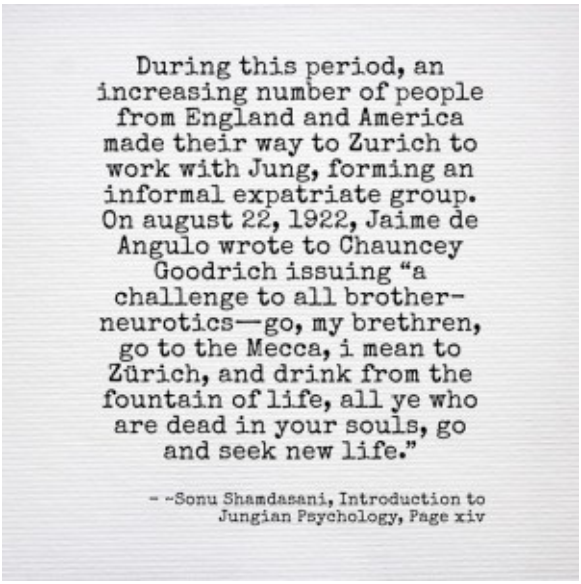

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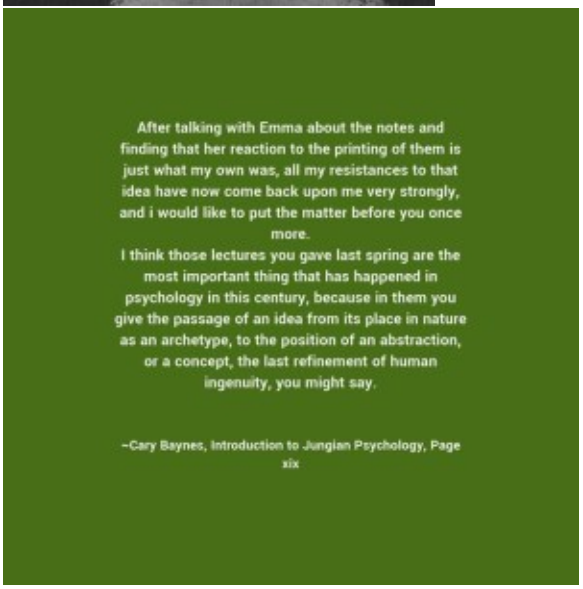

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1. https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=asc_df_0691152055/?tag=hyprod-20&linkCode=df0&hvadid=241916856624

The special hand gesture has a magical significance. **(2022-01-24 03:36)**

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[1]Psychology of Yoga and Meditation

Then making the Mudra of the heavenly treasury, he should say:[SCST, p. 9] I do not know which mudra this is-there is an infinity of mudras.

Obeisance by the grace of the Dharma-Dhatu, ... [SCST, p. 9] Dharma-Dhatu is the essence of the truth. ... the Buddhas, Bodhisattvas, Mantras and the power of Mudra; ...[SCST, p. 9]

The special hand gesture has a magical significance. What it points to is to be made reality.

A symbolic act, magical in character, in which it is always assumed that this is the beginning of a particular creation through which the object denoted by the mudra is formed .

. . . ; by the grace of my own faith ... [SCST, p. 9]

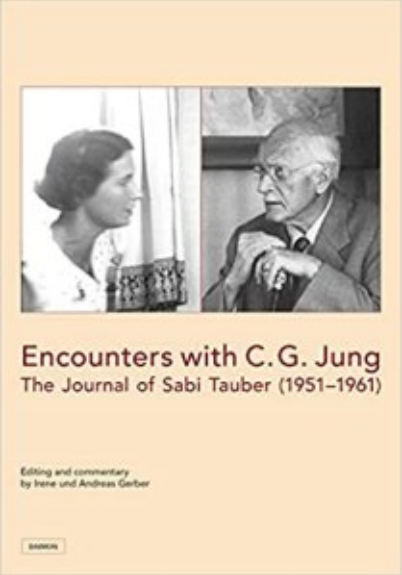
An extremely interesting idea if you also think of Christian psychology. A Christian cannot speak of the ”grace of my own faith.”

He hopes for grace through faith. For him, grace always comes from God, the Lord. Carl Jung, Psychology of Yoga and Meditation, Page 103-104

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

Thank God, my dreams provided the opportunity to meet with Jung. **(2022-01-25 04:19)**

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

1953

New Year’s Eve 1952/53 was horribly dark and heavy.

I launched myself with desperation into my work, without a goal in sight.

At the beginning of the new year I was allowed to visit Jung.

He was sick, indeed, and sad. I was ashamed to have had even the faintest expectations, and he immediately sensed my feeling and said, ”No, there is no libido left, no strength in my heart, and no creative impulse.

And that’s what you need; that’s precisely what you came here for. It’s totally natural and okay.

But one doesn’t really need an analysis when one has real, true relationships and is able to think psychologically.

Just be real and true to yourself, and the people around you will be forced to be the same, which will create real and true relationships.”

Could I perhaps lend him my strength of heart? He sadly shrugged his shoulders - maybe.

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”Of personal matters I cannot speak right now, because that is immensely tiring.

But talking about the work is neutral and less burdening.”

Then he mentioned for the first time a distinguished old lady who knew geomancy very well, saying that she will deal w th the

organization of the group work.

”Honestly, she looks like a ghost and is part witch, but she is very knowledgeable and smart! Only, you may not be afraid of her!”

I plunged headlong into the cold water: I began with the recording of synchronicity phenomena at the hospital.

It often seemed impossible to do justice to the various chores and tasks - and yet, I knew that they were all demanded by my inner self.

I took care of my little daughter alone; during naptimes I rushed to the hospital where I tried to accomplish my task without making a great stir, and then back home again to my big, beloved family.

And all this with ’lukewarm’ maids. There were moments when I felt close to despair.

Once in a while there came a little note from Jung, as encouragement and a reminder to see it through.

Then I met for the first time ’the woman’ prophesied by the gypsy.

Though I’d been prepared, I fell headlong into her trap!

It was a good lesson and I am eternally indebted toward her.

Thank God, my dreams provided the opportunity to meet with Jung.

At some point, spring always arrives, so, too, in that year 1953.

On 13 May I spent a wonderfully happy day in Kusnacht.

I met Jung standing in midst of the blooming spring garden and followed him, filled with expectations, to the little garden pavilion by the lake.

The magic of the place had an immediate effect on me.

The reeds and waves were whispering,

Time gone by -

Am I ready

For eternity?

Was I? I simply fell into it ...

”You are much too reasonable, that’s why your heart is hurting.

It’s almost suffocating, because it is so imprisoned.

You think ’nothing but real’ but you should also include rubeus and puella in your world-view!

Those have to be integrated.

Out of the so-called ’real world’ you have to make a ’psychic world.’

Life always has two aspects, and one always has to consider which of the two has precedence and ’counts’ at that particular moment: ’my own action’ and the ’act of God’ (this is precisely how it is called in English law when, for example, lightning meaning.

The synchronicity liberatingly revealed a truth that he himself had not brought over his lips.

A leaden heaviness was thereby lifted. (Report by Christian Tauber)



Fig. 11: Geoscopes laid out in the garden pavilion.

strikes a house or there is flooding, because it is not one’s fault and responsibility - corresponding to the maison Dieu in the tarot).

In case of ’my own action’ one is responsible; one is conscious, has a will, a reason, is rational and moral. In case of ’act of God,’ one has to fulfill the will of God, one has to ’let it happen’ (Zhuangzi) - I’m happening to myself, whereby often unreasonableness reigns and things happen irrationally.

Both sides have to be lived.

To weigh beforehand which side is to be given preference is difficult.

For example, one simply cannot write a certain letter; there is no reason why not, but one simply cannot do it.

Only later it dawns on one (aha, this is why it didn't work!).

The reason only comes in hindsight, and the deed, or misdeed, is being justified afterwards - that is an 'act of God.'

However, if the deed later cannot be justified, perhaps even condemned, then it was negligence or laziness (of one's own acting) and one is guilty.

One's behavior has to withstand 'sincere consideration.' 'Act of God' always does.

Precisely because you are much too reasonable and realistic, the life of the soul (the psychic world) becomes so intense and vehement - all rubeus and puella, which elicits identification with them.

Live more in the 'psychic world,' apparently unreasonably and irrationally, and you will integrate rubeus and puella.

In this way they will loosen their intensity and at the same time become real.

This closes the circle."

I asked him whether I was not simply too cowardly to live rubeus and puella in a concrete way.

"No," he replied, "it's a fateful calling on which level you have to live it.

Puella and rubeus are psychic factors that can't be dealt with on the level of 'popularity' because of your acute sense of reality - it wouldn't make sense anymore."

And softly, but urgently, he added, "Should you ever do something 'unreasonable,' know that it would be an alleviation.

Don't let it confuse your heart (that would be identification).

Though it might be chalked up to you in outer life, for the inner life it is fine.

Thinking like that protects against identification."

Then I asked him about the meaning of the following dream, which did not make sense to me at all:

Ignaz has to expand in one of these two directions: either the vertical= 184, or the horizontal= 148.

But he is supposed to do it in the vertical.

Jung commented that 1 symbolizes the (original) unconscious oneness, 4 the visible reality, the world, and 8 corresponds to man as a differentiated psychic vessel for the final oneness.

Now, 1-4-8 would mean to go from the unconscious oneness through the sensible world to the psychically highly differentiated final union.

The divine One (1) is diffused in the world (4) and then recollected in a complete union (8).

If, inversely, the path for Ignaz is the outpouring in 1-8-4, this means that, after the unconscious oneness (1), he is directly seized by the divine spirit (8), and that he must realize this in the world afterwards (4).

As an intuitive type, he first experiences the psychic world and only thereafter worldly reality (in the tarot correspondingly first pape, then monde).

A woman first lives reality (4) and then comes to the final union (8); therefore her way is 1-4-8.

Lastly, I wished for his own geomancy mandala [fig. 12] to stand as a kind of 'banner' over this research project on synchronicity – it would always be a shining light above us.



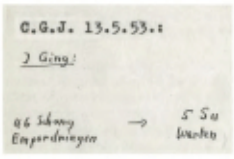


Fig. 12: Tarot and Geoscope C. G. Jung, May 13, 1953. I Ching: 46 Shêng, "Pushing Upward" – 5 Hsü, "Waiting (Nourishment)."

I made a short, vague attempt at interpreting Jung's scutum and sent it to him.

It remained without answer, so I assume that it might not have been totally wrong:

The tarot shows on place I, the place of 'morning,' imperatrice, a moving, urging, also supporting anima (goddess of fertility, Artemis).

Place II, the place of 'noon,' has justice: reaction follows action, beginning of the sec-

ond round in the dance of the 8, harmony and balance according to the inner law (justice has her eyes covered).

Jung's lively connection between consciousness and the unconscious - one's own responsibility and the 'act of God' (Job).

On place Ill, in the 'evening,' stands force, indicating the force of Yin with which Jung has insight into the Lion.

The wheel of fortune can be halted in order to behold

Fig . 12: Tarot and Geoscope C. G. Jung, May 13, 1953. I Ching: 46 Sheng, "Pushing Upward" - 5 Hsu, "Waiting (Nourishment)." the hub.

Value of consciousness; in the ballgame, the ball is caught and passed on; invisible effect of the self.

Papesse on place IV, 'night,' signifies the self-becoming, invisible (veiled), a withdrawal into oneself; being lovingly received by the universe, the anima candida, Sophia.

I to IV rather spans life as a whole, whereas V to VII seems of a narrower timeframe to me.

The place V, 'the past,' has pendu, a violent reversal (may be his illness); loss of libido (gold coins are falling out of his pocket); sacrifice is demanded (the branches of both trees are cut back); the gaze is directed towards the sky (self).

On place VI, 'the present,' there is etoile (star), the transpersonal solution (both pitchers are being emptied into the stream); in the depression (night), the self is shining with fateful significance (1 + 7 = 8 stars) for himself and for others.

On place VII, the 'future,' is maison Dieu, experience of god, the unconscious as fertilizing agent, enlightenment; perhaps development may never stand still. Logos shall not 'petrify' (tower), a lively ability for change must be maintained; a recharging with divine electricity.

I believe that the archetype has a positive aspect in this position because of papesse and coniunctio (Ludex, no 15) and a/bus (in the twelfth house of the geoscope).

Also, / Ching # 46 Sheng, "Pushing Upward."

Perhaps Jung's attitude toward maison Dieu should include papesse.

1st house35, laetitia, an 'aligned' personality, one with its goal, in appearance supported by the unconscious, undivided, whole and happy; together with epees 4, it means with real spirituality, the truth-loving sword (a constellated house, perhaps pointing to rebirth).

2nd house, populus, the collective (conscious and unconscious) became the task, which Jung tackles with fruitful masculinity (batons 6).

3rd house, coniunctio, the problem of the union of opposites is dealt with in the relation-

ship with the closest environment, where the solution is achieved, thanks to the capacity for totality (batons 8) (Psychology Club).

4th house, populus, strong roots in both the masculine and the feminine element; a solid stand (batons 3).

5th house, laetitia, in life's experiments supported by the unconscious, 'appointed'; fateful encounters with the feminine (coupes 7; urging towards 8).

6th house, a/bus, through his work Jung becomes the 'old wise man'; with his sword at his disposal (valet epees) - with discrimination he brings the self into the light.

7th house, a/bus, the self becomes reality in his relationships to other people; here we see a natural-human comprehension (coupes 5); warm humanness toward the other.

8th house, populus here requires detachment from the collective through individuation. The unconscious embraces duality (deniers 2), Devil and God.

9th house, laetitia, the unconscious leads him to a deep, powerful relationship to God (batons 9), (Job).

10th house, coniunctio, the fruit of all his endeavors is the coniunctio oppositorum, realized both in the profession and within, as the soul approaches values with Yin energy and thus controls them (reine deniers).

11th house, amissio, a loss of relations; isolation through withdrawing into himself, whereby his sword of discrimination becomes a messenger to the beyond (cavalier epees) for himself and others.

12th house, a/bus, though he might be isolated as the old wise man, he lays the seed for the birth of the self for all of suffering humanity.

This seed is an accomplished mandala (batons 4), which will sprout because he is so completely in the truth!

13, 14, and 15 [geoscope]: There are two currents, one toward the inner, one toward the outer which find themselves in a golden middle movement (here, too, is a requirement to grasp opposition).

When in doubt, rather close out the world, and orient within because of cauda draconis, as 16.

Papesse, too, emphasizes 'inwardness,' while maison Dieu destroys 'outwardness.'

Similarly, the / Ching, in # 46 Sheng, "Pushing Upward," emphasizes patience, diligent growth around obstacles.

Just as in:

Beschaftigung, die nie ermattet, die langsam schafft, doch nie zerstort, die zu dem Bau

der Ewigkeiten zwar Sandkorn nur fur Sandkorn reicht, doch von der grossen Schuld der Zeiten, Minuten, Tage, Jahre streicht.

It changes into # 5, Shu, Waiting (Nourishment): strength within, danger without.

Strength in the face of danger doesn't rush; it can wait.

Quietly gather strength.

The great lines are wonderful, for example: the transformation of soul in the image of the four women (I, II, Ill, IV): The beginning ("spring") with imperatrice, laetitia and epees 4; then "summer" with justice, reine deniers and coniunctio; followed by a fruitfulness ("fall") in coupes 5, a/bus, force, etoile (force on earth; etoile in the sky), and

finally the wise and loving guidance toward Sophia within ("winter").

[Here ends Sabi's attempt at interpreting Jung's scutum.]

At the end of that beautiful day in May, however, I found myself standing in front of my car, utterly perplexed: The keys were inside, and the doors solidly locked!

Was I dazed, or had my unconscious 'fabricated' this beforehand?

But no, there was no awakening as from a dream: I had to go back, ring the doorbell again, and shamefully confess my 'misfortune.'

I called Ignaz and asked him to send me the spare keys by express mail.

And then Mrs. Jung very kindly invited me for lunch.

I was terribly embarrassed, to Jung's obvious amusement.

But he had a way to cheer me up so that it became a very pleasant meal for the three of us, with open windows, sunshine and a smiling 'knowing' lake.

The two were like my parents, changed and yet the



Fig. 13: C.G. Jung in front of his tower in Bollingen, August 27, 1953.
(Picture taken by Sabi Tauber.)

same. I received and found myself engaged as mediator, transformed and yet, also, the same.

This is the year I turned forty.

Perhaps the fates thought that it was time for intensive shadow work - and set Mrs. X. directly onto my narrow path.

I was glad not to be able to evade her, coward that I am.

In support, and as a reward, I was privileged to experience Miss Hannah's genuine courage and energy.

She gave me a felt sense of a wonderful righteousness.

Catching my every thought of flight, yet never denouncing my weakness, she strengthened my own courage.

"Seeking death is the longing for rebirth," she remarked wisely.

Behind every word stood the proof of her own life.

At that time she taught me the Chinese saying, which became the ransom that freed me from the very claws of my embodied shadow: "I appreciate the truth so much that I am economical with it."

And it was exactly for my fortieth birthday, August 27, 1953, that I received an invitation to Bollingen!

To start off, Jung encouraged me to continue my work with the synchronicity phenomena, in spite of the difficulties with Mrs. X.

Concerning her power and hardness, he gave me the following explanation: "She would

have to admit to far more of her own shadow, so as to be in direct contact with the earth.

Because she doesn't have a 'stand' without such an earth-contact, she constructs a kind

of coordinate system in her mind about the world and humanity, and forces everything into it subjectively and despotically.

Synchronicity makes her insecure, and therefore she exercises power over us.

But there is no insight with power, only with love.

Qui amat cognoscit!

There are people who smash a motor that doesn't work, instead of checking with love what might be wrong.

"Where I'm concerned, I should simply continue my work in the dark and stay open for everything.

He told me how, for example, during This research on dementia praecox, he was under a constant fear of going insane.

In the heat of summer he'd dreamed that suddenly an icy coldness set in. He thought that was the onset of insanity – but then, in 1914, war broke out.

"But you can never forget that Nature is just as cruel and deadly as she is life-sustaining!" (Meaning, I cannot be too optimistic!)

As to my husband, Jung suggested that perhaps all of his anima was invested in me, and only if I don't hide out, only if I am completely real, open, and conscious, can he come to his own reality through mine.

In that way, the unconscious no longer slides between him and his anima.

Each of us has to find out individually where creative activity lies.

"Just like Mrs. X., so M., too, would be startled by me being essential, which challenges the totality of the other.

Oftentimes, female analysts would exercise power over their analysands at the end of

their analysis, as soon as they act from their totality, in order to keep them 'down.'

Conversely, male analysts simply evade the challenge and withdraw.

The whole personality, and a clear and brave attitude is needed for a friendship to develop, a true relationship.

Most people are afraid when one is one's essential self."

Then he asked me whether I had ever sensed such evasiveness in him.

”No, never!” I answered with conviction, for that was precisely his greatest asset: his total presence and his rock-solid reality.

Actually, he continued, one should always be able to live essentially, but that was impossible.

He therefore had learned to wear a mask and to ’make belief that he knew nothing,’ so that his partner would be talking without inhibition. Insight into the other is a danger!

The lake was quiet and serene before us and within us.

It was a boundless evening of Tui43 - heaven wide open - like an invitation to my forty years.

Jung might have sensed it too, for he started to tell me, ”When I was deadly sick, everything fell off me; I had to forge a long and solitary path, and only those parts of my personality, that at some point of my life I had painfully and laboriously integrated, came faithfully with me. Those have become eternal values.”

In the future I will bow deeply before every rainbow.

It is a radiating symbol for me of ’overcoming,’ and the only way from earth to heaven.

Then came a very crazy time; I felt like I was being flattened to the ground (only later did I comprehend that wheat is completely pressed down into the earth in order to grow).

The poisoned arrows of Mrs. X., coming in my direction, were constant; they were well aimed.

At home, Ignaz wrestled with an acute anima-problem.

It was as if I suffered from a constant longing for Jung, and I plunged into the waves at high tide.

Miss Hannah made an attempt at rescue.

She had a way of showing me my flight from the earth and sounded an alarm based on a warning dream, saying that I wanted to be too self-sufficient, too independent.

I should have let Ignaz feel my dependency on him, but my heart didn’t want to play along anymore.

Today, I am grateful to him! Fortunately, it was not too late.

Once again, into these dark times came a letter from Jung.

I visited him in Kusnacht, with, and in spite of, my illness for I knew that only he could see deep into my heart. It was a stormy day.

I put my hand into his and simply had to cry for a while.

His wonderful benevolence radiated calmness and warmth over me.

Through tears I asked him how could I possibly make water out of my inner fire, so that I could better tolerate lying still.

He smiled gently, ”Just like that – with tears.”

Then I shared my dreams:

(1) Jung taught me exercises on the piano to train the independence of the right and the left hand.

Jung’s comment: ”To play the piano means using and living the feeling function. All feelings have two sides, positive and negative, conscious and unconscious. With these, one can be dependent or independent.”

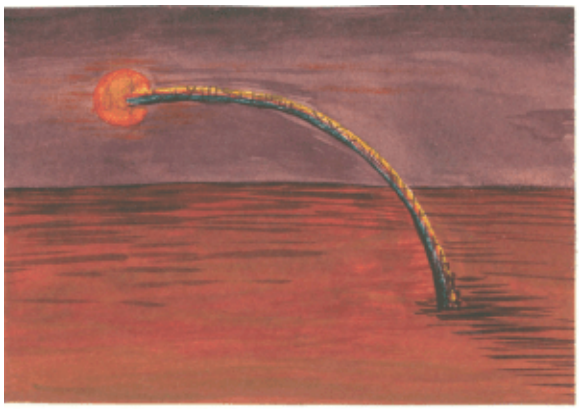


Fig. 14: Rainbow.

(2) At a lecture Jung is sitting directly behind me; the light is too glaring for him. He says that he would give me something (7 or 12 francs) if I’d be able to regulate (dim, soften) the light properly at the first attempt.

I thought I could simply ask the waitress how the switchboard worked, but she showed it wrongly.

I investigated the situation myself, and then my second attempt was successful.

Some kind of curtain came down halfway and softened the light.

Jung commented that absolute clarity is a sign of poverty.

With bright light the ’flair’ is lost, the atmosphere, the nuances.

Total clarity may not be desirable, otherwise life is lost. Day and night have to mix.

Haziness is necessary too, but it can’t be part of it if the light is too glaring. There has to be doubt.

In a Chinese temple one corner is always left unfinished. Humans cannot be perfect, only God.

A desire to be perfect is false arrogance, hubris.

In the Barfusser church in Basel, the highest nave was set up asymmetrically on purpose – out of humility! Clarity alone is too difficult to bear.

What we know should be called into question from time to time, only then is it complete (not perfect!).

”Nothing is totally true and that also isn’t totally true!” Absolute clarity is an absolute error. Saba Tauber, Saba Tauber: Encounters with Jung, Page 52-66

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1637947230&sr=8-1

Vajra means thunderbolt or diamond (vaj, hard; ra, wedge). Sattva, i.e., an entity, a being. (2022-01-25 05:10)

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Sattva



Vajra

[1]Psychology of Yoga and Meditation

Vajra means thunderbolt or diamond (vaj, hard; ra, wedge).

The thunderbolt of the Indra is called vajra; yogini means female consort, a divine being that appears as a consort, the yoked one; shrî means holy and mahâ large; mâyâ is the Shakti, the feminine being that emanates from the masculine creator god and represents the world, a sort of mother of the world, a building material, a material—the word “materia” belongs here—of the visible god, but different from god inasmuch as it depicts his femininity.

This femininity is called world. We speak of mother earth or even madam world; shrî mahâmâyâ is therefore the holy great illusion or also the great reality that is also an illusion; Târâ is a specific Mahâyâna goddess. Carl Jung, Psychology of Yoga and Meditation, Page 63-64

Sattva, i.e., an entity, a being. This term belongs to the three so-called gunas but I will spare you all that.

This Buddha has as an epithet the name vajra sattva which means diamond being or

thunderbolt being.

I prefer the first meaning. It is on the primitive level of the Bon that the thunderbolt is important as a magic missile, but later on a higher philosophical level the diamond meaning plays a much greater role: as the enduring, hardest being that is not subject to change.

For example, in Chinese philosophical yoga it describes it as the subtle body, the spiritual body, which is no longer subjected to any changes.

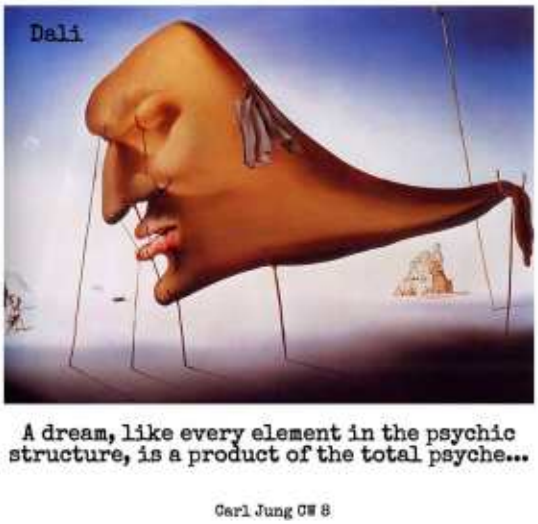
There this vajra takes on absolutely the meaning of the lapis philosophorum, the philosophers' stone, that eternal being brought forth from man, that arises from the striving of his life, from the laboratorium, and then somehow outlives it.

The body of the sleeping one is therefore the body of the Buddha vajra sattva—of the diamond being Buddha. Which is to say that this is a matter of a transformation of the body into the diamond being, this eternal, enduring thing. Carl Jung, Psychology of Yoga and Meditation, Page 66

1. https://smile.amazon.com/s?k=jung+yoga&ref=nb_sb_noss_2

A dream, like every element in the psychic structure, is a product of the total psyche.
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[1]Structure and Dynamics of the Psyche CW 8

The interpretation of dreams as infantile wish-fulfilments or as finalistic ”arrangements” subserving an infantile striving for power is much too narrow and fails to do justice to the essential nature of dreams.

A dream, like every element in the psychic structure, is a product of the total psyche.

Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity.

Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be.

We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream.

In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=Q3KI6R7Q6DWJ&dchild=1&keywords=jung+vol+8&qid=1615728531&sprefi

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Carl Jung on ”Strength” - Quotations - Anthology (2022-01-26 03:33)

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Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman .... Esther Harding, Conversations with Jung, Page 8.

Our life is like the course of the sun. In the morning it gains continually in strength until it reaches the zenith heat of high noon. Then comes the enantiodromia the steady forward movement no longer denotes an increase, but a decrease, in strength. Thus our task in handling a young person is different from the task of handling an older person. In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must nurture everything that assists the descent, Carl Jung, CW 7, Para 114

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature. Carl Jung, CW 8, Page 115.

Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Carl Jung; CW 10, Para 310.

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Para 13.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

A person carries the torch only a stretch of the way and must then lay it down, not because he has reached a goal but because his strength is at an end. Carl Jung, Letters Vol. II, Page 194.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was ”there,” where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the ”Other” were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections, Page 48.

But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies. Carl Jung, Memories, Dreams and Reflections, Page 177

My mind is torn to its very depths. I, who had to be a tower of strength for many weak people, am the weakest of all. Will you forgive me for being as I am? For offending you by being like this, and forgetting my duties as a doctor towards you? Will you understand that I am one of the weakest and most unstable of human beings? And will you never take revenge on me for that, either in words, or in thoughts or feelings? Carl Jung to Sabina Spielrein, December 4, 1908

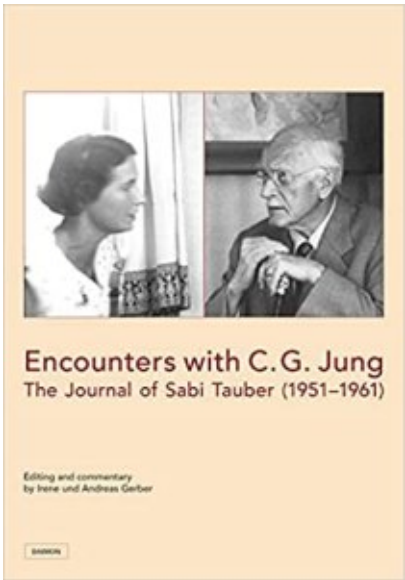
Usually he enjoyed a wonderful, deep sleep, and plenty of it, the result not only of his good constitution but of his close and positive relationship with the unconscious. Sleep was the source of his psychic strength. Aniela Jaffe, Jung’s Last Years, Page 105.

Back in the 1930s, Carl Jung, the eminent thinker and psychologist, put it this way: Criticism has ’the power to do good when there is something that must be destroyed, dissolved or reduced, but [it is] capable only of harm when there is something to be built. — Donald O. Clifton, Now, Discover Your Strengths

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Chats on the Way Home **(2022-01-26 03:34)**

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

Chats on the Way Home

On the way home, he told us about the Seven Sleepers Day: If it rains that day, it'll rain for a long time thereafter.

The conversation revolved around northern countries, how Sweden, for example, has

only had a theology for the last fifty years, Jung noted, evident in the latest sermon given by the archbishop of Stockholm (rather dull, "father as fate," nothing else).

People in the north were closer to nature, Jung said, more pagan, rather less spiritual, if only because of the big, long-lasting darkness through the winter months.

One knew more of almost every other nation.

In Germany there has been a philosophy since Carus, a cultural wealth that still hasn't been completely absorbed.

It takes a lot of time.

Ignaz talked about his ongoing struggle between his practice and his scientific work. Jung told him that he'd only really started to do scientific work after he'd become an invalid.

"I owe the best part to my practice; everything came out of it. There is meaning in

having helped others. One feels justification. A scientist is always too one-sided; egotism looms large, and human satisfaction is missing."

And so, this Seven Sleepers Day came to an end.

In the legend from about the 6th century, it is said that seven young Christians fled the persecution of the emperor Decius and were walled in on Mt. Achilleus.

After about two hundred years, God reawakened them, so that through the example of their fate, they could teach the emperor Theodosius the doctrine of the resurrection of the dead.

The legend is not solely Christian.

It also contains elements of Kabir worship in the Near East, the myth of Endymion,

the nine sleepers of Sardinia , the Assumptio Mosis, the legend of Abimelech, et cetera.

How much longer do we have to sleep?

The dormouse hibernates through winter for many months (and is especially active at

night) - so that there always will be a new spring - and a new day.

On January 3, I had the following dream:

We receive a red and golden box from Jung, with "something precious and substantial" in it. I was very happy.

It wasn't anything written, no books, but I put it among his books and was really glad that it wasn't a book, but something "truly real."

A great weariness seemed to lay itself upon Jung. Only rarely did we get to see him.

A brief greeting, a visit with flowers, hearing about him.

These things widened the distance and prepared for the last farewell.

"I wanted to go a long time ago, but you keep holding me back with ropes," he'd supposedly said.

Still, Jung celebrated his 85th birthday with visible joy. Elsi Attenhofer regaled him with her play at the Grand Hotel Dolder, Zurich.


C. G. JUNG-INSTITUT ZÜRICH
PSYCHOLOGISCHER CLUB ZÜRICH

85. Geburtstag von Professor C. G. Jung

Name Frau Dr. E. Tauber

25. Juli 1960, 16.30 Uhr:
Nachmittagstee im Grand Hotel Dolder

C. G. JUNG-INSTITUT ZÜRICH
PSYCHOLOGISCHER CLUB ZÜRICH

85. Geburtstag von Professor C. G. Jung

Name Herr Dr. T. Tauber

25. Juli 1960, 16.30 Uhr:
Nachmittagstee im Grand Hotel Dolder

Fig. 29: Invitation to Jung's 85th birthday
for afternoon tea at the Grand Hotel Dolder.

Cornelia Brunner's birthday address spoke to our hearts and minds:

Cornelia Brunner's birthday address spoke to our hearts and minds:

"This celebration is cause for deep gratitude, foremost because we have our dear jubilarian with us today and can celebrate with him, and because the fullness of days for the completion of his great work was given to him.

We want to thank you that you continue to change our lives with your work.

For this is the greatness of your psychology: that it seizes people and transforms their lives.

What we own innately, we have received again through the insights gained from psychology.

Beyond our brief, daily existence, our lives have gained meaning and significance for us and for our environment through you.

You have given us the key to access the treasures of the unconscious and, with it, to the seeds of the future.

With this treasure we are no longer so blindly at the mercy of fate; we can recognize the 'patterning' and learn to put ourselves in the service of inner order.

As a woman I would like to thank you especially in the name of us women.

You reinstated for us the lost feminine god-image as a primal archetypal image of the feminine principle, in all of its dignity and eternal significance.

Thus, we are no longer solely dependent on orienting ourselves according to the masculine moral principle.

We are given the possibility to find our way back to our own feminine being with its own ethos of feeling.

At the same time, you also have helped us with our spiritual development from the source of our own inner nature.

Instead of the duty to believe, you have given us the possibility of direct religious experience that reaches back into the past, to the natural roots of the eternal images.

One of your most important gifts is a new valuation of the here and now.

You help us to recognize and form the dormant germs of life until they become lived reality.

Thereby you unite the Otherworld and This World, unconscious and consciousness - nothing is as difficult to bear as unlived life!

You expect from a man that he tries out his ideas in life, and from a woman that she becomes conscious of life.

It is not through flight from life, but through consciously living life that we attain spiritual meaning.

All of us received the same task from Jung:

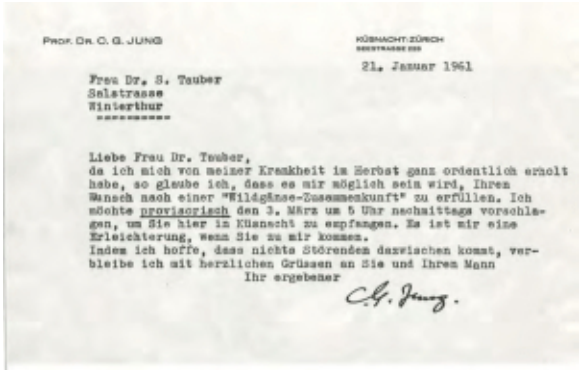
If we don't break down over our mistakes, but instead learn from them; if we can approximately fulfill the challenge that life has set for us; if we are able to build on what is given to us; if we are heard by others in small or large circles - then we all carry out Jung's mission.

With Jung and through Jung a new epoque has begun for us."

A year, a year/ Has passed again. / And though we often went through grief / There were many happy hours too. / Let us sing: brother! / You are my comrade, I You are my comrade! (Soldier's song by Kurt Onken, World War

II.) A feeling along these lines has long been nudging me to bring the "Wild Geese" to Jung. Finally, I wrote him a letter, describing our "Wild Geese Club."

Apparently, he found pleasure in it and wrote back at once [fig. 30].



PROF. DR. C. G. JUNG KÜSNACHT/ZÜRICH

21. Januar 1961

Frau Dr. S. Tauber
Selstrasse
Winterthur

Liebe Frau Dr. Tauber,
da ich mich von meiner Krankheit im Herbst ganz ordentlich erholt habe, so glaube ich, dass es mir möglich sein wird, Ihren Wunsch nach einer "Wildgänse-Zusammenkunft" zu erfüllen. Ich möchte provisorisch den 3. März um 5 Uhr nachmittags vorschlagen, um Sie hier in Küsnacht zu empfangen. Es ist mir eine Erleichterung, wenn Sie zu mir kommen.
Indem ich hoffe, dass nichts Störendes dazwischen kommt, verbleibe ich mit herzlichen Grüssen an Sie und Ihren Mann
Ihr ergebener
C.G. Jung.

Fig. 30: Invitation to the "Wild Geese" gathering.
Letter of C.G. Jung to Sabi Tauber, January 21, 1961.

This was the last note we received with his signature.

How overjoyed I was! Unfortunately, not all of the "Wild Geese" could (or would want to) be with the party - their loss.

Present were Maria and Hans Baumann, Helen and Peter Stierlin, Alice Rusch, Ignaz

and Sabi Tauber.

Fig. 30: Invitation to the ”Wild Geese” gathering.

Letter of C. G. Jung to Sabi Tauber, January 21, 1961.

Dear Frau Dr. Tauber,

As I recovered reasonably well from my illness this past fall I believe that it will be possible

for me to grant you the wish of a ”Wild Geese gathering.”

I suggest tentatively 3 March at 5 pm, receiving you here in Kusnacht.

I’m relieved if you are able to come to my place.

Hoping that nothing will interfere, I remain with cordial regards to you and your

husband,

Your devoted

C.G. Jung Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 223-231



Fig. 31: C.G. Jung in the circle of the "Wild Geese" gathering.

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638729808&sr=8-1

Behind the opposites and in the opposites is true reality, which sees and comprehends the whole. **(2022-01-26 03:43)**

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[1]Civilization in Transition CW 10

My attitude, it may be objected, is empirical in the extreme, but we need such an attitude in order to find a solution.

When we observe how people behave when they are faced with a situation that has to be evaluated ethically, we become aware of a strange double effect: suddenly they see both sides.

They become aware not only of their moral inferiorities but also, automatically, of their good qualities.

They rightly say, ”I can’t be as bad as all that.”

To confront a person with his shadow is to show him his own light.

Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self.

Anyone who perceives his shadow and his light simultaneously sees himself from two

sides and thus gets in the middle.

That is the secret of the Eastern attitude: observing the opposites teaches the Easterner the character of Maya.

It gives reality the glint of illusion.

Behind the opposites and in the opposites is true reality, which sees and comprehends the whole.

The Indian calls this Atman.

Reflecting on ourselves we can say, ”I am he who speaks good and evil,” or better, ”I am he through whom good and evil are spoken.

The one who is in me, who voices the principles, uses me as a means of expression.

He speaks through me.”

This corresponds to what the Indian calls Atman—that which, figuratively speaking, ”breathes through” me.

Not through me alone, but through all; for it is not only the individual Atman but Atman-Purusha, the universal Atman, the pneuma, who breathes through all.

We use the word ”self” for this, contrasting it with the little ego.

From what I have said it will be clear that this self is not just a rather more conscious or intensified ego, as the words ”self-conscious,” ”self-satisfied,”

etc. might lead one to suppose.

What is meant by the self is not only in me but in all beings, like the Atman, like Tao.

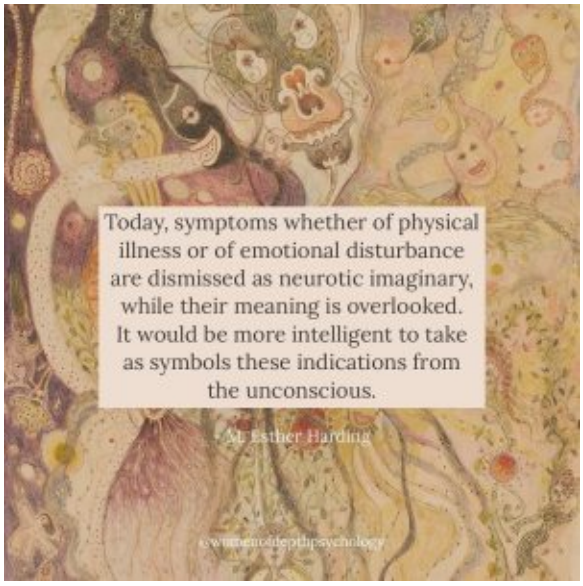
It is psychic totality. Carl Jung, CW 10, Para 872-873

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=39LVCL9KOGZKJ&dchild=1&keywords=jung+vol+10&qid=1618238474&s

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The significance of the old taboo customs is to be sought along two avenues of approach. **(2022-01-27 03:39)**

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Today, symptoms whether of physical illness or of emotional disturbance are dismissed as neurotic imaginary, while their meaning is overlooked. It would be more intelligent to take as symbols these indications from the unconscious.
M. Esther Harding

[1]Women’s Mysteries: Ancient and Modern by Esther Harding

Today, symptoms whether of physical illness or of emotional disturbance are dismissed as neurotic or imaginary, while their meaning is overlooked.

It would be more intelligent to take as symbols these indications from the unconscious, which show themselves as taboos or as the physical symptoms of illness and to interpret them into psychological terms where they are indeed realities.

The effort to overcome nature by undermining the factual basis of the superstition or the symptom would then take its rightful place.

For the difficulty may well be an indication of some disturbance in the unconscious, emotional or moral, of which the sufferer is unaware.

To consider menstruation merely as “the curse,” I borrow the college girls’ slang, to be submitted to or tolerated for the one and only reason that it cannot be avoided, means to lose the deeper experience of an essential part of feminine nature, to lose, what Keyserling would call, “one aspect of consciousness.”

For if a woman is in resistance to any part of her own nature she cannot garner its values, but experiences only its negative aspect, in this case the physical and psychological disabilities which menstruation undoubtedly carries with it and which, indeed, on account of her own resistant attitude, are almost inevitably enhanced.

The realization that her symptoms indicate that her conscious attitude is not in harmony with the deeper needs of her own nature would enable her to approach the problem in a more intelligent and constructive way.

The significance of the old taboo customs is to be sought along two avenues of approach.

First, the question of what is the meaning to the woman herself of her seclusion and second, what is the meaning of her exclusion from the life of the group. Esther M. Harding, Women's Mysteries, Page 90

1. https://smile.amazon.com/Womans-Mysteries-Ancient-Modern-Foundation/dp/1570626294/ref=sr_1_1?dchild=1&keywords=esther+harding&qid=1618335503&sr=8-1

This archetype is not merely a static image, but dynamic, full of movement. (2022-01-27 04:22)

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Ken Keirns
Self-reflection, or - what comes to the same thing - the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man...

[1]Psychology and Religion CW 11

Self-reflection or—what comes to the same thing—the urge to individuation gathers together what is scattered and multifarious, and exalts it to the original form of the One, the Primordial Man.

In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious

the sources of conflict are dried up.

This approximation to the self is a kind of repristination or apocatastasis, in so far as the self has an ”incorruptible” or ”eternal” character on account of its being pre-existent to consciousness.

This feeling is expressed in the words from the henedictio fontis: ”Et quos aut sexus in corpore aut aetas discernit in tempore, omnes in unam pariat gratia mater infantiam”

(And may Mother Grace bring forth into one infancy all those whom sex has separated in the body, or age in time).

The figure of the divine sacrificer corresponds feature for feature to the empirical modes of manifestation of the archetype that lies at the root of almost all known conceptions of God.

This archetype is not merely a static image, but dynamic, full of movement.

It is always a drama, whether in heaven, on earth, or in hell. Carl Jung, CW 11, Para 401-402

1. https://smile.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?dchild=1&keywords=jung+vol+11&qid=1618305600&sr=8-1

Is there any trickery on earth which could have prevented Mozart or Beethoven from creating? (2022-01-27 04:45)

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”Creative power is mightier than its possessor.“
C.G. Jung CW 17, par. 336
”...work like a slave command like a king create like a god...“
Constantin Brancusi

[1]Development of Personality

Prematurely conceived theories are not without their dangers.

Thus the theory of repression, whose validity in a definite field of pathology is incontestable—up to the point where it has to be reversed!—has been extended to creative processes, and the creation of culture relegated to second place, as a mere ersatz product.

At the same time the wholeness and healthiness of the creative function is seen in the murky light of neurosis, which is of course an undoubted product of repression in many cases.

In this way creativity becomes indistinguishable from morbidity, and the creative individual immediately suspects himself of some kind of illness, while the neurotic has lately begun to believe that his neurosis is an art, or at least a source of art.

These would-be artists, however, develop one characteristic symptom: they one and all shun psychology like the plague, because they
are terrified that this monster will gobble up their so-called artistic ability.

As if a whole army of psychologists could do anything against the power of a god! True productivity is a spring that can never be stopped up.

Is there any trickery on earth which could have prevented Mozart or Beethoven from creating?

Creative power is mightier than its possessor.

If it is not so, then it is a feeble thing, and given favourable conditions w ll nourish an endearing talent, but no more. If, on the other hand,
it is a neurosis, it often takes only a word or a look for the illusion
to go up in smoke.

Then the supposed poet can no longer write, and the painter's ideas become fewer and drearier than ever, and for all this psychology is to blame.

I should be delighted if a knowledge of psychology did have this sanative effect and if it put an end to the neuroticism which makes contemporary art such an unenjoyable problem.

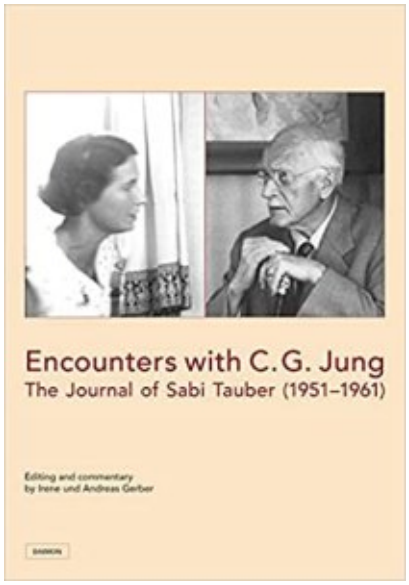
Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation.

No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious. Carl Jung, CW 17, Para 206

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Development/dp/0691018383/ref=sr_1_1?crid=P2VU4GVP2YX0&dchild=1&keywords=jung+vol+17&qid=1609149071&sprefix=JU

Jung’s psychology, medicine, music and the arts, Zen practice would become part of the foundation of our marriage and family life (2022-01-28 02:18)

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

Translator’s Note

As their daughter-in-law I had the privilege of getting to know Sabi and Ignaz at a more mature age, as elders.

The major storms in life and in their marriage, which form much of the content of this journal, had either softened or been outgrown, as Jung would say.

Remarkably, the threads weaving my parents and my future in-laws together reached back to the mid-1930s, when they all attended medical school at the University of Zurich.

There they knew each other and bonded with their respective partners.

Some students were aware that a certain psychiatrist, C. G. Jung, held interesting seminars at the ETH (Swiss Federal Institute of Technology), and to go or not to go was a topic of discussion.

As I’ve heard it, Ignaz declined, too busy earning his livelihood, and Sabi refused, at the time still dismissing psychology altogether.

My mother, on the other hand, secretly attended one or the other of these seminars, as she much later told me.

My parents settled in Zurich, both of them practicing medicine while raising their family.

It was a bilingual household, given that my mother had grown up in Biel, a town at the border between the German and the French speaking Switzerland.

She exposed us children (of which I was the oldest) early on to the French language, which included hiring French speaking household help and even hosting a school girl from war-torn Paris for a year.

Since then, my love for languages and translation was a constant.

In 1962, we moved to Winterthur when my father accepted a chief of staff position at the Canton Hospital.

The parents celebrated a reacquaintance, joining the families together and subsequently nurturing their new-found friendship in various ways.

Meanwhile, there was a gradual rapprochement between the Tauber's elder son, Jurg, and myself.

We got married in 1966 - he, fresh out of medical school and ready for his surgical residency and I in the third year of the Romance Languages program at University Zurich.

Sabi and Ignaz had become my role models through their very way of being: their humor facing the vicissitudes of daily life and a playfulness with each other and with whatever arose from the unconscious.

They introduced me to Jung's psychology with all its ramifications, including the / Ching, the tarot, and astrology - all of it new, mysterious, and promising.

I started to record my dreams and imitated Sabi's way of painting images.

I was intrigued by this different kind of translation, from night-time dream stories and images to day-time language and practice.

Since Jung's death, Sabi had intensified her studies in Eastern philosophy.

She'd become an avid reader of books written by the great Chinese philosophers and Japanese Zen Buddhists.

Years later, she would feel especially gratified when she discovered that her childhood nickname had a particular meaning in Japanese.

As she wrote in a letter, July 18, 1985, it means "true art," in the sense of an attitude

characteristic of Zen, ”Where this beauty of the incomplete is related with the ancient, original-unrefined, there you find a wisp of Sabi.”

Her enthusiasm and devotion inspired us young ones in turn.

Indeed, aside from Jung’s psychology, medicine, music and the arts, Zen practice would become part of the foundation of our marriage and family life - before and after our immigration to the United States, in 1971.

As is the case for most immigrants, we preserved our native language and customs within our family.

During the first seven years in New York City, I entertained a lively correspondence with those ”back home,” and I considered myself lucky to spend most summer vacations in Switzerland with our two, later three children.

I’ve given a synopsis of our life in the introduction of my book, The Soul’s Ministrations (Chiron, 2012), leading up to the tragic moment when Jurg was diagnosed with a tumor in the brain stem and surgery was scheduled immediately.

It was May, 1984, in Chicago. Sabi and Ignaz arranged to come to our aid for much-needed physical, emotional, and spiritual support.

At that occasion, Sabi brought a machine-typed copy of her journal along. ”For the waiting time,” (during recovery), she’d scribbled on the cover.

It was a welcome gift, and ever since I’ve kept the manuscript like a sacred treasure.

Jurg died in November 1989, in Sacramento, leaving us bereft and at a great loss.

I started analysis, unsure of the direction my life was going to take.

Looking for an inspiring task that would help me overcome my grief and spiritual loneliness, I remembered Sabi’s journal: Could I engage in the formidable task of translating it into English, perhaps for later publication?

In her response to my letter, asking for her opinion and permission, Sabi happily agreed.

I made some inroads at the time, and at the occasion of the next family visit to Switzerland Sabi and I had several conversations about it.

However, once I returned to graduate school, in 1993, earning an MA in counseling and a PhD in clinical depth psychology, the project was put on hold.

Regretfully, my mother-in-law didn’t see it come to fruition anymore.

Two decades would pass before the time was right for me to pick up the translation of

Sabi’s journal again.

I started from the very beginning, this time around with considerably better mastery of the English language and the necessary computer skills.

Nevertheless, it remained an enduring and tearful labor of love.

If, in my initial attempt, I cried over my own inability, it now was the very content, page by page, that moved me to tears.

I value the journal as a unique and precious document that will significantly contribute to the Jungian literature.

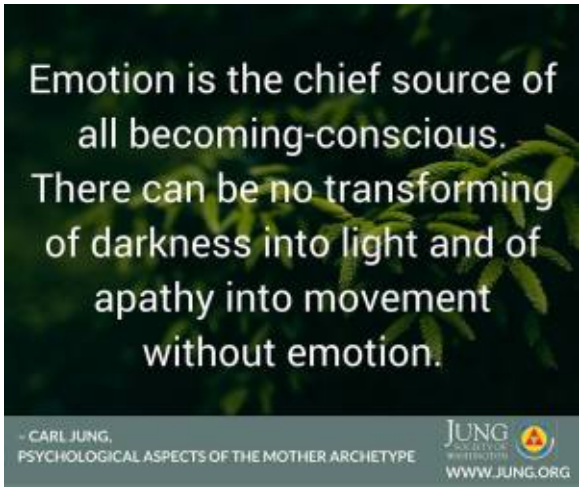
Marianne Tauber

Los Angeles, May, 2021 Marianne Tauber, Sabi Tauber: Encounters with Jung, Page 232-234

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638789729&sr=8-1

Unconsciousness is the primal sin, evil itself, for the Logos. **(2022-01-28 02:57)**

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Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion.
- CARL JUNG,
PSYCHOLOGICAL ASPECTS OF THE MOTHER ARCHETYPE
JUNG
WWW.JUNG.ORG

[1]Archetypes of the Collective Unconscious

Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man.

Every advance, even the smallest, along this path of conscious realization adds that much to the world.

All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man.

Every advance, even the smallest, along this path of conscious realization adds that much to the world.

There is no consciousness without discrimination of opposites.

This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the
maternal womb; in a word, from unconsciousness.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin.

Unconsciousness is the primal sin, evil itself, for the Logos.

Therefore its first creative act of liberation is matricide, and the spirit that dared all heights and all depths must, as Synesius says, suffer the divine punishment, enchainment on the rocks of the Caucasus.

Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end.

Consciousness can only exist through continual recognition of the unconscious, just as

everything that lives must pass through many deaths.

The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion
and that of creating light.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all, superfluities to ashes (omnes superfluitates comburit).

But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness.

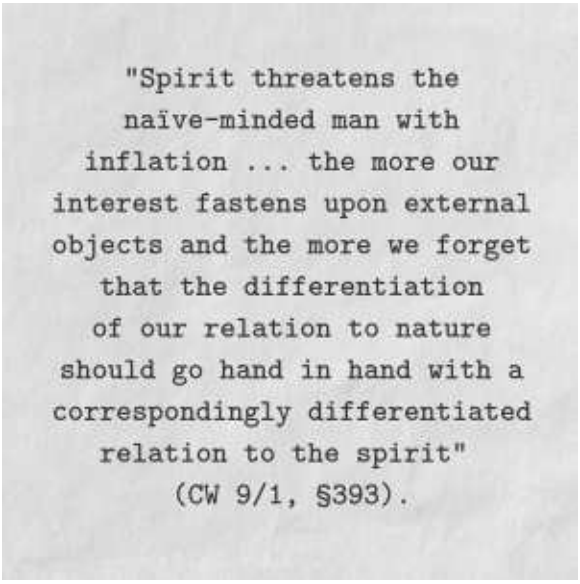
There is no change from darkness to light or from inertia to movement without emotion. Carl Jung, CW 9i, Para 178-179

1. https://smile.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=1R1WGZ643DVTF&dchild=1&keywords=carl+jung+archetypes+an

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The hallmarks of spirit are, firstly, the principle of spontaneous movement and activity (2022-01-28 04:26)

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"Spirit threatens the
naïve-minded man with
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relation to the spirit"
(CW 9/1, §393).

[1]Archetypes and the Collective Unconscious CW 9i

The hallmarks of spirit are, firstly, the principle of spontaneous movement and activity; secondly, the spontaneous capacity to produce images independently of sense perception; and thirdly, the autonomous and sovereign manipulation of these images.

This spiritual entity approaches primitive man from outside; but with increasing development it gets lodged in man's consciousness and becomes a subordinate function, thus apparently forfeiting its original character of autonomy.

That character is now retained only in the most conservative views, namely in the religions.

The descent of spirit into the sphere of human consciousness is expressed in the myth of the divine νοϋς caught in the embrace of φύσις.

This process, continuing over the ages, is probably an unavoidable necessity, and the religions would find themselves in a very forlorn situation if they believed in the attempt to hold up evolution.

Their task, if they are well advised, is not to impede the ineluctable march of events, but to guide it in such a way that it can proceed without fatal injury to the soul.

The religions should therefore constantly recall to us the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness.

He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and "inspiration."

So much, indeed, does it permeate his whole being that he is in gravest danger of thinking that he actually created the spirit and that he "has" it.

In reality, however, the primordial phenomenon of the spirit takes possession of him, and, while appearing to be the willing object of human intentions, it binds his freedom, just as the physical world does, with a thousand chains and becomes an obsessive idee-force.

Spirit threatens the naive-minded man with inflation, of which our own times have given us the most horribly instructive examples.

The danger becomes all the greater the more our interest fastens upon external objects and the more we forget that the differentiation of our relation to nature should go hand in hand with a correspondingly differentiated relation to the spirit, so as to establish the necessary balance.

If the outer object is not offset by an inner, unbridled materialism results, coupled with maniacal arrogance or else the extinction of the autonomous personality, which is in any case the ideal of the totalitarian mass state. Carl Jung, CW 9i, Para 393

1. https://smile.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=2GDOHPCLXNLGA&dchild=1&keywords=jung+volume+9&qid=16183

The puer rides through the space of the psyche like a new star in the heavens. **(2022-01-29 02:25)**

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Image: Puer Aeternus – Solstice

What is the Great Dream: Talk at the C.G. Jung Club, London 2019

In the dream associated with the painting Puer aeternus, a wonderful, divine boy entered the artist’s garden and visited him.

”His horse was a small but extremely powerful wild creature, a bundle of energy.

It reminded me of a wild boar.” The boy got off his animal and led it carefully through flowerbeds thick with blooms. (Windows on Eternity, p. 85 ff.)

The dream came to him on the night of the winter solstice, which was why Birkhäuser always called the painting the ‘solstice picture’, and later Puer aeternus.

It does indeed represent a spiritual solstice, on a personal and possibly larger scale as well.

On the personal level the arrival of the divine boy signifies an encounter with the Self; it is an apprehension of meaning.

The puer brings the artist a new sense of orientation; he relates to his origins, healing the split he has been suffering.

He is also élan vital. Life is an adventure once again, full of imagination, Eros and new possibilities.

Birkhäuser did not paint the boy coming into his own garden, however, but rather riding through the sky.

This implies that he is not associated with the personal psyche but that he comes from cosmic distances, from the boundless universe, i.e., from the collective unconscious.

The puer rides through the space of the psyche like a new star in the heavens.

He is a new star, a new constellation in the psyche, and everything indicates that he is ‘a young god’.

He has four arms, three of which are pointing forward and the fourth behind.

Out of one hand grows a magical eight-pointed flower (or he is holding it).

Four in number, too, are the dominant motifs in the painting: the boy and his steed, the reddish-orange ’night sun’ and the pale blue flower of the moon.

Clearly the boy embodies quaternity, the universal expression of spiritual totality, and characteristic of most images of the divinity.

Shiva, for instance, is often portrayed with four arms.

Four is the number expressing the maternal-feminine and the material, or inclusiveness with the spiritual, whereas three is the masculine number and represents the dominance of the spiritual aspect.

So spirit and nature are consciously and unconsciously in harmony with one another in the four.

The boy is a new spirit which has emerged from the world of the mother, the night, and embodies the feminine principle too.

All the details in the picture point towards a mysterious unity of opposites.

The orange star, for instance, a light born out of night, must be the sun of the day to come, an age that is still unknown to us.

And the flower that accompanies the sun stands for the moon, or the soul-bride in the sacred marriage of opposites, silver married to the red, masculine light which is also gold. It embodies Eros, and represents the sense of the evanescent, mutable world.

It is also the image of the individual human soul as the vessel of transformation for the 'sun', the light of consciousness.

Thus the sun and moon-like flower resemble a marriage within the human soul accompanying the emergence of the divine child.

The graceful youth himself harmonizes perfectly with his steed.

It is immediately obvious, of course, that this might be the same creature as the dark beast with the golden eye imprisoned in the mountain (see Beast in the Mountain).

Now it has achieved true liberation and has turned into the bearer of the young god.

In the mountain it was still a dragon and explosive dynamite; now, though, it has found a positive role.

Putting it the other way round, one could also say that the youthful, god-like boy embodies a new consciousness capable of controlling the world of instincts and drives or generally speaking the powerful effects caused by the autonomous psyche.

Indeed he forms a unity with them.

It is striking that the creature that had been black when imprisoned in the mountain has now become bright and light, while its rider has black skin.

Its fiery breath and red eye still recall the volcanic nature of the beast in the mountain.

On 6 June 1960 Birkhäuser had the opportunity of discussing this painting and the one of the Beast in the Mountain with C.G. Jung.

These are Jung's actual nearly poetic words on the subject of the painting Puer:

"The dark beast has been liberated and now it's riding through the distant heavens in the form of white boar-like horse.

This is the white horse Pegasus, carrying Aquarius, or the puer aeternus, albus et ater.

The god reveals himself to everyone.

That is what people can't understand.

I can't tell you here all the things associated with this picture of the puer.

It’s connected with the continuing process of God becoming Man.” (Windows on Eternity, p. 87)

The last sentence hints to a stream of deep religious meaning behind the whole process PB experienced and tried to reproduce in his paintings: ongoing incarnation, becoming conscious of god, man being the vessel for god.

It might be the deeper meaning of individuation for many individuals today.

But it is indeed hard to understand.

And it is also difficult to welcome because this birth, even if understood as a step further in the ongoing incarnation of god in the individual, is accompanied by explosive dangers and a clash of opposites. Eva Wertenschlag- Birkhäuser, What is the Great Dream?, Page 16-17

1934 5 December LECTURE 9 Zarathustra Seminar (2022-01-29 03:44)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

Dr. Jung:

We began last time the sermon called, ”The Academic Chairs of Virtue.”

You remember we discussed its wisdom and came to the conclusion that that professor of the virtues was by no means stupid, that the sermon contained very commendable truth.

Now we will continue:

A small company is more welcome to me than a bad one: but they must come and go at the right time.

So doth it accord with good sleep.

Well, also, do the poor in spirit please me: they promote sleep.

Blessed are they, especially if one always give in to them.

Thus passeth the day unto the virtuous.

When night cometh,then take I good care not to summon sleep.

It disliketh to be summoned-sleep, the lord of the virtues!

But I think of what I have done and thought during the day.

Thus ruminating, patient as a cow, I ask myself: What were thy ten overcomings?

And what were the ten reconciliations, and the ten truths, and the ten laughters with which my heart enjoyed itself?

Thus pondering, and cradled by forty thoughts, it overtaketh me all at once-sleep, the unsummoned, the lord of the virtues.

Sleep tappeth on mine eye, and it turneth heavy. Sleep toucheth my mouth, and it remaineth open.

Verily, on soft soles doth it come to me, the dearest of thieves, and stealeth from me my thoughts: stupid do I then stand, like this academic chair.

But not much longer do I then stand: I already lie.

What is your chief impression of this second part?

Prof Fierz: It is ironic.

Dr. Jung: Yes, one feels that he is even rather sarcastic over it.

But without taking into consideration what Zarathustra would say, what about the thoughts themselves?

For instance: ”Well, also, do the poor in spirit please me: they promote sleep.”

Or: ”A small company is more welcome to me than a bad one; but they must come and go at the right time. So doth it accord with good sleep.”

Dr. Allernann: It is common sense.

Dr. Jung: Yes, it is not at all stupid, particularly when we know how Nietzsche suffered from insomnia; it would be a sound admonition.

If Nietzsche had consulted me, I would have given him such advice and he would have thought I was a good teacher of the virtues that conduce sleep.

One cannot help thinking that Nietzsche sympathized with the teacher; otherwise, he could hardly have reproduced his sermon so well.

So the general tendency here is quite clear, it indicates a sort of attitude which would lead the way to a healthy and normal condition.

Now we will see what Zarathustra does with it:

When Zarathustra heard the wise man thus speak, he laughed in his heart: for thereby had a light dawned upon him.

And thus spake he to his heart:

A fool seemeth this wise man with his forty thoughts: but I believe he knoweth well how to sleep.

Happy even is he who liveth near this wise man!

Such sleep is contagious-even through a thick wall it is contagious.

A magic resideth even in his academic chair.

And not in vain did the youths sit before the preacher of virtue.

His wisdom is to keep awake in order to sleep well.

And verily, if life had no sense, and I had to choose nonsense, this would be the most desirablest nonsense for me also.

Now know I well what people sought formerly above all else when they sought teachers of virtue. Good sleep they sought for themselves, and poppy-head virtues to promote it!

To all those belauded sages of the academic chairs, wisdom was sleep without dreams: they knew no higher significance of life.

Even at present, to be sure, there are some like this preacher of virtue, and not always so honourable: but their time is past.

And not much longer do they stand: there they already die.

Blessed are those drowsy ones: for they shall soon nod to sleep.

Thus spake Zarathustra.

We said last time that this wise man was another form of the old wise man we met in the woods, who is left over out of a time Zarathustra has left behind him: he represents the spirit that has been.

Now why is this spirit so much associated with sound sleep?

Mrs. Crowley: It would seem to me, if we compare this chapter of the virtues with the one following, as if Zarathustra sees this old man in the woods in rather a caricatured fashion. I mean he sees him in opposition to his own point of view, but he is always influenced by him in an extraordinary way. He always absorbs something from the contact with him that influences his attitude immediately, though he is unaware how it is brought about. So wouldn't you say he represents the unconscious or shadow side of Zarathustra in a psychological sense, as well as in a symbolical one-the earth elements, the powers of nature that are eternally present, felt or at work even when they are not realized? The old man of the woods therefore suggests that capacity to receive or accept, as nature receives; and that constitutes the struggle in Zarathustra's soul. The spirit or conscious attitude alone cannot evoke the new value; it emerges out of the dual play. My point is that the message of the old man of the woods retransforms in Zarathustra, and that each time they meet there is an attempt, however unconscious, at reconciliation, as if a new focus or new perspective had been established.

Dr. Jung: That is perfectly true. Zarathustra is in opposition to the wise man, as any new truth is in opposition to the old truth.

It is impossible to create without being in opposition to the thing that has been; the spirit of the time past is necessarily in opposition to the coming spirit, as the spirit prevailing now is in opposition to the one of the past.

So we could say the spirit of the past forms the shadow of the spirit that is or that is to come.

As in a time when the spirit of the past was still uppermost, still a ruling picture, the spirit of the future would be the shadow, because it would not yet be in the actual light.

Inasmuch as Zarathustra exists, the light, the moment of greatest intensity, is embodied in himself, and the old wise man of the woods is the shadow.

But as far as we can see here, the wisdom of the old man is in a way perfectly valid: that we keep awake in order to have sound sleep afterwards is also a point of view.

One cannot say that sleep is of no importance, or that it should not be an aim in itself.

As I said last time, there are certain fools who imagine that one could live without it, but anything that exists makes sense and is sought for or desired; since man has to sleep, it can be a goal, and particularly for a sleepless person.

Now, the fact that Nietzsche was sleepless is explained through that intensity, that excess of light, that identity with Zarathustra, who is of course sleepless. Zarathustra is a figure of the unconscious that not only lives during the night, but during the day as well, because any archetypal figure is in a timeless condition-or at all events in a condition which cannot be compared to what we call time.

Therefore, all archetypes have the particular quality of eternity, which is simply another word for timelessness; or it may be a different quality of time that is typical for archetypes.

And therefore Plato said that the archetypes, or the eidola, the images, were eternally preserved in a heavenly place because they had that character of timelessness; they are forever there, they never change.’

So, when you identify with an archetype in an inflation, your sleep is very often disturbed.

One sees that in cases of mental derangement, in schizophrenia particularly, where people become identical with the unconscious and hardly sleep at all.

They can be sleepless for weeks and weeks-I don’t know how long-if drugs are not given them; and even when drugged, they exhaust themselves by that inner intensity which eats up their brains.

They instantly share the wakefulness of the unconscious, which is always active.

That condition of identity with an archetype naturally makes the old standpoint, which would allow one to sleep, particularly precious; and therefore, inasmuch as you want to hold to your new insight, you must fight the old, despite the fact that it is perhaps right, that it is common sense.

And you particularly have to fight the continuous longing to return to the condition in which you were protected against the identity with archetypes.

You know, that identity is a torture, and naturally everything in you aches for liberation, and tries to go back to the protected condition where the archetypes are caught in symbols, in dogmas or in forms.

That is the reason, for instance, why a man like Angelus Silesius, the German poet and philosopher, having realized the relativity of God (which was remarkable for his time), finally regressed into the Catholic church; he could not stand the extraordinary wakefulness of the idea, that devouring light. He was simply forced to seek shelter in the Catholic dogmatic forms where there seemed to be peace for him.

But he forgot altogether that, having touched a new truth, retreat would mean the denial of the divine light and the return into darkness, into the thing which should have been overcome.

So he was really denying his best.

It was as if Nietzsche should say: ”Oh, that damned Zarathustra makes me sleepless and excited, I cannot stand this new thing,”- and make a regression into the Lutheran church or, still farther, into the Catholic church.

Then what would become of Nietzsche?

Then he would make no point any longer; he would be settled forever, though he might think that he could sleep then.

But he would simply become hellishly neurotic.

He would destroy himself quite certainly, like Angelus Silesius, who began as a Protestant, then went far beyond Protestantism in his vision, and then, unable to stand it, returned and regressed into the Catholic church, where he became a bad neurotic, really a fiend.

He lived in a monastery where his sole occupation was to write pamphlets reviling Protestantism, and that was his end.

If Nietzsche had denied Zarathustra, he would probably have come to his end much sooner, he also would have become an awful neurotic, and Zarathustra would never have been written at all.

He fights that danger though he always craves for it; it is quite excluded that a man who suffers from such terrible sleeplessness should not crave for any kind of drug which puts him to sleep.

And here he ridicules the teacher of sleep despite the fact of seeing that if he could only apply his advice to himself, he would be able to sleep.

Being identical with Zarathustra, he sees too clearly; he cannot help seeing and he cannot help being Zarathustra.

Therefore, he is in a terrible conflict all the time between that new being, Zarathustra, and the old thing which would be needed for the peace of his soul.

In the next chapter we shall see the same struggle going on, the attempt at liberation from the standpoint of the past which recommends itself all the time.

He constantly looks back to the past and yet his very life consists in keeping himself away from it.

Now, that is the characteristic attitude of Protestantism.

Zarathustra simply exaggerates it in a most extravagant way, but that is inevitable.

Or could you conceive of another way of liberating himself from the spirit of the past?

Pro(: Fierz: He could become Catholic.

Dr. Jung: Oh yes, but that would be no solution.

He must keep his Zarathustra ideas and by becoming Catholic he would deny them, and then that whole explosion of light would have been in vain.

Well, I must say I would not know any other way; the only thing Nietzsche can do under those circumstances is to go with his Zarathustra, with that attempt at liberation from the spirit of Protestantism, by applying the rule and mechanism which Protestantism always has applied-by kicking itself away from Catholicism.

Something else can come only when he is entirely separated-when he has overcome the Protestant attitude, that is.

But he must first be clearly separated from the Christian idea in general; only then can he adopt another attitude.

He has to be a super-Protestant. So we can call the Superman a super-Protestant just as well.

We will now go to the next chapter: ”Backswordsmen.”

The German word really is Hinterwdldler; Nietzsche makes a sort of pun in using the similarity of the word Wald, which means ”wood,” and Welt which means ”world.” You see, people who live ”behind the wood”-i.e., in a remote forgotten corner-would be backwoodsmen, Hinterwdldler; and Hinterweltler (a word which does not exist) would mean ”people who didn’t live in the world of the present day.”

”He says:

Once on a time, Zarathustra also cast his fancy beyond man, like all backworldsmen.

This means that he projected his dreams beyond man, beyond the human sphere, like all those people who believe in other worlds.

That is not, of course, exactly Nietzsche’s wording; the word backworldsmen can be translated as ”metaphysicians,” people who don’t know the world and are out of tune with the history of the day.

The work of a suffering and tortured God, did the world then seem to me.

The dream-and diction-of a God, did the world then seem to me; coloured vapours be-fore the eyes of a divinely dissatisfied one.

Good and evil, and joy and woe, and I and thou-coloured vapours did they seem to me before creative eyes.

The creator wished to look away from himself,-thereupon he created the world.

Intoxicating joy is it for the sufferer to look away from his suffering and forget himself. Intoxicating joy and self-forgetting, did the world once seem to me.

This world, the eternally imperfect, an eternal contradiction's image and imperfect image-an intoxicating joy to its imperfect creator:-thus did the world once seem to me.

Thus, once on a time, did I also cast my fancy beyond man, like all backworldsmen. Beyond man, forsooth?

Ah, ye brethren, that God whom I created was human work and human madness, like all the Gods!

A man was he, and only a poor fragment of a man and ego.

Out of mine own ashes and glow it came unto me, that phantom.

And verily, it carne not unto me from the beyond.

Here Zarathustra begins to fight the metaphysical idea, the idea of a trans-subjective reality which would be embodied by gods or demons or angels or anything one puts into the beyond.

He begins to introject God, whom he supposes to be dead.

This is the super-Protestantism where the idea of God is beginning to evaporate; already in Church Protestantism of the liberal brand, one observes that God is becoming more and more an abstraction.

So a friend of mine used to say, speaking of the difference between the liberal and the more orthodox theologian, that the orthodox theologian thinks of God as an old German train conductor with a long beard; and the liberal theologians think he looks the same only a bit more gas-like.

You see, this is a tale-telling joke: it shows that old-fashioned idea of the old man with the beard sitting upon the throne, or snapping tickets and controlling the train for those that have not paid. It is the moral point of view; he looks out for order, and is either benevolent or thunders like God.

And "gas like" means a thinner substance, which shows a certain influence of natural science upon the more liberal element in theology; the god evaporates to a certain extent.

That is a very true description of the infantile image, and naturally you will discover nothing of the sort in theologists' books; it is only an underlying image they have for their private use, utterly different from their books.

But in reality, it is not so different, because their God always appears as a being who can only move within the limits they give him.

They know exactly what God can do and what he cannot do: what he is and what he means and what his purpose is.

So it appears that God is a limited being who also has to be omnipotent, even if on the same page the same professor shows that he cannot be omnipotent.

For instance, to quote Gogarten, a famous theologian of our days: ”God can only be good.”

But that means that he can only do half the work, because the other half of the work is surely bad, and that is a fearful limitation.

If I should set you the task of being only good, you would discover it to be well-nigh impossible; you would suffer like hell if you tried to be good only.

That is just our trouble.

You see, they make a neurotic of God, for he must suffer terribly if he cannot also do the bad things of the world; this is such a violation of the idea of the god that he needs must evaporate.

So it becomes very clear, even talking theologically, that they have created a vapor which cannot contain God-a powerful, dynamic thing that never would come down so far as to be good only. That is absolutely excluded.

Prof. Fierz: The devil is the other part, and they don’t see that it is exactly the same.

Dr. Jung: Well, they don’t talk of the devil so much.

That is not quite good form. I gave my own father very bad hours talking about the devil.

You find very little of the devil in their books.

They want to hush up the fact of the darkness-they don’t know what to do with it.

Too much of it will disturb their sleep and they are teachers of good sleep.

Mr. Baumann: There is a saying that you must not paint the devil on the wall, or he will come.

Dr. Escher: Is not the vision of Nicholas von der Flue the counterpart of this picture?

Dr. Jung: That was not a train conductor.

That was an appearance of the devil quite obviously.

Well, Nietzsche here tries to cut all that down for his own time and for our time still.

Theologians have created such a picture of God that it can only be cut clown; it is nothing but man's work.

As soon as somebody tells me God can only be this or that, I know this is man's work; it is as if a louse should say Goethe or Mussolini could only be or do certain things.

It is perfectly incongruous and absurd to even try to make limitations or definitions.

For instance, the Catholic church holds that you can only attain the forgiveness of sins

or redemption through the sacraments, by the means of grace of the church.

Of course that is man's work; it is a limitation of the powers of God.

As the idea that you can only be saved through faith is man's work, it is a limitation of the possible intervention of God.

If God chooses to save a man against his faith he can do so if he pleases.

You see, if I want, I can do something against my own principles apparently.

If people say that I am bound by what they think are my principles, I am not free if I comply.

Instead, I shall do everything in my power to prove to them that I am not what they suppose I am; I shall do just the contrary because I am a free being.

The more you create such constructions, such images and limitations, the more you drive out the living spirit, and then the living spirit will appear in an entirely different place.

Now, Zarathustra is here doing the necessary destructive work on those conceptions which still infest our late Christianity.

But he is doing even more.

We could not say that the idea of a suffering and tortured God was our only idea of God.

That would refer to only one third of the deity, it would be only in his form of Christ; another third would be God the Father who does not suffer at all, and neither is the

Holy Ghost tortured in any way; he is not the tortured hero.

Also, the explanation of the world as God's imagination is not exactly a Christian point of view.

Here, surely, is an Eastern thought coming in via Schopenhauer, who took up that idea of the world as imagination, a dream of the primordial will in a sort of drunken self-forgetfulness.

Of course, in Schopenhauer's world there was no such thing as a self that forgets itself: there was no self at all. It was a dream that just happened, a most irrational fact.

Once in the aeons, the primordial will happened to stumble into a dream of a world; it could have stumbled into anything else but it just happened to be a world.

It was absolutely incidental, having no meaning whatever.

Therefore, he says man must apply his intellect in order to mirror to the primordial will what a world of nonsense and suffering it has created.

A most pessimistic view in a way.

Now, that idea comes in here under the element of intoxicating joy; and that will play a great role later in the idea that the creator of the world was a sort of Dionysos who, with a drunken imagination and a drunken joy, revelled in producing fantasy pictures of the world.

The Dionysian idea came from the East by way of Asia Minor, probably from India.

He would be an equivalent of Shiva the dancer who, in a sort of drunken ekstasis, dances the world and all the ten thousand forms of existence, the joy and the suffering of such a world, its creation and its destruction.

Therefore, he is always represented as dancing upon corpses amidst the horrors of the burial ground, the idea being that this world is a paradise which grows luxuriantly upon the corpses; but soon this form also will decay and become corpses or a dung heap.

Schopenhauer reduces all that to the imagination of man, which is absolutely consistent.

It is super-Protestantism.

He not only protests against the dogma of the virgin birth, for example; he also protests against the last remnant of dogma in the Protestant church, the belief in God.

In the history of the Protestant church, you will find that the Lutherans have still preserved certain integral and essential parts of the Catholic dogma, the idea that you cannot be saved without the means of grace of the church for instance, that it needs the intercession of the church.

Or that you cannot enter the kingdom of heaven without partaking of the communion, the body of Christ, as administered by the church.

This was the cause of the conflict between the Swiss Reformer Zwingli and Luther.

Zwingli said that the communion was symbolic and not the real body of Christ.

It only meant the body of Christ, a metaphor in other words.

And against that Luther wrote on the table at which they were sitting during the discussion the Greek word estin, because in the Greek text it says, ”This is my flesh, this is my blood,” and not ”This means my blood.”

But Zwingli was already more liberal and insisted that it was only a memorial meal and was not to be taken literally-with that, of course, exploding the means-of-grace idea, the particular metaphysical magic which Luther wanted to preserve in order to save the church.

For the church makes no sense whatever without the sacrament.

You see, if the church doesn’t administer the magic means which cannot be obtained anywhere else than through that apostolic succession, then it has no existence at all.

It means nothing, but is just a place where people meet and somebody talks: all the magic, all the appeal to the unconscious is gone.

You can imagine what it means to be in the place where the actual magic is happening which can happen nowhere else; of course your unconscious is gripped, you are caught.

For instance, if I should imagine that, in Notre Dame de Paris or in St. Stephan’s in Vienna or in any other beautiful old church, there would be a priest of apostolic succession, who had received the blessing coming in direct line from the very first blessing bestowed upon the head of St. Peter by Christ himself and so handed on through the centuries, and that such a priest could perform a rite of magic value which could not be repeated anywhere else, which could not be imitated, which could not be bought, or produced by any other means-well, sure enough, I would gladly be a Catholic.

I could not avoid being Catholic. Only knowing it would mean that I was already Catholic.

I would be in the fold. The liberal Zwingli, a very common-sense and sober man, did not believe in that magic.

He laid all the weight upon the human mind, thereby showing that he was already super-Protestant; he protested against Luther and went one step further, destroying the legend of the magic performance in the communion.

It really meant the destruction of the communion, and so, piece by piece, all those symbolic forms were destroyed.

Protestant parsons of today take little interest in the Trinity and the

equality of the Father, Son, and Holy Ghost, or in the virgin birth, etc., but the Catholic church still insists upon them.

And that is quite logical, for they express the unconscious just because they are irrational.

The sacrifice of the intellect demanded by the Catholic church is absolutely consistent with the idea of a church.

Inasmuch as Protestantism, with an increasingly liberal point of view discusses these matters, they lose their magic and fade away.

The very last dogma is the fact of God's existence, and that is already undermined. We speak lightly of der liebe Gott, we say, "Oh, the lord knows!" "God has become far too much a sort of bon mot to have any particular magic still.

So Zarathustra doesn't need to explode that idea. And then, naturally, that whole metaphysical or animistic world turns in to ourselves.

Then where is the virgin birth, or the Trinity, or anything of Christian metaphysics?

Well, that is all in my imagination; it is made of my own stuff.

It comes back to me. I am the whole show. Then I think, "Now this is pretty poor.

I have made such a tremendous enterprise and what is the result of it?

I cut the whole performance down, and I find only ashes and remnants and debris in myself."

You see, you assume that those old things have collapsed into fantasies and imagination and forget entirely that they once had an extraordinary intensity and life.

And you don't know that you secretly canalize a huge river into your unconscious.

You think all the time that you have only gathered up the remains, those nails and screws and door-handles and so on which belong to you.

You store them away and if nothing happens you forget entirely that an enormous manifestation of life and libido went into all that.

And you now have the whole thing in your unconscious, where it causes a tremendous tension.

That is the tension, the dynamis, which is pushing Zarathustra up to the surface, so that even the sleeplessness cannot convince Nietzsche that he should dismiss that figure.

Zarathustra is too strong for him-not even sleeplessness counts.

Mr. Baumann: Certain modern theologians have tried to give more metaphysical substance to God.

Dr. Jung: Oh yes, naturally, but they disregard entirely the fact that when a metaphysical form has lost substance, man cannot put artificial substance into it: that is absolutely excluded.

So when a theologian tries to show that God is very substantial and still working miracles, it is only a man-made god: that parson has invented an idol.

He found that the idea of God had become depleted, so he puts up an idol of his own make

instead of the living god, or instead of trying to discover where the living god has disappeared.

He doesn't follow after God and seek him everywhere; he is simply satisfied with the fact that God has gone and that something ought to be done about it-so he puts up an idol.

You see, you may try to create a god in a trans-subjective world, but he would surely not be of that trans-subjective reality; he would be an entirely subjective reality.

When Nietzsche says here that he has created a god, it means such an idol, and he realizes in this sentence the content of his god-image.

He says, "A man was he, and only a poor fragment of a man and ego." In other words, his God was a man-made projection and nothing else: "Out of mine own ashes and glow it came unto me, that phantom.

And verily, it came not unto me from the beyond!"

He recognizes that in that image of God he has believed in, nothing has come from beyond, and that whatever the beyond may be, it is a trans-subjective sphere.

You see, the existence of a trans-subjective sphere is not discussed here.

The statement is merely that nothing of a trans-subjective nature has come to him: he recognizes nothing objective in his divine experience.

This is very much the condition which prevails in our actual times, a condition which has been brought about in the course of the last centuries, having begun at the time of the Reformation.

More and more people felt that nothing from beyond came to them, that they were safely cut off from beyond, that all things divine were on this side of the river, in the visible church for instance, in man-made images, ideas, rites, and so on.

And they missed the beyond, the trans-subjective fact, without which no religious experience is possible.

So one can say their religious experience was nil; it was Anempfindung, a sort of aesthetic feeling into, an imagining that one has experienced, but it was not the real experience.

If you study the quality of a real experience, like that vision of Nicholas Von Der Flue, you see it is of a very different and very peculiar nature.

The experiences of Francis of Assisi, of Jakob Boehme, or of Angelus Silesius, for example, were not within the dogma, and it would take any amount of diplomatic work to squeeze them somehow into the building of the church.

I realize that such a statement would be most offensive in certain milieus, yet I am thoroughly convinced that it is so.

And Zarathustra here simply gives voice to that generally prevailing conviction.

Of course, nobody would insist upon faith if they were sure in their faith.

A man who has had immediate experience of the trans-subjective reality never speaks of belief or faith because he knows.

You would not insist upon believing in the existence of Mussolini because you know he does exist, as you know America exists.

So, for anybody who has had an experience of trans-subjective reality-whatever that is-to preach of faith, what you ought to believe, would be as utterly futile as preaching the existence of London or Paris.

No preaching is needed, no faith is needed, because it is a fact; to such a person it was an overwhelming experience.

The very fact that Protestantism insists so much on faith shows the weakness of their situation.

It shows that nobody has actual experience, for the trans-subjective reality in which you ought to believe is exceedingly doubtful.

It is nice if you can, but it is really nothing you could experience-particularly when they say, like that very modern theologian Karl Barth, that there is an absolute god.

I don’t see how one can experience an absolute thing, for absolutus means completely detached, and if a thing is completely detached from us, how can we experience it? How can it touch us?

For instance, to know whether the planet Mars is inhabited or not is completely detached from us.

If there are any humanlike beings there we don’t know it; at all events, we have no connection with them.

They are to us absolute.

If a thing has relation to us, it is relative to us and we are relative to it.

And so the experience of an absolute god is excluded: that is only a man-made word.

If I were God, I would not be absolute.

I would relate myself to human beings, for I would like to do something to them and I would like them to do something to me.

To be absolute means that there is no creation.

Before the creation of the world God was bored to tears, the old records say.

He got awful headaches and finally contracted until the first light came forth because

he simply could not stand his immense worldwide loneliness.

You know, all the symptoms of modern Christian conviction are very doubtful.

If anybody insists upon his absolute reliability and honesty, I know he lies; for why does he insist upon it? Why cannot we take it for granted that he is an honest and reliable being?

Obviously he himself does not, so he preaches it.

When I was a child it already sounded very queer to me to hear: ”You ought to believe.”

I always said: ”Do you know? Have you had any experience?”

Otherwise, you can say what you please: it carries no conviction whatever.

Now, the statement which Nietzsche makes here is not a subjective whim or his personal point of view.

He simply gives voice to the general fact that our modern conception of religion completely lacks primordial experience.

So I think he quite rightly says: ”it came not unto me from the beyond.”

This ”coming from the beyond” is most impressive in its brevity; you might easily read past it without paying particular attention, but it is of the utmost importance.

You see, belief or faith is your own activity, as what you touch or see, what you experience, is all your own making. You are entirely in the world of known things even

if you approach God, which is the strangest thing you can imagine.

You discover that you believe in God and if you did not he would not be.

God would be nowhere, he could do nothing.

You must believe and then he begins to operate.

Your belief instigates such a phantom; you can inflate the phantom till it exists, but it is all your own body, your own make.

So you are completely cut off from the beyond by your very faith. I say to people: ”For heaven’s sake, don’t believe; we know nothing, we have no experience, so in what and why should I believe?””’

If it is a thing which I create, I then simply envelop myself in the cloak of my own imagination.

I blindfold myself by a self-created veil.

The beyond is the trans-subjective, and this is the experience of something within that sphere you call psyche or mind, which is not your own make, which is very clearly an intercessio divina-an intervention of something which is not yourself and which is not a part of our external world.

It must be an effect within your innermost self, where you are quite alone with yourself, where certainly nothing else exists.

Then if something happens there which is clearly not yourself, you know it is from beyond.

It is trans-subjective.

This may come to you in a very banal form, in an almost imperceptible way, and if you are not in the mood, you will not see it at all; it may be in a dream, or it may come in the way of a fantasy.

I think I told you of that Catholic woman who discovered in her fantasy, after long vain attempts, that there was some moisture in the air.

That was the turning point, that did it.

She suddenly came across a fact which she had not created. It simply was there.

You naturally think that a fantasy is all your own make, so if something comes into it which is most certainly not your make, and not your ego, that is a trans-subjective experience.

Suppose you were quite alone in a room, and suddenly something stirred, something which could not be accounted for and which you have not moved; you can say it is a ghost or it might be a human being or an animal-God knows what-but you instantly have the feeling of not being alone in the room.

And so the experience of a trans-subjective reality gives you suddenly the feeling that you are not alone in your psychology.

There is something else that seems to come from outside, yet you clearly know it is nowhere outside.

Question: Is this not just the unconscious?

Dr. Jung: Oh yes, you can call it ”the unconscious.” Just what the unconscious is we don’t know.

To call it ”the unconscious” is merely Jargon de parler.

You can call it ”the dark continent,” or ”heaven,” or ”hell,” or anything you like: it is simply something from the unknown.

When you recognize the unknown as a really existing thing, you have had the trans-subjective

experience.

Now, neither Zarathustra nor Nietzsche have had that experience yet, though Nietzsche had an opportunity for just that.

What would it have been?

Mrs. Brunner: He might have noticed that Zarathustra was not himself.

Dr. Jung: Yes, you see that was a great chance. He himself said, you remember, Da wurde eins zu zwei und Zarathustra ging an mir vorbei " ... Zarathustra was passing by," which means that Zarathustra was an objective reality .

But he did not realize it. He was identical.

If he had stopped at that verse and asked himself what it really meant, he would have seen that Zarathustra was a free agent and not exactly himself, and that would have been his first trans-subjective experience.

Otherwise, such a thing becomes identical with one: one fall;; into it.

Therefore, it is a principle in analysis that we always try to dissociate from the

unconscious, to make a difference between ourselves and the voice, or the influence, or the mana, or the archetype-whatever you like to call it.

And you can make that difference by criticizing carefully whatever your experience may be.

But if you take it for granted in a general way that of course your thoughts, for instance, are all your own, such an obscurity prevails that you can discern nothing.

Make the simple experiment of criticizing your own thoughts.

(I am now talking chiefly to the ladies.)

You have a certain opinion about something, and when I ask you if that is what you really think, you say, "No, I must think what my idea of it really is."

And then you come to the conclusion that you think something quite different.

Now, how did you come to that other opinion? Did you make it? "No, it was just there."

Who then produced it? Who had the intention or the will to create such an opinion?

If you can realize that, you have had a trans-subjective experience.

Therefore I say, don't identify with your animus. That is not yourself, that is a trans-

subjective reality.

And mind you, the animus is as terrible a reality as the anima.

If a man takes it for granted that his moods are just himself, he has an anima inflation and makes a fool of himself.

But if he can criticize his moods, he asks himself, ”Is this really my feeling?” By no means.

His real feeling is even suppressed in favor of that nonsense, an emotion which is really strange to him.

And if he can make this a real experience, he has realized a trans-subjective reality.

That is the way I came to the conception of the anima.

I criticized my emotions and came to the conclusion that they were not myself.

They were simply made for me, so I asked myself, ”Now who on earth can produce such things in me?”

I was almost inclined to believe in witchcraft.

That was of course the origin of witchcraft and why men still say they are bewitched;

they naively feel that their emotions are not their own.

A man who is bewitched is filled with intense feelings which he thinks must come from somewhere, and then he discovers a red-haired girl and thinks she is responsible-and then he could kill her for witchcraft.

But if he had a philosophical mind, he would understand that this is a trans-subjective reality which he must not project into a red-haired girl.

Prof. Fierz: What you have just said reminds me a little of Buber. He said that the real prophet did not even know what he was saying when he spoke. He was simply the medium. He spoke with his tongue and not with his head. It was unconscious.

Dr. Jung: Yes, that is the thing.

Mr. Baumann: If anybody had spoken about such a trans-subjective experience ten or twenty years ago, he would have been declared a schizophrenic.

Dr. Jung: Naturally. It depends on how you tell it.

You might rouse the most terrible mistakes in a naive mind. For example, a girl of about

twenty-six once came to me and said: ”Doctor, I have a black snake in my abdomen and it is asleep.”

I looked at her and thought, ”Now, now!” Then she said: ”I see you think I am crazy, but I am not; what I tell you is symbolic. I don’t think that there is really a black snake in my abdomen.”

Now, if she had omitted to tell me that she was only using a sort of metaphor, I would have been under the impression that she was mad, because she would have been stating something which was absolutely inadmissible.

Nobody has a black snake in the abdomen unless they are crazy.

Since she knows that this sounds crazy, I know she is not.

She conveys that idea to me, and then she can go on talking about it, and it is understood as being a subjective psychological phenomenon.

You see, a crazy person would talk about that snake as if it were a reality, disregarding the impression it makes upon the audience, while this girl tried to establish an understanding, or a feeling rapport with me about it.

So I always say to people on the borderline. ”As long as you can explain yourself and feel the need of explaining yourself to a human being, and succeed more or less, you are not crazy.”

But it is characteristic of insane people that they go on talking without caring or knowing whether they are understood, disregarding the rapport, disregarding the impression they make.

If a woman declares to me that she is the queen of the world, it can be exceedingly witty if it is understood that she means her power complex; otherwise, it is a case of schizophrenia. Insane people never realize that anybody could be shocked by what they say.

People who disregard the effect they have on other people are on the way to insanity, even if they are still within the normal.

In other words, as soon as they become unconscious of what they do and what it means, they are on the way to insanity because they cut the human relation and then there is no guarantee that they won’t get lost.

Mr. Baumann: If Nicholas von der Flue had not tried to build his vision into his conscious in a symbolic form, might he have been insane?

Dr. Jung: Yes, because any trans-subjective experience is of such a nature that one can easily go crazy.

But he showed his humanity in the fact that he tried to translate the whole thing into the language of the church, into the Trinity conception; by that he established his rapport with people.

The vision itself had an absolutely segregating effect, however; it is said that he appeared

terrifying to people.

He had been so frightened and had such a look of horror in his eyes that he infected them with it.

He realized that, or he would never have taken the trouble to establish a human rapport concerning it.

Otherwise he would have been just an ordinary schizophrenic, he would have degenerated because he had cut the human relation. That is the arch sin.

One often finds very basic trans-subjective experiences at the bottom of cases of insanity; they are of such an impressive nature that people are spellbound and forget all about humanity, they simply fall into the archetypal experience and disappear.

So any archetypal experience which is trans-subjective has that dangerous quality of segregation, separation, cutting the human relationship and isolating the individual, all the more when the experience is of a more or less inexplicable nature.

One could say it was also a characteristic of the trans-subjective experience that it offers the greatest difficulties to explanation-as a dream cannot be explained unless one knows a good deal.

Mrs. Brunner: Would you call the traditional animus also trans-subjective?

Dr. Jung: Not in itself, it is not a trans-subjective reality if you have not experienced it as such; you must criticize your experience and know what in the experience belongs to yourself.

Moreover, this should be not only an intellectual criticism, it should also be a feeling criticism; you should take the experience as a whole and react to it as a whole, because your mind will naturally make the attempt to assimilate that experience right away within the human sphere.

If Nicholas von der Flue had had a mind-which he had not-it would have told him that the vision was the Trinity, for instance, and so he would have assimilated it in spite of the trans-subjective character; it would have been extinguished, killed.

And the same thing might be done by feeling.

You see a feeling type can harmonize a trans-subjective experience by the power of his differentiated feeling, put it into a nice frame with other curious things which are also a part of himself, and create such a feeling soup about it that the thing can swim among the other pieces of meat or bread.

The more one-sided the type the more certain it is that the experience will be killed, because the superior function is then so powerful that it simply assimilates everything; whatever happens, such a person will declare it to be all in his world, and if it is something too extraordinary he simply says it is not true.

There are surely so called occult phenomena, those peculiar psychic phenomena, and they are strange, trans-subjective.

What can you do with them?

Well, you simply say they are not true and the case is settled.

It is like the famous story of the rabbi: When he was travelling he always drove four white horses, because he was the so-called Jewish pope.

And there was a very powerful count in the same country, who travelled with four black horses and who had a driver called Johann, because the driver is always called Johann.

Now unhappily enough they both approached a river at the same moment from opposite sides.

There was a narrow bridge over the river, and the great rabbi thought: I am the great rabbi, I go over the bridge first.

And the count thought: I am the great count, and I go over the bridge first.

So they both drove onto the bridge and then naturally there was not room for them to pass each other, and when the horses shot together the count jumped up and said: Johann, give me my pistol that I may kill the horses of this damned Jew.

And then the rabbi got up, and he simply spoke the magic word.

Thus the whole situation was no longer true. Carl Jung, Zarathustra Seminar, Page 281-299

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=11D35A6PXENBL&keywords=jung+zarathustra&qid=1636732002&sprefix

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All the most powerful ideas in history go back to archetypes. **(2022-01-29 03:45)**

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Ken Keirns
The collective unconscious contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual...
Carl Jung, CW 8

[1]Structure and Dynamics of the Psyche CW 8

The collective unconscious contains the whole spiritual heritage of mankind’s evolution, born anew in the brain structure of every individual.

His conscious mind is an ephemeral phenomenon that accomplishes all provisional adaptations and orientations, for which reason one can best compare its function to orientation in space.

The unconscious, on the other hand, is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes.

All the most powerful ideas in history go back to archetypes.

This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule.

In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality.

For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 8, Para 342

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3WOUWN3KFL8HS&dchild=1&keywords=jung+volume+8&qid=1618396991&sp

The greatest danger about unconsciousness is proneness to suggestion. (2022-01-30 03:44)

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Most people do not have sufficient range of consciousness to become aware of the opposites inherent in human nature.

The tensions they generate remain for the most part unconscious, but can appear in dreams.

Traditionally, the snake stands for the vulnerable spot in man: it personifies his shadow, i.e., his weakness and unconsciousness.

The greatest danger about unconsciousness is proneness to suggestion.

The effect of suggestion is due to the release of an unconscious the opposites are so to speak united, but with a visible seam or suture, namely the symbol of the hermaphrodite.

This mars the idea of the lapis just as much as the all-too-human element mars Homo sapiens.

In the higher Adam and in the rotundum the opposition is invisible.

But presumably the one stands in absolute opposition to the other, and if both are identical as Indistinguishable transcendental entities, this is one of those paradoxes that are the rule: a statement about something metaphysical can only be antinomial.

The arrangement in the uroboros gives the following picture:

Anthropos-Rotundum

Lapis

Homo

Serpent

This arrangement shows the stronger tension between Anthropos-rotundum and serpens on the one hand, and the lesser dynamic, and the more unconscious this is, the more effective it will be.

Hence the ever-widening split between conscious and unconscious increases the danger of psychic infection and mass psychosis.

With the loss of symbolic ideas the bridge to the unconscious has broken down.

Instinct no longer affords protection against unsound ideas and empty slogans.

Rationality without tradition and without a basis in instinct is proof against no absurdity. Carl Jung, CW 9ii, Page 247

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For the hero, fear is a challenge and a task, because only boldness can deliver from fear. **(2022-01-30 04:12)**

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[1]Symbols of Transformation

The spirit of evil is fear, negation, the adversary who opposes life in its struggle for eternal duration and thwarts every great deed, who infuses into the body the poison of weakness and age through the treacherous bite of the serpent; he is the spirit of regression, who threatens us with bondage to the mother and with dissolution and extinction in the unconscious. (Cf. fig. 35 and pi. lxii.)

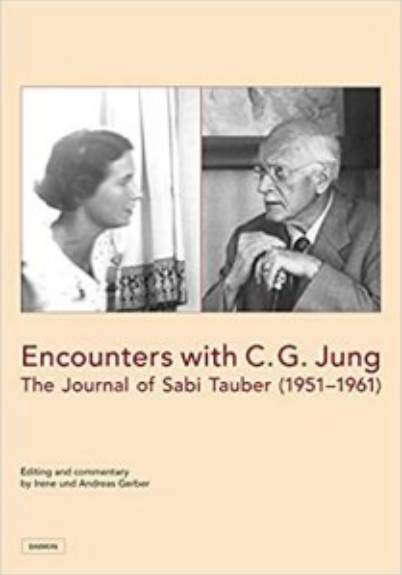
For the hero, fear is a challenge and a task, because only boldness can deliver from fear.

And if the risk is not taken, the meaning of life is somehow violated, and the whole future is condemned to hopeless staleness, to a drab
grey lit only by will-o’-the-wisps. Carl Jung, CW 5, Para 551

1. https://smile.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=1F1WWE68QGKNH&dchild=1&keywords=carl+jung+volume+5&qid=16088

Sabi Tauber: Encounters with Jung ”Quotations” (2022-01-30 04:44)

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[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

001 **Don’t let your salamander be incited by your relatives! It is a cold-blooded animal that can stand the fire and remains calm through it all. It is the ’stone of wisdom. Carl Jung, Sabi Tauber: Encounters with Jung, Page 36**

002 **”How did you withstand the great darkness?” Jung’s voice was calm when he replied, ”I wasn’t always able to.**

But because I surrendered to the darkness, it released me again. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 36

003 You have to be more honest! Pay attention to every movement of the soul, look at it, and be lovingly creative with it.

A noli me tangere attitude makes one dumb and unrelated. True relationship enriches.

To engage in a short-circuited sexual liaison leaves one poor and dumb - one has cheated oneself. Carl Jung, Sabi Tauber: Encounters with Jung, Page 26

004 If other people’s wings are lame, leave them behind; you two are to fly on nevertheless.

The true spirit, as it lives for example in the / Ching - clear and yet cunning; clever and wise; open and yet hidden - this spirit helps in dreams and in daily reality to break the spell of the dark mother. Carl Jung, Sabi Tauber: Encounters with Jung, Page 26-27

005 Jung answered mildly, telling me matter- of-factly about the almost unbearable challenge of his destiny:

For the past 150 years, the ancestors on his mother's side had been ministers, on father's side physicians.

He had to take on the issues from both sides and solve them!

In addition, there was the problem of the body and soul. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 29

006 Often it is the dead ones who are calling on us with their questions and problems.

Everything spiritual comes from that realm.

Each one takes on his ancestors and passes himself on to the next generation with one's own solution. Carl Jung, Sabi Tauber: Encounters with Jung, Page 29

007 To find the right way between the calling of our destiny and the tasks of everyday life is very difficult.

Weekdays, this is what you do: in the morning you sort out the very urgent from the urgent.

The question is: is it better that I do very little for only a few people, or that I die from exhaustion and not be able to do anything for anybody anymore?

One has to bear the fact that one cannot do justice to everybody.

Then you make a program for the day and hold on to it ritually! Carl Jung, Sabi Tauber: Encounters with Jung, Page 29

008 By all means, one has to fight every day for one's own free time to restore libido within, otherwise one perishes in today's fast paced, empty rushing.

I for one don't go to concerts or the theatre anymore in the evenings.

Try to have your kids in bed by pm, and from 8 to 10 pm the time belongs to you and your creativity. Carl Jung, Sabi Tauber: Encounters with Jung, Page 29

009 Be consistent! But at 10 pm you ritually wrap up and go to bed, otherwise the body gets abused.

Discipline makes happy. Carl Jung, Sabi Tauber: Encounters with Jung, Page 29

010 A tonsillectomy is needed when external poison combined with our own, inner poison becomes one source of poison.

Such a monster is very dangerous, for as soon as it is finished with its victim, it goes on to the next one, that is, such a libido-drain into the unconscious 'spreads' and endangers your husband and your children!

One becomes the monster, because the libido flows backwards into oneself. Carl Jung, Sabi Tauber: Encounters with Jung, Page 31

011 The lesion in your case is the inferior, negative intuition.

It should lead positively to your feeling, but instead your intuition cuts the feeling off negatively.

The blood empties toward the inside and worthlessly seeps away, instead of pouring out into a creative act, full of joy and strength! Carl Jung, Sabi Tauber: Encounters with Jung, Page 31

012 It was as if Jung would throw a golden ball into the depth of my 'inner fountain.' Through him I experienced God. He said that he didn't 'believe' - he 'knew.' And I know now firmly through him. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 32

013 Well, this is wintertime, when Demeter has to cede her child to Pluto. The River god has kidnapped the child; it's his turn.

You have to say yes to that; you have to let it be winter, give yourself to the

Rivergod - only then can it be spring again, rebirth.

And besides, you don't have to 'endure' it; precisely not to endure, rather, you have to let yourself be overwhelmed, for he is greater than you - he is God! Carl Jung, Sabi Tauber: Encounters with Jung, Page 32

014 The meaning lies in the wave flooding you.

Not that you have to overcome the unconscious; the unconscious has to overcome you.

It's an amazing grace to be chosen to become Pluto's mother-in-law, and it is a fabulous honor to be personally called by the Rivergod! Carl Jung, Sabi Tauber: Encounters with Jung, Page 32

015 God needs the child part-time, because he has to restore its mana, renew its divine nature, therefore it is the divine child.

The youngest daughter symbolizes one's own future, which one can never fully experience because one dies before that. The other half of the daughter belongs to the Other. Carl Jung, Sabi Tauber: Encounters with Jung, Page 32

016 We all are pilgrims. We should not be all that attached to this world.

A tramp is unbound; he is only a visitor on this earth; his home is in the beyond. The dream tells you: This is what you carry within -know and appreciate it! Carl Jung, Sabi Tauber: Encounters with Jung, Page 32

017 It was as if Jung would throw a golden ball into the depth of my 'inner fountain.' Through him I experienced God. He said that he didn't 'believe' - he 'knew.' And I know now firmly through him. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 32

018 Don't let the Rivergod wait! It is a distinctive honor to be called.

A primitive would become chief because of it.

With every experience of God our understanding grows, and we become capable of greater things.

The self doesn't give us tasks we can't do.

One cannot write and speak of everything about God, but between two people one can feel it. Carl Jung, Sabi Tauber: Encounters with Jung, Page 34

019 At the beginning of the new year I was allowed to visit Jung.

He was sick, indeed, and sad. I was ashamed to have had even the faintest expectations, and he immediately sensed my feeling and said, "No, there is no libido left, no strength in my heart, and no creative impulse.

And that's what you need; that's precisely what you came here for. It's totally natural and okay. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 52

020 But one doesn't really need an analysis when one has real, true relationships and is able to think psychologically.

Just be real and true to yourself, and the people around you will be forced to be the same, which will create real and true relationships. Carl Jung, Sabi Tauber: Encounters with Jung, Page 52

021 Then he [Jung] mentioned for the first time a distinguished old lady who knew geomancy very well, saying that she will deal with the organization of the group work.

"Honestly, she looks like a ghost and is part witch, but she is very knowledgeable and smart! Only, you may not be afraid of her!" Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 52

022 Once in a while there came a little note from Jung, as encouragement and a reminder to see it through.

Then I met for the first time 'the woman' prophesied by the gypsy.

Though I’d been prepared, I fell headlong into her trap!

It was a good lesson and I am eternally indebted toward her.

Thank God, my dreams provided the opportunity to meet with Jung. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 53

023 ”You are much too reasonable, that’s why your heart is hurting.

It’s almost suffocating, because it is so imprisoned.

You think ’nothing but real’ but you should also include rubeus and puella in your world-view!

Those have to be integrated.

Out of the so-called ’real world’ you have to make a ’psychic world.’ Carl Jung, Sabi Tauber: Encounters with Jung, Page 53

024 Precisely because you are much too reasonable and realistic, the life of the soul (the psychic world) becomes so intense and vehement - all rubeus and puella, which elicits identification with them.

Live more in the ’psychic world,’ apparently unreasonably and irrationally, and you will integrate rubeus and puella.

In this way they will loosen their intensity and at the same time become real.

This closes the circle. Carl Jung, Sabi Tauber: Encounters with Jung, Page 55

025 I asked him whether I was not simply too cowardly to live rubeus and puella in a concrete way.

”No,” he replied, ”it’s a fateful calling on which level you have to live it.

Puella and rubeus are psychic factors that can’t be dealt with on the level of ’popularity’ because of your acute sense of reality - it wouldn’t make sense anymore.”

And softly, but urgently, he added, ”Should you ever do something ’unreasonable,’ know that it would be an alleviation.

Don’t let it confuse your heart (that would be identification).

Though it might be chalked up to you in outer life, for the inner life it is fine.

Thinking like that protects against identification.” Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 55

026 And then Mrs. Jung very kindly invited me for lunch.

I was terribly embarrassed, to Jung's obvious amusement.

But he had a way to cheer me up so that it became a very pleasant meal for the three of us, with open windows, sunshine and a smiling 'knowing' lake.

The two were like my parents, changed and yet the same. I received and found myself engaged as mediator, transformed and yet, also, the same.

This is the year I turned forty. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 62

027 In support, and as a reward, I was privileged to experience Miss Hannah's genuine courage and energy.

She gave me a felt sense of a wonderful righteousness.

Catching my every thought of flight, yet never denouncing my weakness, she strengthened my own courage.

"Seeking death is the longing for rebirth," she remarked wisely.

Behind every word stood the proof of her own life. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 62

028 To start off, Jung encouraged me to continue my work with the synchronicity phenomena, in spite of the difficulties with Mrs. X.

Concerning her power and hardness, he gave me the following explanation: "She would have to admit to far more of her own shadow, so as to be in direct contact with the earth.

Because she doesn't have a 'stand' without such an earth-contact, she constructs a kind of coordinate system in her mind about the world and humanity, and forces everything into it subjectively and despotically.

Synchronicity makes her insecure, and therefore she exercises power over us.

But there is no insight with power, only with love. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 62

029 There are people who smash a motor that doesn't work, instead of checking with love what might be wrong.

"Where I'm concerned, I should simply continue my work in the dark and stay open for everything. Carl Jung, Sabi Tauber: Encounters with Jung, Page 62

030 He [Jung] told me how, for example, during This research on dementia praecox, he was under a constant fear of going insane.

In the heat of summer he'd dreamed that suddenly an icy coldness set in. He thought that was the onset of insanity – but then, in 1914, war broke out. Sabi Tauber, SabiTauber:

031 But you can never forget that Nature is just as cruel and deadly as she is life-sustaining! Carl Jung, Sabi Tauber: Encounters with Jung, Page 63

032 As to my husband, Jung suggested that perhaps all of his anima was invested in me, and only if I don't hide out, only if I am completely real, open, and conscious, can he come to his own reality through mine.

In that way, the unconscious no longer slides between him and his anima. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 63

033 Oftentimes, female analysts would exercise power over their analysands at the end of their analysis, as soon as they act from their totality, in order to keep them 'down.'

Conversely, male analysts simply evade the challenge and withdraw. Carl Jung, Sabi Tauber: Encounters with Jung, Page 63

034 The whole personality, and a clear and brave attitude is needed for a friendship to develop, a true relationship.

Most people are afraid when one is one's essential self."

Then he asked me whether I had ever sensed such evasiveness in him.

"No, never!" I answered with conviction, for that was precisely his greatest asset: his total presence and his rock-solid reality. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 63

035 Actually, he continued, one should always be able to live essentially, but that was impossible.

He therefore had learned to wear a mask and to 'make belief that he knew nothing,' so that his partner would be talking without inhibition. Insight into the other is a danger! Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 63

036 When I was deadly sick, everything fell off me; I had to forge a long and solitary path, and only those parts of my personality, that at some point of my life I had painfully and laboriously integrated, came faithfully with me. Those have become eternal values. Carl Jung, Sabi Tauber: Encounters with Jung, Page 63-64

037 In the future I will bow deeply before every rainbow.

It is a radiating symbol for me of 'overcoming,' and the only way from earth to heaven. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 64

038 Miss Hannah made an attempt at rescue.

She had a way of showing me my flight from the earth and sounded an alarm based on a warning dream, saying that I wanted to be too self-sufficient, too independent. Sabi Tauber,

Sabi Tauber: Encounters with Jung, Page 64

039 I visited him in Kusnacht, with, and in spite of, my illness for I knew that only he could see deep into my heart. It was a stormy day.

I put my hand into his and simply had to cry for a while.

His wonderful benevolence radiated calmness and warmth over me.

Through tears I asked him how could I possibly make water out of my inner fire, so that I could better tolerate lying still.

He smiled gently, ”Just like that – with tears.” Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 64

040 Jung taught me exercises on the piano to train the independence of the right and the left hand.

Jung’s comment: ”To play the piano means using and living the feeling function.

All feelings have two sides, positive and negative, conscious and unconscious.

With these, one can be dependent or independent.” Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 66

041 Humans cannot be perfect, only God. A desire to be perfect is false arrogance, hubris. Carl Jung, Sabi Tauber: Encounters with Jung, Page 67

042 Then we looked at my newest tarot and geoscope:

Jung commented: ”Many epees, that is a lot of spirituality, but also high values of coupes (reine coupes): large femininity - it’s the problem of masculine and feminine within you.” Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 68

043 Jung, for example, did not intuit what the number four might mean when he studied it, but he compiled the reality of the number four from all he could find in the world.

The four is reality and truth; he had not to invent the correspondences. Sabi Tauber Sabi Tauber: Encounters with Jung, Page 69

044 As an encouragement to stand strong, Jung sent me a couple of books with the newest scientific insights, i.e. Pascual Jordan, Verdrangung und Komplementaritat (Stromverlag, Hamburg-Bergedorf 1947), and James Jeans, Physics and Philosophy (1943).

They were fabulously clear and aroused my enthusiasm, for they all gave prime importance to the soul. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 70

045 Furthermore, there were Jung’s letters to an English clergyman, which I got to read as well, admiring their wonderful strength.

I made a translation for myself.

Water and heaven are my Thou!

Perhaps the door to people will close -

lonely I can see the winds,

blowing quietly across the earth:

Fertilizing spirit - timeless

it works for eternity. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 70

046 We humans must live in reality, that is, have our own mana and real relationships!

Nobody knows what Christ was like as a real person; like William Tell he is a myth.

I only want to be real, without the burden and responsibility of a myth. Carl Jung, Sabi Tauber: Encounters with Jung, Page 71

047 The natural sciences work only with dry statistics; theology weighs everything morally. In that way, both lose their essential, real values.

Psychology on the other hand includes everything and is therefore true, real life!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 71

048 this is melancholy because one cannot live one's feeling openly and fully.

Then, of course, one is not as vulnerable as a flower in nature that might be plucked by anyone at any moment.

Individuation grows on its own.

It is the totally true and real way of a human being, his essential pattern, as in the example of the leaf-cutting ant.

One has to follow faithfully, go with the current, 'grow in the forest.'

We must do what we hold to be right and what is possible.

In that way we answer the question that our destiny puts to us. Carl Jung, Sabi Tauber: Encounters with Jung, Page 72

049 They don't understand my idea of synchronicity.

It doesn't work causally, but meaningfully, and only when emotion is involved! Carl Jung, Sabi Tauber: Encounters with Jung, Page 72-73

050 The principle of probability calculations is wrong.

'Mere coincidence' is more than we assume - it's not just 'chance,' it's all 'arranged'! Synchronicity is a reality!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 73

051 Jung told me that he'd like to leave out the astrological experiments

in the next edition of his book on synchronicity, because, time and again, people get the idea that he wants to prove the correctness of astrology.

But that wasn't the point! His reservation is with the application of the theory of probability. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 73

052 The flying saucers, too, are a phenomenon of synchronicity: new life is coming from outside the earth, from a new standpoint.

But it's like a 'spook in the stable': one doesn't talk about it, because it is dangerous!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 73

053 Synchronicity exactly fits into your life.

You have to experience it in your own life, 'for real.'

With you, either everything is here (full of life), or there is nothing (no joy, no gana); these are extreme opposites to be dealt with, if one has no experience.

With a goddam naivete, like 'The Little Rose from the Santis,' You fall into the traps of Mrs. X.!

You don't experience yourself enough. Carl Jung, Sabi Tauber: Encounters with Jung, Page 76

054 You only fall victim if you don't know your other side; otherwise you could say, 'Yep, have known this for a long time!'

Something always happens when one inwardly says 'yes' to life.

You look like a teenager, outright 'prohibitive,' full of expectations and longings.

Say yes to yourself, then life will come to you! The light is only your will; God is in the shadow. Don't mix this up! Carl Jung, Sabi Tauber: Encounters with Jung, Page 76

055 Many pastors don't understand the Book of Job, because they don't have a genuine relationship with God, only an assumed one.

So, they have no idea of the terror of the religious man before God.

The most important thing for man is his personal relationship to God (children education).

All of Job (whether from different sources or not) is built around this one experience: the relationship between man and God.

People with a genuine religious sensibility understand this immediately. (Again, the simple folk!) Carl Jung, Sabi Tauber: Encounters with Jung, Page 80

056 When I visited Jung for the first time in the new year, I was touched by how loving and caring he was.

With increasing eagerness, he proceeded to explain why one shouldn't be a coward toward life. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 81

057 Especially the dark side of life has to be accepted wherever it presents itself; only by having lived and accepted this life completely is one redeemed forever.

And there is only one situation where shirking something is allowed, namely when the burden of being a coward (the knowledge of it) is as great as the 'holy sin' one would commit otherwise. Carl Jung, Sabi Tauber: Encounters with Jung, Page 81

058 I had to accept life. Exactly where one is a coward and shirks from the darkness, incest with one's children begins. What I don't do, my children have to do. Sexuality still has a totally different task besides begetting children. Carl Jung, Sabi Tauber: Encounters with Jung, Page 81

059 He[Jung] had lived so securely in this long-lasting partnership that it came as a real shock.

Thank God, by summer they could both celebrate his 80th birthday with full confidence and quiet happiness.

After the grand celebrations and bestowal of the umpteenth honorary doctorate, they danced a waltz together in their own garden to the music of the village band! Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 84

060 Every once in a while, I had had a dream about Mrs. Jung.

She had been a living example to all of us women of how to love without being possessive, and how to suffer without turning bitter.

She was wonderfully grand!

Because of it, her partner gave her the greatest gift: the path to one's own God.

At the beginning of the following year she would no longer be with us. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 84

061 One has to learn to deal with such a superpower, for it wants to be part of you!

Divinity is caught in its own power of creation, world-creating but blind (an animal, an

elephant, for example).

Thus, Job did not know God in the beginning; he did not fathom his power. You are at present under the pressure of the elephant!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 85

062 Only in life-endangering situation can one see what one is capable of.

Just don't fail, by all means, and don't ruin God's "game of incarnation" with nonsense or sexual adventures!

To prove oneself in the fire!

In civilized, everyday life there is no opportunity for that.

But everyday life and daily chores are like eating and drinking.

We need that, otherwise we die, and God cannot incarnate himself. Carl Jung, Sabi Tauber: Encounters with Jung, Page 86

063 Without the reality of everyday life, the plant of eternity cannot grow and thrive.

It wants to grow in this world, here and now. God himself wants to grow! Carl Jung, Sabi Tauber: Encounters with Jung, Page 86

064 Through my experiences with Jung I receive my individuality; I recognize

myself in them and become myself.

(Now I understand why he loves Goethe's poem, The God and the Bayadere so much!)

My everyday life got a new face.

But it remains difficult to weave it into a worthy cloth for eternity. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 86

065 He [Jung] had to do some errands on the way and guided me securely through the complicated maze of the streets in Zurich, all the while talking and joking.

He expressed his unhappiness over the many misunderstandings around his theory of synchronicity and, in general, over the lack of followers. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 89

066 He [Jung] responded by telling me about the demand of fate for detachment.

He laughed, "Had you known me earlier, life would have become much more difficult for you, because the demand for detachment is there anyway, but when we are older, we can fulfill it more easily. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 90

067 There are such white men who are especially vulnerable to snakes, and black people immediately take notice.

They are the pueri aeterni types, those who are not grounded, who shy away from any sort of responsibility, wanting to be free and unbound, 'flying high.'

They usually die early, and this is their way of being 'free as a bird.' Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 91

068 In Bollingen he would always cook himself; at home the cook would ask him about menus and advice on how to prepare them.

He knew hundreds of exquisitely rare and exotic recipes! "Cooking is earth," he said in response to our incredulous giggling.

"Why should taste be less important than hearing? Cooking over the open fire is a difficult and dangerous matter. It is magic!

The fire is hot and we get 'fiery' - a thousand different things have to be observed to make it a success.

Of course, 'swearing' is part of it (as with sailing)! Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 92

069 After he had emptied his glass of Burgundy, I asked Jung, with the wine bottle in hand, whether he liked some more.

He declined resolutely, "No thanks, I only drink one glass" - then took the bottle out of my hand, "or one and a half" and poured himself some more. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 92

070 He [Jung] saw his wife as a 15-year-old girl in the stairwell [at the Rauschenbach's home] for the first time and immediately knew that this was his wife! He had even left the house and told his friend that he had just seen his wife! Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 94

071 Youth needs firm guidelines to grow up (as, for example, to always act like a gentleman, or to always be absolutely honest).

In old age, the situation changes; increasingly, it depends on the 'how' instead of the 'what.' Carl Jung, Sabi Tauber: Encounters with Jung, Page 95

072 Jesus was the first to teach people that one's attitude is important - he went to school with the Essenes. Carl Jung, Sabi Tauber: Encounters with Jung, Page 95

073 What is right in the first, biological phase of life is not right in the second, other phase of life.

There is a total reversal in values.

If values and perspectives don’t change, a neurosis will surely develop at forty, midlife.

A complete transformation has to take place, lest there be death.

The passage to the second phase starts at the darkest end. Carl Jung, Sabi Tauber: Encounters with Jung, Page 100

074 Men, for example, generally believe that it starts with sexuality

(brothels are sustained by married men).

But the development in the second phase must lead to the great eras that holds the human community together (which is transpersonal, not personal). Carl Jung, Sabi Tauber: Encounters with Jung, Page 100

075 Men get hypnotized only by the sexual character of this eros, but it’s not sexual at all.

If someone still tries to solve the problem on the sexual plane, he ends up in a depression because he missed the meaning.

A man has to serve his anima (La maittresse) like a knight, just as the animus should serve the woman and not dominate her! Carl Jung, Sabi Tauber: Encounters with Jung, Page 100

076 Animus and anima are true half-gods.

If a man comes to feel his anima, he has to stop and say to himself: ’Still, be quiet, the goddess is present!’

He has to go into submission and be committed to her.

But if a man has only cursed and suppressed his anima, then of course she remains inferior, dull, and stupid.

He has, then, to make her aware of her unconsciousness! Carl Jung, Sabi Tauber: Encounters with Jung, Page 101

077 A woman who cannot include her soul in intercourse is mere anatomy.

Women must have an enormous claim.

Sexual intercourse in the second phase of life can oftentimes feel deeply humiliating for the wife in a marriage, if she functions as the legitimate prostitute of her husband.

One must see it absolutely as it is.

The real marriage begins where adultery seems to take place.

At that point a true, real relationship may begin, actual love begins! Carl Jung, Sabi Tauber: Encounters with Jung, Page 101

078 If one partner loves someone outside the marriage, it is his very own, personal business, perhaps following his innermost law.

No special 'gestures' are needed, like touching, sexual intercourse etc.; they do not matter.

The subjective inner truth is the absolute essence (independent of gestures); that is the innermost freedom.

This problem reaches everybody who has a claim to spirituality – precisely because it means spiritual growth. Carl Jung, Sabi Tauber: Encounters with Jung, Page 101

079 Body means reality. Sometimes the body is an abyss and one gets engulfed, while spirit flutters around by itself like a butterfly.

A dangerous separation ensues that leads to death, for one lives outside of reality. Vitality in its fullest is experienced when one lives totally within the body and with the body!

Every spiritual progress includes a better connection to the body. (Yoga!) Carl Jung, Sabi Tauber: Encounters with Jung, Page 101

080 In earthly union wants to form.

Without connection to the body, spiritual progress is simply nonsense. Where a soulful connection exists, we should think: 'Beware, you are in higher presence!'

A God or a Goddess is present.

It doesn't matter who it is.

It is a sacred mystery that belongs wholly to oneself. It is pure experience, and the freedom of the soul!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 102

081 Soul-connections outside the marriage are absolutely legitimate in the second half of life. Carl Jung, Sabi Tauber: Encounters with Jung, Page 102

082 One has forgotten that one is not the only master of one's house.

Up to the Middle Ages one was aware of that.

In this respect, the Reformation has sinned as well, pouring out the baby with the bath water, whereas the Catholic Church has maintained a relationship with the unconscious through its cult. Carl Jung, Sabi Tauber: Encounters with Jung, Page 104

083 Here is yet another example of wrong Western thinking: One assumes that education in the natural sciences gives us an accurate picture of reality.

But the ”norm” of the natural sciences is not an existing reality at all; it is an abstraction, only a statistical means. Carl Jung, Sabi Tauber: Encounters with Jung, Page 106

084 In the natural sciences we live in a totally artificial world, abstracted from reality, and that’s why the scientist has a hard time finding his way around in it.

The statistical truth is the way of stereotyping society, something we take over from America, which is not at all different from communism. Carl Jung, Sabi Tauber: Encounters with Jung, Page 107

085 This is also the reason why India with its many illiterates is endangered by communism, in spite of its old culture, because people don’t understand their culture any more.

Nehru has tried to maneuver, but it is a dangerous game! Carl Jung, Sabi Tauber: Encounters with Jung, Page

086 That is the self of man, the Unknown, Christus in nobis, the kingdom of God.

Therefore strive first to know yourselves!

Here Christ touches on the secret of individuation, self-realization.

In the Indian religion, the primal being is Atman Purusha, the primeval man, who sacrificed himself in order to build the world. Carl Jung, Sabi Tauber: Encounters with Jung, Page 107

087 There are people who believe that Christ was familiar with Buddhism.

In the second century before Christ, Buddhist monasteries sprung up in Persia.

After the conquest of Alexander the Great, there were relations with India. Carl Jung, Sabi Tauber: Encounters with Jung, Page 109

088 There, the ”son of man” figures as the steward of justice, the advocate of man before God. Christ has identified himself

with the steward of justice.

When he calls himself ”the son of man” he took it directly from the Liber Enoch: The son of man, chosen by God, who ensures that humans are justified before God. Carl Jung, Sabi Tauber: Encounters with Jung, Page 109

089 Yahweh was in danger of falling into oblivion with the emerging Greek spirit.

Many Jews only spoke Greek.

Jesus was the reformer who saved the Jewish religion by saying that ”God is good.”

This is why he saw Satan falling from heaven.

He saved the Jewish religion by affirming that God is good.

The Apocalypse brings back the ”Fear of God.” The old, terrible God reappears. Carl Jung, Sabi Tauber: Encounters with Jung, Page 109

090 It took Jung years to track down the apocryphal texts that had been left out of the Bible.

The Liber Enoch records the expectation of the great Essene community that the ”Son of Man” would come to help humanity gain its rights before God. Carl Jung, Sabi Tauber: Encounters with Jung, Page 110

091 Faith and knowledge are not opposites, because these concepts lie on different levels.

Objects of knowledge are facts.

The stories in the Bible obviously are not meant as descriptions of facts - as

such they would be either impossible or nonsense, like, for example, the Trinity, or the Immaculate Conception. Carl Jung, Sabi Tauber: Encounters with Jung, Page 111

092 A virgin can indeed be pregnant by a spirit.

There exists in all languages an expression for spiritual pregnancy.

And from this emerges the savior of mankind, the Son of God.

The Jews say that Mary was a hairdresser, and that Joseph got her pregnant out of wedlock, so she had to give birth hidden away in a manger. Carl Jung, Sabi Tauber: Encounters with Jung, Page 111

093 Mary represents the feminine that is innate in every man.

But in intellectual men the feeling function is often undeveloped, just as for beautiful women beauty is often valued higher, at the cost of thinking. Carl Jung, Sabi Tauber: Encounters with Jung, Page 111

094 Pueblo Indians call themselves ”the sons of the sun.”

Jung had been impressed by their great dignity and, next to them, felt like a ridiculous puppet. Carl Jung, Sabi Tauber: Encounters with Jung, Page 113

095 One does Yoga - meaning that the West seeks access to its own culture via a detour through the East, while the East is doing the same thing through the West. Carl Jung, Sabi Tauber: Encounters with Jung, Page 113

096 Many people have two drawers: one for the weekdays, where they store their knowledge; the other only for Sunday, where they store their faith. Carl Jung, Sabi Tauber: Encounters with Jung, Page 114

097 At last I follow the old man in his heavy wooden clogs up the small trodden stairs to the tower room.

It is warm here and cozy, but the air weighs heavily.

One has the feeling of important things happening here all the time.

He stretches out comfortably in his old, shaky armchair (which, I fear, threatens to break down at any moment), lights the pipe, and looks at me - and under this gaze one is transported at once into the core of the universe, the place where fate is forging the future. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 118

098 In his youth, the man is clear and determined; he has firm intentions, an enduring will.

He first develops his logos.

The young woman has vague wishes and goals; she lacks differentiation.

She is passive, she adapts to her man.

Her interests are drawn to this and that; she develops her feeling first, and logos comes second. Carl Jung, Sabi Tauber: Encounters with Jung, Page 118

099 Man develops his logos first, then it all reverses.

For the woman, increasingly more weight is given to the animus – he forces her to name things, to recognition, the search for meaning, development of logos, lucidity of feeling, spiritual development in general.

The man, through his anima, is driven away from logos into the feminine sphere, has longings for feeling states. Carl Jung, Sabi Tauber: Encounters with Jung, Page 118

100 Jung continues by telling me that he experiences the most meaningful period of his life right here and now, in Bollingen.

Here he leaves the world of thought and intellect behind, and existence becomes timeless.

He forgets who he is, living in relationship with Mother Nature, touching on endlessly profound, enigmatic things without wanting to understand them, only touching. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 118

101 Women, too, are in danger of being possessed by the animus - then they are ridden by an opinionated devil!

Their urge for clarity may get on a man’s nerves.

A strong animus is always a danger; he is god-like! I have had a very strong anima,

otherwise I would never have come to psychology.

This is why I had to work in the first place.

Neither would you have come to psychology without your strong animus. Carl Jung, Sabi Tauber: Encounters with Jung, Page 119

102 By all means, you have to fix your gaze on this point, that is, you have to keep your goal in mind with all your might, otherwise you will lose your consciousness - and God wants our consciousness; he needs it for his redemption.

If you keep your eyes fixed on the far-off point, the castle always remains close by.

That's how it's supposed to be. Carl Jung, Sabi Tauber: Encounters with Jung, Page 120

103 The beauty of this world is a true divine power, and one comes under its spell by looking at it directly!

You may not enter the castle, lest you lose consciousness, and then God would feel betrayed, for, by Himself, he is an anonymous power without a reflecting consciousness.

One has to keep the goal in mind, then the power follows. Carl Jung, Sabi Tauber: Encounters with Jung, Page 120

104 In a man's psyche, the sorceress in the castle spins a web around him; he is being abducted like Merlin and has to go on in the twilight, swaying blindly, moved by currents, suspended, swimming.

Then the magic being stays close, just like you have the castle close by.

But if he would enter directly, he'd be swallowed up by the terrible Mother, and then the Mother is betrayed!

The man must have already won clarity when he enters the twilight, otherwise he is lost!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 120

106 Your animus has wrapped you up in one big vapor of ideas, rendering

you blind for what is close, true, and alive!

Don't be so complicated!

Tolerate your warm, genuine feeling, even if it hurts the damnedest!

You want to avoid the pain, so you incarcerate your feeling in a deep cellar and close the door.

Well, and then what happens?

The animus takes its place with his empty haze of ideas, and you sit in the dryness.

Life is wiped out. Carl Jung, Sabi Tauber: Encounters with Jung, Page 122

107 You have to be like a child and take yourself completely seriously.

You have to make gifts to your empty heart, follow your 'appetites,' really do 'stupid things,' only the animus thinks one will be laughed at.

You may never again suppress your feeling, lest life become a wasteland.

Take it seriously; 'it' is always right! Carl Jung, Sabi Tauber: Encounters with Jung, Page 122

108 Never think how the people around you might react - it only matters what it means to you.

The simpler one is, the greater is life, for then it is on the level of nature.

Whenever you feel that your life force is vanishing, simply ask your unconscious, 'What do you want?'

Seek your own water, your own source, otherwise you automatically drain that of others.

109 One has to concretely seek life! I, for example, let my hand sometimes go along my bookshelves, and all of a sudden there is a kind of inner twitch.

That's the book I take out - and look here, there's meaning!

That's what my unconscious wanted to tell me.

Or, I might simply look all around me, questioningly, and discover a face in a rock.

I paint it and talk to it - and life is with me! Carl Jung, Sabi Tauber: Encounters with Jung, Page 123

110 Pay attention to where it is inclined within you; be mindful of your 'desires.'

To look for a source means to dig in the dirt until it becomes increasingly wet.

Then one first has to let the dirt settle until one can collect the clean spring water.

That is reality: to dig into life!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 123

111 My eyes grew wide open in wonderment.

I mused, "You really are an artist!"

He laughed freely, ”Life is an art - unfortunately we have to learn this lesson anew, because we are distorted by culture to such a degree that we have forgotten how to follow the flow of water, like an underground waterway, that is, to follow the potentials in a totally irrational manner.

Pour water onto a plain, and it will immediately find even the slightest gradient and start to flow. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 123

112 A gnostic, a Carpocratian, once pointed out that one should find a different reading for the particular paragraph in the Bible where Christ says, something like, ’Before you place a gift onto the altar of God, go and make peace with your brother, otherwise you will have to appear before the judge and be dragged into prison.’

Taken subjectively, related to yourself: ’Make peace with the brother within you, before you stand before God.’ Carl Jung, Sabi Tauber: Encounters with Jung, Page 124

113 I said, ”It is the sacred within you that I love so much, so I only want to belong to it and not be attached to you!”

My own words frightened me.

But he only shook his head ”If you want to catch the pearly dew of God/ Just hang unshakably on to his mankind.” A saying by the German mystic Angelus Silesius (1624-1677). Carl Jung, Sabi Tauber: Encounters with Jung, Page 124

114 Born hermits are very rare.

The world would have disintegrated into single cells, were it not for a connecting eros holding it together.

This societal cohesion is only achieved by a free libido that is not bound up by family.

You need contact with other people; your free libido wants to achieve something.

Accept life where it approaches you! Carl Jung, Sabi Tauber: Encounters with Jung, Page 125

115 Ignaz and I picked him up in Bollingen, much too early of course.

But Jung, too, was ready, lovingly outfitted by Miss Bailey with hat,

cane, and coat.

He teased her on the way out, to be sure to let him back into the house late at night!

We drove back to Winterthur in snail-tempo, holding our breath while listening to his outrageous ideas about flying saucers.

It was more thrilling than an adventure novel. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 126

115 Jakob Bohme wrestled with this problem.

But then he was also a Gnostic, and the Gnostics are always insulted for struggling with questions that the theologians have brushed aside as uncomfortable.

In truth, they were theologians, for example Valentinus or Basilides; the great Gnostics were great theologians.

Valentinus, for example, was even papabile; he aspired to the bishop's seat in Rome. Carl Jung, Sabi Tauber: Encounters with Jung, Page 130

116 Among the new finds of Egypt, in this Gnostic library, we have an original script from the Valentinian school, the so-called Evangelium veritatis, the Gospel of Truth, where, contra to other fathers of the church, he tried in a reflective way to extract the quintessence of Christianity. Carl Jung, Sabi Tauber: Encounters with Jung, Page 131

117 These people thus came upon the problem: "Where does evil come from?"

This question comes from Basilides, the great Gnostic, who concerned himself especially with the question of evil, and hence with the problem of the shadow.

So, for these Gnostics it was clear that Christ was, in fact, born with a shadow, but that he cut this shadow off from himself, and this shadow became the devil. Carl Jung, Sabi Tauber: Encounters with Jung, Page 131

118 This fits with the history of symbolism, in that Christ and the devil have a whole series of symbols in common.

For example, the devil is "the lion," and Christ is "the lion," Leo de tribe Juda or, "He [the devil] is prowling around like a roaring lion, looking for one to devour" (1 Peter 5:8).

Or the eagle and the stella matutina, that is, the morning star, Lucifer.

Both are Lucifer. Carl Jung, Sabi Tauber: Encounters with Jung, Page 131

119 Or consider, for example, the highly original Therese of Avila.

From some of the anecdotes one can see very well what she really thought.

Once she was on an outing. A wheel broke and the carriage fell to its side.

She had to crawl out from under and then said, her gaze turned toward the sky, "Now I understand why you only have such few friends!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 138

120 Our daughter said, when her grandmother tried to teach her the Lord's Prayer - she was seven years old - "I won't pray that."

I asked her, ”Why not?” - ”God doesn’t lead us into temptation, that is evil.”

And she persisted. I didn’t tell her this.

But, when you consider, the almighty, the all-knowing, the greatness of the Godhead, about to lead those little aphids on earth into temptation: what an idea! Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 140

121 Meister Eckhart says in his sermon about Sin and Repentance, ”God has burdened those

He loves most with sins beforehand. And the apostles - were they not altogether deadly sinners?”

He, too, knew that it corresponds to the will of God that man also has to go through the darkness, and that there is no redemption without a price being paid for it. Carl Jung, Sabi Tauber: Encounters with Jung, Page 141

122 To Americans I’m fond of saying, ”Mary had a little lamb. It was as white as snow. But once she took it down to Pittsburgh ... ” - and now look at the damn thing!

I don’t know whether you understand this American slang?

Ignaz Tauber: Not everybody does.

1. G. Jung: That’s a famous nursery rhyme: ”Mary had a little lamb, his fleece was as white as snow.”

But once she took it down to Pittsburgh.

Pittsburgh, you must know, is black from soot. Carl Jung, Sabi Tauber: Encounters with Jung, Page 141

123 In the natural sciences you have a so-called real object that is in no way tied to your psyche.

It is independent. I mean, you can die and the object is still there.

With the psychic it is apparently a wholly subjective business, in that it only functions as long as you psychically function. Apparently. Carl Jung, Sabi Tauber: Encounters with Jung, Page 145

124 But if one examines this more closely, we are actually dealing, in the case

of the natural sciences, with insights that hinge on an external object that is difficult to

recognize.

Which means, they are conditioned by the object.

How difficult these observations are, demonstrates, for example, modern nuclear physics.

It is extraordinarily difficult to get a picture of what's happening in nature. Carl Jung, Sabi Tauber: Encounters with Jung, Page 145

125 But in truth the psyche is precisely that which we don't know about ourselves!

What we know about ourselves is our consciousness and its contents.

This consciousness, however, is considerably disturbed by objective processes, which in themselves are unconscious and unknown to us; it finds itself in opposition to them. Carl Jung, Sabi Tauber: Encounters with Jung, Page 146

126 The crystal has an axial psyche. It's the same with us.

We also have a mathematical foundation of the human being, the psychic human.

You can observe this in mandalas – there we have a definitive or mathematical structure, an axial system, that brings about infallibly, and in the uncanniest way - certain things that seem quite miraculous to us.

But it is a mathematical structure, as for example the so-called "3 + 1" structure of traditional mandalas. Carl Jung, Sabi Tauber: Encounters with Jung, Page 147

127 This, then, is the collective unconscious, which is impersonal - as impersonal as, for example, the human liver.

The human liver is approximately the same in a Chinese, or an Indian, or an African, or an Eskimo.

Just as the heart and all the fundamental vital functions are about the same.

They are not personal.

It's not your personal prerogative to have a heart, or your personal achievement

to have a stomach. Carl Jung, Sabi Tauber: Encounters with Jung, Page 149

128 For example, cooking salt simply has a cubic nature.

Water has a hexagonal structure.

It simply has it, so this it is [categorized]. If it doesn't have it, it's not water.

You cannot suddenly discover water that crystallizes in another system, or cooking salt.

It’s impossible, it’s part of it.

And so, to every living being belongs a psyche that is objective, which we didn’t seek, which is present before we even know it. Carl Jung, Sabi Tauber: Encounters with Jung, Page 148

129 Perhaps you’ve also had the experience of a talented astrologer quietly telling you your whole life story from your horoscope – and it is accurate!

That wouldn’t be possible if not everything were fundamentally laid out and aligned in a synchronistic manner with the positions of the stars.

That is incredibly simple. Carl Jung, Sabi Tauber: Encounters with Jung, Page 149

130 Once I had an assistant who later committed suicide.

Years before. […]There is such an astrological system.

At the time, I calculated the charts myself because I wanted to find out how they worked.

I saw that he had a symbol.

There is a symbol for every degree of the zodiac, from the ascendant, from the moment of birth.

A horse grazing, unaware that it is stalked by a tiger.

The commentary, already printed and available long ago, read, ”One who will prematurely disappear through suicide. Before his time.” And so it was. Carl Jung, Sabi Tauber: Encounters with Jung, Page 149

131 Ah yes, then mainly a treatise of astrology [By Mr. Gocienius] from a medical perspective. Very interesting!

Therein one finds the first individual horoscopes and rather smart questions, for example about the psychological relationship between murderer and victim, how this is expressed astrologically. Carl Jung, Sabi Tauber: Encounters with Jung, Page 150

132 Then I started to preoccupy myself seriously with it [Astrology], and I found that it was the old psychology.

It was the old psychology, based on the objective-psychic.

The case with the objective psychic, you see, is such: I have a certain character and a certain individuality, and that consists of imponderables.

It’s something like when you give a wine connoisseur a special wine that you know where it comes from, and this wine connoisseur can tell you, it’s such-and-such year, such-and-such location, and so has to be such-and-such vineyard.

This is possible. Carl Jung, Sabi Tauber: Encounters with Jung, Page 150

133 And so, too, is man imprinted at the moment of his birth with the location, the country, his environment, the whole kairos, the moment in time.

And this is expressed in the horoscope.

This is why you can already discern certain predispositions in the horoscope (the

birth chart), which sometimes later in life might play a very big role.

Astrology, in fact, is coming into full bloom in our time, not in the Middle Ages.

There it was in its infancy. In our time, astrology is at its peak. Carl Jung, Sabi Tauber: Encounters with Jung, Page 151

134 And just as the body is composed of various organs, so the psyche consists of various archetypes, of inborn forms.

These are not inborn ideas, but forms of psychic happenings. They are forms of instinct.

Instinct is not simply a dynamism that does something; rather, instinct is specific and therefore has a specific form. Carl Jung, Sabi Tauber: Encounters with Jung, Page 151

135 When God becomes man, he enters the dark sphere of humanity.

But Christ rejected the devil, dismissed the dark side of God.

Therefore, incarnation has not even taken place yet!

Only now, in our time, the complete incarnation of the Anthropos is happening within each individual human being.

At that point the relationship to an exterior God disappears, because one has God within. Carl Jung, Sabi Tauber: Encounters with Jung, Page 160

136 We are now approaching the astrological Age of Aquarius.

The symbol shows two wavy lines: the upper and the lower waters.

Above is the sphere of the sky, atmosphere; below the heavy, humid air, close to earth.

That reminds one of the Book of Genesis: There was a separation of the upper and lower waters, when the devil appeared in the world. God didn’t say that he was pleased. Carl Jung, Sabi Tauber: Encounters with Jung, Page 160

137 Helmuth Jacobsohn writes that it is very easy to demonstrate the transition from

the astrological eon of Taurus into Aries.

At the end of each eon there is a basic change in the perception of God, a new aspect is revealed. Carl Jung, Sabi Tauber: Encounters with Jung, Page 161

138 Today, we are faced with the task of the union of opposites.

Now the incarnation has to be truly accomplished, and not in a disinfected body, but in the real and natural human being. Carl Jung, Sabi Tauber: Encounters with Jung, Page 161

139 There is a colossal change in the concept of God:

1. to acknowledge the dark side of God, and to know that oneself embodies God.

How can this be digested? Certainly, no longer with the Christian ethic!

It is no longer, ”Go away, Satan!” One has to recognize one’s own face in it! Carl Jung, Sabi Tauber: Encounters with Jung, Page 161

140 It is a fearful thing to fall into the hands of the living God! (Hebrews 10:31)

One needs morality.

If Christ had realized that the devil was also his specific despot, then I could apply the principle of Christian charity toward the devil as well.

The Gnostics already knew this. Carl Jung, Sabi Tauber: Encounters with Jung, Page 161

141 When Jung wrote Wandlungen und Symbole der Libido, he realized that he had come to conclusions that were contrary to Freud’s.

Fear arose in him, that it would cost him the friendship.

Mrs. Jung thought that Freud was generous enough to be able to accept his findings, but Jung, himself, wasn’t so sure.

He couldn’t go on writing for two months, until he finally came to the decision that he had to risk sacrificing the friendship. Carl Jung, Sabi Tauber: Encounters with Jung, Page 163

142 The Egyptians didn’t have a philosophy, no science (except for astrology }, nothing.

But they had mythology- that’s it!

Their mythology contains an incredible wealth of wisdom and depth. Carl Jung, Sabi

Tauber: Encounters with Jung, Page 164

143 Thinking is difficult, that’s why most people judge. Carl Jung, Sabi Tauber: Encounters with Jung, Page 153

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